



Doctrine and Covenants and Church History

Seminary Teacher Manual

Doctrine and Covenants and Church History

Seminary Teacher Manual

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Introduction to the Doctrine and Covenants and Church History Seminary Teacher Manual

Our Purpose

The Objective of Seminaries and Institutes of Religion states:

“Our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven.”

To achieve our purpose, we teach students the doctrines and principles of the gospel as found in the scriptures and the words of the prophets. These doctrines and principles are taught in a way that leads to understanding and edification. We help students fulfill their role in the learning process and prepare them to teach the gospel to others.

To help accomplish these aims, you and the students you teach are encouraged to incorporate the following Fundamentals of Gospel Teaching and Learning as you study the scriptures together:

- Teach and learn by the Spirit.
- Cultivate a learning environment of love, respect, and purpose.
- Study the scriptures daily, and read the text for the course. (Charts for tracking scripture reading can be found in the appendix at the end of this manual, on LDS.org, and on store.lds.org [item no. 10494].)
- Understand the context and content of the scriptures and the words of the prophets.
- Identify, understand, feel the truth and importance of, and apply gospel doctrines and principles.
- Explain, share, and testify of gospel doctrines and principles.
- Master key scripture passages and the Basic Doctrines.

This teacher manual has been prepared to help you be successful in accomplishing these aims.

Seminary and the Sunday Youth Curriculum

Helping the youth become converted to the gospel of Jesus Christ

A United Effort

The First Presidency has called upon parents, teachers, and leaders to “help youth learn the gospel by their own study and faith, to discover the truthfulness of the gospel for themselves, and to strengthen their families and others by sharing their experiences, insights, and testimony.” Doing so will help them follow the path that “will lead them to conversion” (*Teaching the Gospel in the Savior’s Way* [2012], 2).

Under priesthood direction, the Young Men, Young Women, Sunday School, and Seminary organizations, working in a cooperative effort, have developed curriculum to help youth accomplish these aims. While each organization has a unique role in strengthening the youth, the central purpose of all youth curriculum is to lead the youth to the Savior and bring about their conversion to His gospel. The

curriculum for each youth organization is designed to work in harmony with that of other youth organizations. For example:

- “Teaching in the Savior’s Way” (a section published in both the seminary materials and the Sunday youth curriculum) was jointly developed by the youth organizations to help teachers, parents, and leaders learn about how the Savior taught (see *Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], v–vii; *Teaching the Gospel in the Savior’s Way* [2012], 4–5). “Teaching in the Savior’s Way” explores how the Savior helped others internalize the sacred truths He taught by encouraging them to act in faith and take an active role in the learning process. These principles of gospel teaching and learning are incorporated into the curriculum for all youth organizations.
- The curriculum for all youth organizations emphasizes the same fundamental doctrines. The Basic Doctrines emphasized in the seminary curriculum correspond to the Basic Doctrinal Principles taught in the youth curriculum. In



Sunday classes, the youth curriculum focuses on one of these doctrines each month. In seminary, these doctrines are emphasized as youth study each of the standard works. This united effort helps to reinforce truths that the youth learn on Sundays with what they are learning in the seminary classroom and vice versa. Emphasizing these same core doctrines in all youth curriculum allows for a more seamless experience for youth, teachers, and parents.

- The curriculum for each organization is designed to help the youth deepen their understanding and testimony of the gospel and learn how to teach it to others. To accomplish this, both the seminary materials and youth curriculum are aimed at helping the youth take a more active role as gospel learners, discover truths of the gospel for themselves, and explain, share, and testify of these truths to others.
- Those who have been called to teach in Sunday School, Young Men, Young Women, or Seminary will likely see a consistency in the approach to gospel teaching and learning. Both the seminary materials and youth curriculum focus on helping the youth deepen their conversion. As a result of this shared objective, many of the training materials and media developed for teachers using the Sunday youth curriculum are shared by seminary and included on LDS.org.

Unique Aspects

Each youth organization has a unique role in helping the youth become converted to the gospel (see *Teaching the Gospel in the Savior's Way*, 12–13). For example, the curriculum used in Sunday School, Young Men, and Young Women classes focuses on one basic doctrinal principle each month. In contrast, students in seminary learn doctrines and principles of the gospel as they study the standard works from beginning to end.

By studying the gospel topically in Sunday classes, the youth can deepen their understanding of specific doctrines by exploring the different facets of those truths and teaching them to one another. In seminary, youth are able to discover and understand those same doctrines in the context of related truths in the scriptures and see them illustrated in the lives and teachings of individuals in the scriptures. Furthermore, by studying the scriptures from beginning to end, youth can grow in

their confidence that “Heavenly Father is really speaking to them through the scriptures, and [gain] confidence that they can turn to the scriptures and find answers to their problems and their prayers” (Howard W. Hunter, “Eternal Investments” [address to Church Educational System religious educators, Feb. 10, 1989], 2; LDS.org). Youth also become familiar with the scriptures so they can use them effectively as future missionaries, leaders, and parents. Both ways of studying the doctrines of the gospel work together to help youth deepen their understanding of the gospel and prepare them to teach the gospel to others.

Lesson Preparation

The Lord commanded those who teach His gospel to “teach the principles of my gospel, which are in the Bible and the Book of Mormon, in the which is the fulness of the gospel” (D&C 42:12). He further instructed that these truths should be taught as “directed by the Spirit,” which “shall be given . . . by the prayer of faith” (D&C 42:13–14). As you prepare each lesson, prayerfully seek the guidance of the Spirit to help you understand the scriptures and the doctrines and principles they contain. Likewise, follow the promptings of the Spirit when planning how to help your students understand the scriptures, be taught by the Holy Ghost, and feel a desire to apply what they learn.

In this course, the Doctrine and Covenants is your primary text as you prepare and teach. Prayerfully study the sections or verses you will be teaching. Seek to understand the context and content of the scripture block, including the story line, people, places, and events. As you become familiar with the context and content of each scripture block, seek to identify doctrines and principles it contains, and decide which of these truths are most important for your students to understand and apply. Once you have identified what your focus will be, you can determine which methods, approaches, and activities will best help your students learn and apply the sacred truths found in the scriptures.

This manual is designed to aid you in this process. Carefully review the lesson material corresponding to the scripture block you will teach. You may choose to use all or part of the suggestions for

a scripture block, or you may adapt the suggested ideas to the needs and circumstances of the students you teach.

It is important that you help students study the entire scripture block in each lesson. Doing so will help students grasp the full message the scripture writer intended to convey. However, as you plan your lesson, you may discover that you do not have enough time in a class period to use all the teaching suggestions in the manual. Seek the direction of the Spirit and prayerfully consider the needs of your students as you determine which portions of the scripture block to emphasize in order to help students feel the truth and importance of gospel truths and apply them in their lives. If time is short, you may need to adapt other portions of the lesson by briefly summarizing a group of verses or by guiding students to quickly identify a principle or doctrine before moving on to the next group of verses.

As you consider how to adapt lesson materials, be sure to follow this counsel from Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“President Packer has often taught, in my hearing, that we first adopt, then we adapt. If we are thoroughly grounded in the prescribed lesson that we are to give, then we can follow the Spirit to adapt it” (“A Panel Discussion with Elder Dallin H. Oaks” [Seminaries and Institutes of Religion satellite broadcast, Aug. 7, 2012]; LDS.org).

As you prepare to teach, be mindful of students who have particular needs. Adjust activities and expectations to help them succeed. Communication with parents and leaders will help you be aware of students’ needs and help you succeed in providing a meaningful and edifying experience for them.

During your lesson preparation, you might choose to use the Notes and Journal tools on LDS.org or in the Gospel Library for mobile devices. You can use these tools to mark scriptures, conference addresses, Church magazine articles, and lessons. You can also add and save notes for use during your lessons. To learn more about how to use these tools, see the Notes and Journal Help page on LDS.org.

Using the Daily Teacher Manual

Scripture Block Introduction

Scripture block introductions give a brief overview of the context and content of the scripture block for each lesson.

Verse Grouping and Contextual Summary

Scripture blocks are often divided into smaller segments or groups of verses that focus on a particular topic or action. The reference for each verse grouping is followed by a brief summary of the events or teachings within that group of verses.

Teaching Helps

Teaching helps explain principles and methods of gospel teaching. They can assist you in your efforts to improve as a teacher.

Doctrines and Principles

As doctrines and principles naturally arise from the study of the scripture text, they are highlighted in bold to help you identify and emphasize them in your discussion with students.

Pictures

Pictures of Church leaders and events from the scriptures represent visual aids you could display, if available, as you teach.

Lesson Body

The body of the lesson contains guidance for you as you study and teach. It suggests teaching ideas, including questions, activities, quotations, diagrams, and charts.

LESSON 97

Doctrine and Covenants 93:1–20

Introduction

On May 6, 1833, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 93. This revelation will be taught in two parts. This lesson focuses on verses 1–20, in which Jesus Christ explained the purpose of the revelation: “I give unto you these

sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness” (D&C 93:19).

Suggestions for Teaching

Doctrine and Covenants 93:1–5

Jesus Christ teaches how individuals can see His face and know that He exists

Display a picture of a well-known person your students will recognize, and ask them if they know the person’s name. (If you are unable to display a picture, write the person’s name on the board and ask students to explain who the person is and what he or she is known for.)

- Why do so many people know who this person is?
 - Do you think it is important to know who this person is? Why?
- Display a picture of Jesus Christ (you could use Jesus Christ [*Gospel Art Book* (2009), no. 1]; see also LDS.org), and explain that many people today do not know who He is.

- Why do you think it is important to know who Jesus Christ is?
- Testify that we are not able to achieve our full potential as children of God unless we know about Jesus Christ. Explain that in Doctrine and Covenants 93 the Lord taught how we can increase our knowledge of Him and of His power to bless us now and throughout eternity. Write the following two questions on the board, leaving space for students to write their answers underneath the questions.

What must we do to gain a testimony of Jesus Christ?

What can we know about Him if we do these things?

Invite a student to read Doctrine and Covenants 93:1–5 aloud. Before the student begins reading, ask half of the students to look for answers to the first question and the other half to look for answers to the second question. After the verses have been read, invite a few students to come to the board and write their answers to the questions. Then ask the class the following question:

- How would you state the promise in verse 1 as an “if–then” principle? (Students’ responses should reflect the following principle: **If we forsake our sins, come unto Christ, call on His name, obey His voice, and keep His commandments, then we shall see His face and know that He is.**)

You may want to emphasize that this blessing will come in the Lord’s own time, in His own way, and according to His own will (see D&C 88:68; see also Enos 1:27).

- How can each of the actions in Doctrine and Covenants 93:1 help us know Jesus Christ?
 - From what you learn in verse 3, what is an important doctrine to understand about the Father and the Son? (Students should identify the following doctrine: **The Father and the Son are one.**)
 - What does it mean that the Father and the Son are one?
- Help students understand that the Father and the Son are two separate and distinct beings, each with a glorified physical body (see D&C 130:22). However, the Father and the Son are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father’s plan of salvation.

Share your testimony

Take the opportunity to testify often of your love for Heavenly Father and His Son, Jesus Christ, and of the truth and value of gospel doctrines and principles. While it is appropriate to conclude a lesson with your testimony, sharing your testimony during a lesson can invite the Holy Ghost to bear witness of the truths being discussed.



DOCTRINE AND COVENANTS 81

Invite a student to read aloud the following statement by Elder Marvin J. Ashton of the Quorum of the Twelve Apostles. Ask the class to listen for insights into the meaning of these phrases.



"In Doctrine and Covenants 81:5, the verse might be interpreted as the Lord's urging Frederick G. Williams to provide strength to the weak ('succor the weak'), provide encouragement to those who are exhausted or discouraged ('lift up the hands which hang down'), and to give courage and strength to those with feeble knees and fearful hearts" ("Strengthen the Feeble Knees," *Ensign*, Nov. 1991, 70).

- What are some ways we can "succor the weak, lift up the hands which hang down, and strengthen the feeble knees"? (Write students' responses on the board.)
- When have you been lifted or strengthened by someone else?

Challenge students to pick an item from the list of responses on the board and seek out opportunities to help those around them.

Invite a student to read Doctrine and Covenants 81:6–7 aloud. Ask the class to follow along, looking for the blessings the Lord promised Frederick G. Williams if he would be faithful to the end. Ask students to report what they found.

Testify of the importance of being faithful in our callings and helping those around us so they, too, may qualify for eternal life.

Scripture Mastery Review

If time permits, you may want to help students learn how scripture mastery verses teach about basic doctrines of the gospel. Write the nine Basic Doctrines on the board, and give students a list of the 25 scripture mastery passages for the Doctrine and Covenants course of study (see the appendix at the end of this manual; see also LDS.org). Divide students into groups, and assign each group one of the Basic Doctrines. Challenge each group to find as many scripture mastery passages that teach that doctrine as they can in a specific amount of time. After the time is up, ask students to explain to the class how the scripture mastery passages they have found help explain the doctrine they were assigned.

Commentary and Background Information

Doctrine and Covenants 81:1. Counselors in the First Presidency

Then President Hinckley explained:

"When the President is ill or not able to function fully in all of the duties of his office, his two Counselors together comprise a Quorum of the First Presidency.

They carry on with the day-to-day work of the Presidency. In exceptional circumstances, when only one may be able to function, he may act in the authority of the office of the Presidency as set forth in the Doctrine and Covenants, section 102, verses 10–11" ("God Is at the Helm," *Ensign*, May 1994, 54).

Supplemental Teaching Idea

Doctrine and Covenants 88:62–63. Video presentation—"Godhead—He Knows Me"

In addition to asking the question "What are some actions that have helped you seek, ask, and knock in order to draw nearer to the Lord?" consider showing the video "Godhead—He Knows Me." This video is available

on the DVD *Stand Ye in Holy Places and Be Not Moved: Strength of Youth Media 2013 Youth Activity Resources* and on LDS.org. Invite students to watch for ideas on how they can draw nearer to the Lord. After the video, ask them to report on the ideas they have discovered.

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Scripture Mastery

The 25 scripture mastery passages found in the Doctrine and Covenants and in Joseph Smith—History are highlighted in context in the lessons in which they appear. Each of these lessons also contains a teaching idea for each of these passages. To help you be consistent in teaching scripture mastery, there are Scripture Mastery Review activities scattered throughout the manual. For additional scripture mastery teaching ideas, see the appendix at the end of this manual or the Seminary Student Resources on LDS.org.

Column Space

Column space can be used for lesson preparation, including writing notes, principles, experiences, or other ideas, as you feel prompted by the Holy Ghost.

Commentary and Background Information

Additional quotations and explanations are provided at the end of some lessons to give you additional understanding of historical context, specific concepts, or scripture passages. Use the information in this section to prepare to answer questions or give additional insights as you teach. Additional commentary items can be found in the digital versions of this manual on LDS.org.

Supplemental Teaching Ideas

Supplemental teaching ideas appear at the end of some lessons. These provide suggestions for teaching doctrines and principles that may not be identified or emphasized in the body of the lesson. They may also provide suggestions on using visual media, such as DVD presentations and videos on LDS.org. Additional teaching ideas can be found in the digital versions of this manual on LDS.org.

Daily Seminary Program (Released-Time and Early-Morning)

This manual contains the following elements for daily seminary teachers: 160 daily teacher lessons, teaching helps, and resources for teaching scripture mastery and Basic Doctrines.

Daily Teacher Lessons

Lesson Format

Each lesson in this manual focuses on a scripture block rather than on a particular concept, doctrine, or principle. This format will help you and your students study the scriptures sequentially and discuss doctrines and principles as they arise naturally from the scripture text. As students learn the context in which a doctrine or principle is found, their understanding of that truth can deepen. In addition, students will be better able to see and understand the full scope of the messages the inspired scripture writers intended to convey. Teaching the scriptures in this way will also help students learn how to discover and apply eternal truths in their personal scripture study.

In each lesson, not all segments of a scripture block are emphasized. Some segments receive less attention because they are less central to the overall message of the inspired writer or because they might be less applicable to youth. You have the responsibility to adapt these materials according to the needs and interests of the students you teach. You might adapt lesson ideas in this manual by choosing to give greater emphasis to a particular doctrine or principle than is given in the lesson material or by choosing to give less emphasis to a segment of the scripture block that is developed in depth in the manual. Seek the guidance of the Holy Ghost to help you make these adaptations as you prepare and teach.

Doctrines and Principles

In the body of each lesson, you will find that several key doctrines and principles are highlighted in bold. These doctrines and principles are identified in the curriculum because (1) they reflect a central message of the scripture block, (2) they are particularly applicable to the needs and circumstances of the students, or (3) they are key truths that can help students deepen their relationships with

the Lord. Be aware that the Doctrine and Covenants teaches numerous truths beyond those identified in the curriculum. President Boyd K. Packer taught that the scriptures contain “endless combinations of truths that will fit the need of every individual in every circumstance” (“The Great Plan of Happiness” [CES Symposium on the Doctrine and Covenants/Church History, Aug. 10, 1993], LDS.org; see also *Teaching Seminary: Preservice Readings* [2004], 69, LDS.org).

As you teach, consistently provide students with opportunities to identify doctrines and principles in the scriptures. As students express the truths they discover, they may often use words that differ from how a doctrine or principle is stated in this manual. They may also discover truths that are not identified in the lesson outline. Be careful not to suggest that students’ answers are wrong simply because the words they use to express them differ from those used in the manual or because they identify a truth that is not mentioned in the curriculum. However, if a student’s statement is doctrinally incorrect, it is your responsibility to gently help the student correct his or her statement while maintaining an atmosphere of love and trust. Doing so may provide an important learning experience for the students in your class.

Pacing

This manual contains 160 daily seminary lessons. You may adapt the lessons and pacing as needed for the length of time you have to teach this course. See the appendix at the end of this manual for a sample pacing guide. The pacing guide is based on a 36-week or 180-day school year and includes 20 “flexible days” that you may use to adapt daily lessons, help students master key scripture passages and Basic Doctrines, review previous material, and allow for schedule interruptions.

Make-up Work

The *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students* can be used in the daily seminary programs as a resource to provide students with make-up work. The lessons in the study guide for home-study students parallel those presented in this manual. Students who have excessive absences could be assigned to complete the assignments in the study guide that correspond with the content they missed

in class. Assignments can be printed from LDS.org, so you do not need to provide the entire manual to students who need to do make-up work. More information concerning the *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students* is provided in the section titled “Home-Study Seminary Program” in these introductory materials.

Teaching Helps

Teaching helps appear in the margins of this manual. These teaching helps explain and illustrate how you and the students you teach can apply the Fundamentals of Gospel Teaching and Learning in your study of the Doctrine and Covenants and Church history. They also offer suggestions on how to effectively use a variety of teaching methods, skills, and approaches. As you come to understand the principles contained in the teaching helps, look for ways to practice and apply them consistently in your teaching.

Scripture Mastery and Basic Doctrines

To help students treasure up eternal truths and to increase their confidence in learning and teaching from the scriptures, Seminaries and Institutes of Religion (S&I) has selected a number of scripture passages for students to master during each course of study. In addition, a list of Basic Doctrines has been included to highlight key doctrines that students should come to understand, believe, and live throughout their four years in seminary and for the rest of their lives. The manual for each course was prepared to highlight the Basic Doctrines as they emerge during a student’s sequential study of the scriptures. Many of the scripture mastery passages were chosen with the Basic Doctrines in mind, so as you teach the scripture mastery passages to students, you will teach the Basic Doctrines as well.

As individuals treasure up eternal truths in their minds and hearts, the Holy Ghost will bring these truths to their remembrance in times of need and give them courage to act in faith (see John 14:26). President Howard W. Hunter taught:

“I strongly encourage you to use the scriptures in your teaching and to do all within your power to help the students use them and become comfortable with them. I would like our young people to have confidence in the scriptures. . . .

“ . . . We want the students to have confidence in the strength and truths of the scriptures, confidence that their Heavenly Father is really speaking to them through the scriptures, and confidence that they can turn to the scriptures and find answers to their problems and their prayers. . . .

“ . . . We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (“Eternal Investments” [address to CES religious educators, Feb. 10, 1989], 2; see also *Teaching Seminary: Preservice Readings* [2004], 20, LDS.org).

See the appendix at the end of this manual for more information about scripture mastery and the Basic Doctrines.

Using the Home-Study Lessons

Summary of Student Lessons

The summary will help you familiarize yourself with the context and the doctrines and principles students studied during the week in the student study guide.

Lesson Introduction

The introduction to the lesson will help you know which portions of the scripture block will be emphasized in the lesson.

Lesson Body

The body of the lesson provides guidance for you as you study and teach. It suggests teaching ideas, including questions, activities, quotations, diagrams, and charts.

Verse Grouping and Contextual Summary

Verses are grouped according to where changes in context or content occur throughout the scripture block. The reference for each verse grouping is followed by a brief summary of the events or teachings within that group of verses.

Doctrines and Principles

As doctrines and principles naturally arise from the study of the scripture text, they are highlighted in bold to help you identify and emphasize them in your discussion with students.

Introduction to the Next Unit

The last paragraph of each lesson provides a glimpse into the next unit. Share this paragraph with your students at the conclusion of each lesson to help them look forward to studying the scriptures during the coming week.

Home-Study Lesson

Doctrine and Covenants 90–97 (Unit 20)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 90–97 (unit 20) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 90–92)

In this lesson students learned that if we treat lightly the revelations God gives through His prophets, we will stumble and fall. They also identified that if we will search diligently, pray always, be believing, and keep our covenants, all things will work together for our good. From studying a revelation about the Apocrypha, students learned that the Holy Ghost can help us know if the things we read are true. In addition, students identified the principle that if we are faithful in keeping the Lord's commandments, then we will be blessed forever.

Day 2 (Doctrine and Covenants 93)

In their study of Doctrine and Covenants 93, students learned that Jesus Christ is the Firstborn among all the spirit children of Heavenly Father and that by receiving light and truth, we can become like Jesus Christ and Heavenly Father. They also learned that we receive truth and light through the commandments and that dis-

Introduction

The Lord gave the revelation contained in Doctrine and Covenants 93 on May 6, 1833. This lesson focuses on Doctrine and Covenants 93:1–20, which was only briefly addressed in the student lesson for Doctrine and Covenants 93. In these verses Jesus Christ taught how we can come to know Him and how we can become like Him and our Heavenly Father.

Suggestions for Teaching

Doctrine and Covenants 93:1–5

Jesus Christ teaches how individuals can see His face and know that He exists

Display a picture of a well-known person your students will recognize, and ask them if they know the person's name. (If you are unable to display a picture, write the person's name on the board and ask students to explain who the person is and what he or she is known for.)

- Why do so many people know who this person is?
- Do you think it is important to know who this person is? Why?

Display a picture of Jesus Christ (you could use Jesus Christ [Gospel Art Book (2009), no. 1]; see also LDS.org), and explain that many people today do not know who He is.

- Why do you think it is important to know who Jesus Christ is?

Explain that in Doctrine and Covenants 93 the Lord taught how we can increase our knowledge of Him and of His power to bless us, now and throughout eternity. Write the following two questions on the board. Invite students to write their

pass Heavenly Father's name in their scriptures.)

Point out the following phrase in Doctrine and Covenants 93:4: "The Father because he gave me of his fulness." Then invite students to read Doctrine and Covenants 93:17, 26. Ask the following question:

- What does it mean that Jesus Christ received a fulness of the Father? (See D&C 93:16–17, 26.)

Doctrine and Covenants 93:6–20

John's record is used to help us understand how Jesus Christ received a fulness of Heavenly Father's glory

Consider prearranging the following demonstration to prepare students to understand how the Savior received a fulness of the Father. Invite a student who has developed a particular skill, such as playing a certain sport or musical instrument or creating some kind of artwork, to briefly demonstrate or describe the skill. Then ask the student to tell the class about the moment he or she suddenly developed that skill. (The student's response should help the class understand that becoming a skilled athlete, musician, or artist is a process that takes consistent effort and does not suddenly happen in a moment.)

Invite a student to read Doctrine and Covenants 93:12–17 aloud. Ask the class to follow along and identify how Jesus Christ became like His Father.

- How did Jesus Christ become like His Father? (Students' answers should reflect the following principle: **Jesus Christ grew from grace to grace until He received a fulness of the glory of the Father.** You may want to suggest that students mark this principle in verse 13.)
- What do you think it means that Jesus Christ continued from grace to grace until He received a fulness?

Help students understand that grace is strength and power from God that allows us to obtain eternal life and exaltation. Invite a student to read Doctrine and Covenants 93:19–20 aloud. Ask the class to follow along and identify the reason the Savior gave for revealing how He received the fulness of the Father.

- According to verse 19, why did the Savior reveal how He received the fulness of the Father?

- How was the Savior's progression from grace to grace similar to the process of learning and progressing that we can experience?
- What promise is given in Doctrine and Covenants 93:20 to those who follow Jesus Christ's example and keep His commandments? (Students should express the following principle: **If we keep the commandments, we can receive a fulness of the Father, as Jesus Christ has.**)

Hold up the picture of the Savior that you displayed at the beginning of class.

- Why is it important to have a testimony of Jesus Christ's example, teachings, and Atonement?
- What can you do to continue "from grace to grace" (D&C 93:13) and be more like Him?

Ask students to think of a specific way they will seek to progress and improve by following the Savior's example. Invite them to set that as a goal and to strive to accomplish it.

Next Unit (Doctrine and Covenants 98–101)

To prepare students for their study of Doctrine and Covenants 98–101, you may want to invite them to consider the following: Have you ever been mistreated and wondered how you should react to it? In the next lessons you will learn about the persecution and affliction the Saints experienced in Missouri. You will also learn what the Lord taught the Saints about responding to persecution, including His feelings about going to war.

Home-Study Seminary Program

Under the direction of local priesthood leaders and the S&I representative, home-study seminary classes can be organized in places where students cannot attend a daily class because of distance or other factors (such as a disability). Home-study seminary classes are generally not available where daily (weekday) classes are provided through early-morning or released-time.

The home-study program allows students to receive credit in seminary by completing individual lessons at home rather than attending weekday classes. These lessons are found in a separate manual called the *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students*. Once a week, students meet with a seminary instructor to submit their work and participate in a classroom lesson. The student study guide and weekly classroom lessons are further explained below.

Study Guide for Home-Study Students

The *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students* is designed to help the home-study student receive an experience in studying the Doctrine and Covenants and Church history similar to that of the seminary student who attends weekday classes. Therefore, the pacing of the student study guide as well as the doctrines and principles it emphasizes parallel the material in this manual. The student study guide also includes scripture mastery instruction. Scripture mastery passages are addressed in context as they appear in the scripture text, and often writing activities are provided in the lessons in which the passages are covered.

Each week, home-study seminary students are to complete four lessons from the student study guide and participate in a weekly lesson given by their seminary teacher. Students complete the numbered assignments from the study guide in their scripture study journals. Students should have two scripture study journals so they can leave one with their teacher and continue working in the other. As students meet with their teacher each week, one journal is turned in to the home-study teacher and the other is given back to

the student to use for the next week's lessons. (For example, during one week, the student completes assignments in journal 1. The student then brings this journal to class and gives it to the teacher. During the next week, the student completes assignments in journal 2. When the student hands in journal 2, the teacher will return journal 1. The student then uses journal 1 to complete the next week's assignments.)

All seminary students are encouraged to study the scriptures daily and read the text for the course, but home-study students should understand that they are expected to spend an additional 30 to 40 minutes on each of the four home-study lessons in each unit and attend the weekly home-study lesson.

Weekly Home-Study Teacher Lessons

Each unit in the *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students* corresponds to five lessons in the daily teacher manual. At the end of each five lessons in this manual, you will find one weekly home-study teacher lesson. The home-study lessons will help students review, deepen their understanding of, and apply the doctrines and principles they learned as they completed the lessons in the student study guide during the week. These lessons may also explore additional truths not covered in the student study guide. (For help in planning your lesson schedule, see the pacing guide for home-study teachers in the appendix at the end of this manual.)

As a home-study teacher, you should have a thorough understanding of what your students are studying at home each week so you can answer questions and create meaningful discussions when you meet with them. Ask students to bring their scriptures, scripture study journals, and student study guides to the weekly class so they can refer to them during the lesson. Adapt the lessons according to the needs of the students you teach and according to the guidance of the Holy Ghost. You may also want to refer to the daily teacher lessons in this manual as you prepare and teach. A study of the teaching helps and methods used in the daily lessons can help enrich your weekly teaching. Accommodate any particular needs of the students you teach. For example, if a student has difficulty writing,

allow him or her to use a voice-recording device or dictate thoughts to a family member or friend who can write down his or her responses.

At the end of each weekly lesson, collect students' scripture study journals and encourage them in their continued study. Provide them with a scripture study journal for the next week's assignments, as explained above in the section called "Study Guide for Home-Study Students." (Under the direction of priesthood leaders and parents, stake [called] seminary teachers may communicate electronically with seminary students enrolled in home-study seminary).

As you read through assignments in students' scripture study journals, respond periodically to their work by writing a small note or commenting the next time you see them. You may also want to seek other ways to provide support and meaningful feedback. This will help students know that you care about their work and will help motivate them to be thorough in their answers.

Most of students' efforts to master key scripture passages will be made as they complete their home-study lessons. Home-study teachers can follow up on students' efforts during the home-study lessons by inviting students to recite or review scripture mastery passages that arise in the text for that week's unit of study.

Other Resources

Joseph Smith Papers Project

Much of the historical information in this manual was taken from *History of the Church* and the Joseph Smith Papers Project. Of particular help were volumes 1 and 2 of the Documents series of *The Joseph Smith Papers*, published by the Church Historian's Press (an imprint of the Church History Department of The Church of Jesus Christ of Latter-day Saints). To view digitized images and read transcripts of the original documents in the Joseph Smith Papers Project, visit josephsmithpapers.org.

si.lds.org

Teachers can visit the Seminaries and Institutes of Religion website (si.lds.org) for help in preparing lessons and to find additional teaching ideas.

Notes and Journal Tools

Seminary teacher manuals and student study guides are available on LDS.org and in the Gospel Library for mobile devices. Teachers and students may use the online and mobile Notes and Journal tools to mark and add notes to the online version of these manuals as they prepare lessons and study the scriptures. Teacher manuals and student study guides are also available for download in alternate formats (such as PDF, ePub, and mobi [Kindle] files) on LDS.org.

The following resources are available online, through your supervisor, through local Church distribution centers, and through the Church's online store (store.lds.org):



Gospel Art Book
(item no. 06048)



Scripture Study Journal
(item no. 09591)



Doctrine and Covenants and Church History Chronology bookmark (includes a timeline and a list of scripture mastery references and key words)
(item no. 10493)



Doctrine and Covenants Scripture Mastery Cards and Scripture Reading Charts
(item no. 10494)



True to the Faith: A Gospel Reference (item no. 36863)



Gospel Topics on LDS.org



For the Strength of Youth booklet (item no. 09403)



Doctrine and Covenants and Church History Visual Resource DVDs (item no. 08042; English, Spanish, and Portuguese only)



Doctrine and Covenants Times at a Glance poster (item no. 37135; English, Spanish, and Portuguese only)



Doctrine and Covenants and Church History DVD
(item no. 54012)



Doctrine and Covenants and Church History Times at a Glance booklet (item no. 09235; available in 11 languages)



Media Library on LDS.org



Seminary Folders (for students to keep handouts and other loose items) (item no. 09827; English only)





LESSON 1

The Plan of Salvation

Introduction

President Boyd K. Packer of the Quorum of the Twelve Apostles instructed seminary teachers to present a brief overview of the plan of salvation at the beginning of each school year:

"A brief overview of the 'plan of happiness' . . . , if given at the very beginning and revisited occasionally, will be of immense value to your students. . . .

"Young people wonder 'why?'—Why are we commanded to do some things, and why are we commanded *not* to

do other things? A knowledge of the plan of happiness, even in outline form, can give young minds a 'why'" ("The Great Plan of Happiness" [address to CES religious educators, Aug. 10, 1993], LDS.org).

This lesson provides a brief overview of the plan of salvation. It focuses on the Atonement of Jesus Christ, which is "the central fact, the crucial foundation, and the chief doctrine of the great and eternal plan of salvation" (Jeffrey R. Holland, "Missionary Work and the Atonement," *Ensign*, Mar. 2001, 8).

Suggestions for Teaching

Heavenly Father's plan of happiness

Invite a student to read Moses 1:39 aloud. (Or the student could recite it if he or she has it memorized.) Ask students to follow along, looking for what Heavenly Father stated is the purpose of His work. Write the following statement on the board: ***The purpose of Heavenly Father's plan is to provide a way for us to receive immortality and eternal life.***

- What is the difference between immortality and eternal life? (Immortality is living forever in a resurrected state; through the Atonement of Jesus Christ, everyone will receive this gift. Eternal life, or exaltation, is living in God's presence forever with our families; this gift is also available through the Atonement of Jesus Christ, but only to those who obey the laws and ordinances of the gospel.)

To help students understand the term "eternal life," invite a student to read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:

"God's life is eternal life; eternal life is God's life —the expressions are synonymous" (*Mormon Doctrine*, 2nd ed. [1966], 237).

- What are some of the blessings given to those who receive eternal life?

Draw the accompanying diagram on the board. Invite students to copy the diagram or take notes in their class notebooks or scripture study journals as they learn about the plan of salvation in this lesson.

Teach about the plan of salvation throughout the year

Throughout the year, you may want to periodically display the diagram of the plan of salvation included in this lesson. Help students identify places where revelations in the Doctrine and Covenants add to our understanding of the plan of salvation. Then ask students to explain how the teachings from those revelations fit into the diagram.

The Plan of Salvation



Explain that in our pre-earth life, we lived as spirits in the presence of our Heavenly Father. There we learned about Heavenly Father's plan for our happiness and how following that plan would help us fulfill His purposes for us (see D&C 138:55–56; Abraham 3:22–28).

Scripture study journals

A scripture study journal can be a bound journal, a notebook, or pages in a binder. It could also be the notes and journal tool on LDS.org or a note-taking app on a smartphone or tablet device. In scripture study journals, students may take notes and record impressions during seminary lessons, during their personal study, and during Church meetings. As they record and organize their thoughts and impressions, they will improve their understanding of the gospel, receive personal revelation, and be better prepared to participate in class.

- How were we different from our Heavenly Father in the pre-earth life? (He had a perfected body and character. We did not.)
- In the pre-earth life, what did Heavenly Father present to us to help us receive immortality and eternal life? (The plan of salvation.)

Explain that we use the word *mortality* to refer to our life on earth. As shown in the accompanying diagram, add to the board an oval that represents earth life, and label it with the word *Mortality*. Draw an arrow from *Pre-earth life* to *Mortality*.

Give students time to ponder the following question:

- Why did we need to leave God's presence in order to become more like Him? (Students' answers may include the following: to gain a body; to learn and grow by using our agency.)

After a few students have responded, invite a student to read aloud the following explanation by President Spencer W. Kimball:

"God has given us a plan. He has sent us all to earth to obtain bodies and to gain experience and growth" (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 25).

- According to President Kimball, what are some reasons God has sent us to the earth? (As students respond, they should identify the following truth: **God has sent us to the earth to obtain bodies and to gain experience and growth.**)
- What role do the challenges of temptation, sickness, sorrow, pain, discouragement, disability, and other mortal difficulties play in our efforts to receive eternal life?

Invite a student to read Doctrine and Covenants 20:19–20 aloud. Ask the class to follow along and identify obstacles that can prevent us from receiving eternal life.

- What are some obstacles we face in mortality that can prevent us from receiving eternal life? (As students respond, help them identify the following truth: **Sin prevents us from becoming like Heavenly Father and returning to live with Him.** See also Moses 6:57, which teaches that through repentance, we can return to live with God.)

On the board, write *Sin* on the diagram near the word *Mortality*. Invite one student to read 1 Nephi 10:21, another to read Moses 6:57, and another to read Alma 41:10–11 aloud. Ask the class to follow along, looking for reasons why sin prevents us from becoming like Heavenly Father and receiving eternal life.

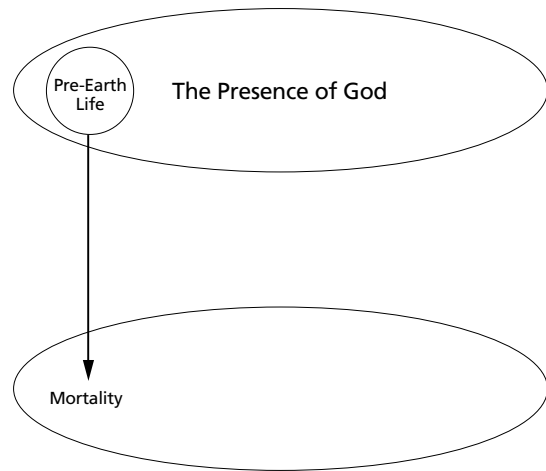
- According to these verses, why does sin prevent us from becoming like Heavenly Father and receiving eternal life? (Students may give a variety of answers. Help them identify the following truth: **No unclean thing can dwell in the presence of God.**)

Invite two students to come to the front of the classroom. Ask one to hold a picture of Jesus Praying in Gethsemane (*Gospel Art Book* [2009], no. 56; see also LDS.org) and the other to hold a picture of The Crucifixion (no. 57). Invite a third student to read Doctrine and Covenants 76:40–42 aloud. Ask the class to follow along and identify what Heavenly Father provided so we can overcome sin.

- According to Doctrine and Covenants 76:40–42, what makes it possible for us to overcome sin? (Students may respond with different words, but make sure they identify the following truth: **Jesus Christ suffered and was crucified for the sins of all people.**)

Invite the students holding the pictures to explain what the events depicted in their pictures have to do with our ability to overcome the effects of sin. Display the pictures on the board as shown in the accompanying diagram.

The Plan of Salvation



Write the following scripture references on the board: *D&C 18:22–23; D&C 25:13, 15*. Assign students to work in pairs. Ask one partner to read Doctrine and Covenants 18:22–23, and ask the other partner to read Doctrine and Covenants 25:13, 15. Ask them both to look for what we must do to access the cleansing power of the Atonement and receive eternal life. Invite them to share with their partners what they have found.

- What must we do to come unto Jesus Christ and receive the blessings of His atoning sacrifice? (Answers may include demonstrating faith in Jesus Christ, repenting, being baptized, receiving the Holy Ghost, enduring in faith, keeping covenants, and obeying the commandments. As shown in the next diagram, draw an arrow from left to right across the bottom oval. Write students' answers along the arrow.)

Summarize students' answers by testifying that **if we are obedient to the principles and ordinances of the gospel, we can overcome sin through the Atonement of Jesus Christ.**

Explain that when we make and keep the baptismal covenant, we are mercifully forgiven of our sins if we repent. In addition, through the gift of the Holy Ghost, we have daily access to help along the path toward eternal life.

- How has God helped you through the Holy Ghost in your daily efforts to live the gospel?

Explain that in addition to sin, there is a second obstacle that must be overcome in order for us to receive eternal life. Ask students if they can identify this obstacle.

After students have responded, write *Physical Death* on the diagram next to the word *Sin*. Invite a student to explain what happens to our spirits and bodies after we die. Invite one student to read Doctrine and Covenants 93:33–34 aloud and another student to read Doctrine and Covenants 130:22 aloud. Ask the class to follow along and look for an answer to the following question:

- How would permanent separation of our spirits and bodies be an obstacle to becoming like God? (Students should identify the following doctrine: **We cannot be like Heavenly Father without a body of flesh and bones.**)

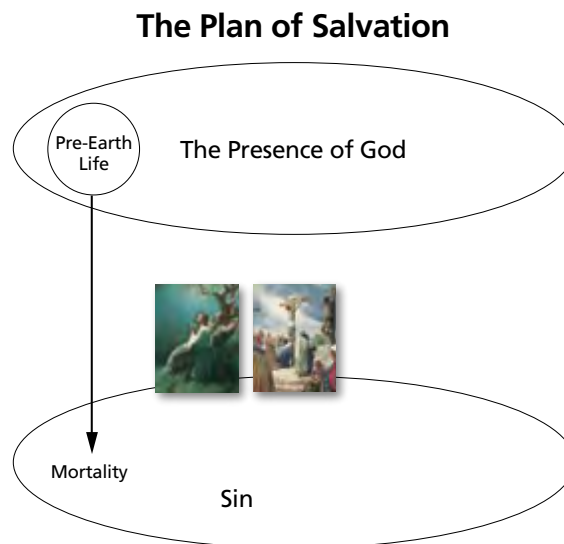
Show the class the picture Mary and the Resurrected Jesus Christ (*Gospel Art Book*, no. 59; see also LDS.org), and ask a student to explain what is happening in the picture. Then invite a student to read Alma 11:42–44 aloud. Ask the class to follow along and identify what Jesus Christ did so we can overcome the obstacle of physical death.

- According to these verses, what has Jesus Christ done to ensure that we can overcome physical death? (Help students identify the following doctrine: **Because of the Resurrection of Jesus Christ, all mankind will be resurrected and will live forever.**)

Invite a few students to take turns reading aloud from Doctrine and Covenants 138:14–17.

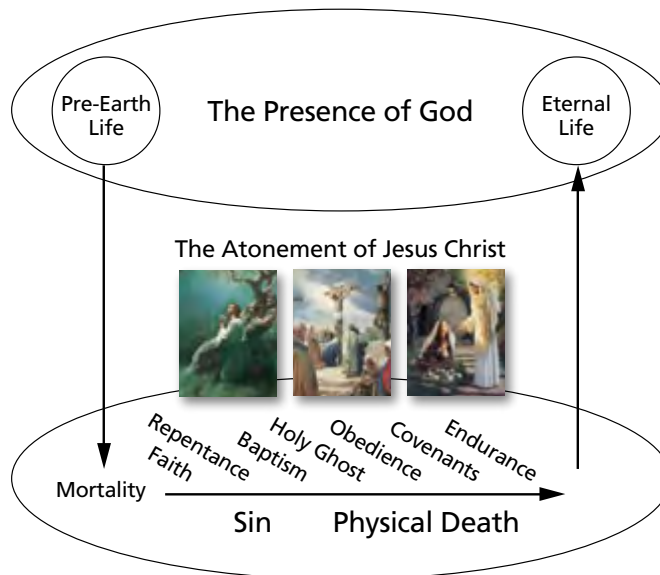
- How can the “hope of a glorious resurrection” bring joy to you and your family?

Remind students that immortality is a gift that all people will receive. Eternal life, however, is the Lord's gift only to those who obey the laws and ordinances of His gospel. Place the picture Mary and the Resurrected Jesus Christ on the board next to the other pictures. Write *The Atonement of Jesus Christ* above the three pictures.



Draw another circle in the top oval and label it *Eternal Life*. Draw a vertical arrow from the end of the arrow at the bottom of the diagram to the words *Eternal Life*.

The Plan of Salvation



Ask students to summarize what they have learned about Heavenly Father's plan for our happiness. Invite them to look for an opportunity to teach the plan of happiness to a family member or friend.

To conclude the lesson, explain to students that in their study of the Doctrine and Covenants, they will learn many more truths related to the plan of happiness. This lesson has presented only a brief overview. Share your testimony of the truths that the class has discussed in this lesson.

Commentary and Background Information

Heavenly Father awaits our return

President Thomas S. Monson testified of God's desire for each of His children to return to His presence:

"It is the celestial glory which we seek. It is in the presence of God we desire to dwell. It is a forever family in which we want membership. Such blessings are earned through a lifetime of striving, seeking, repenting, and finally succeeding. . . .

"Our Heavenly Father rejoices for those who keep His commandments. He is concerned also for the lost child, the tardy teenager, the wayward youth, the delinquent parent. Tenderly the Master speaks to these and indeed to all: 'Come back. Come up. Come in. Come home. Come unto me.'

". . . As His special witness, I testify to you that He lives and that He awaits our triumphant return" ("The Race of Life," *Ensign* or *Liahona*, May 2012, 93).

LESSON 2

Introduction to the Doctrine and Covenants

Introduction

The Doctrine and Covenants contains “divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days” (introduction to the Doctrine and Covenants).

By prayerfully studying the Doctrine and Covenants, students can strengthen their testimonies of Jesus Christ and receive personal revelation.

Suggestions for Teaching

The Doctrine and Covenants contains revelations received by the Prophet Joseph Smith and his successors

Begin the lesson by asking students the following question:

- What books do you think the entire world would benefit from reading? Why? (Consider displaying a few books that you would suggest.)

After students have responded, invite a student to read the following statement by Joseph Smith. Ask the class to listen for what the Prophet taught regarding the Doctrine and Covenants.



“[The Doctrine and Covenants is] the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 194).

Explain that the Doctrine and Covenants is of such benefit to the world that President Joseph Fielding Smith declared that “it is worth more to us than the riches of the earth” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:199). Encourage students to look during today’s lesson for ways that studying the Doctrine and Covenants can benefit their lives.

Invite students to open to the title page of the Doctrine and Covenants. Explain that in order for the Doctrine and Covenants to be beneficial, we must first understand what doctrines and covenants are. Ask a student to read aloud the title page and the first sentence of the introduction.

- How would you define the word *doctrine*? What is a *covenant*? What is *revelation*? (You may need to explain that a *doctrine* is a fundamental, eternal truth of the gospel of Jesus Christ; a *covenant* is a sacred agreement between God and His children; and *revelation* is communication from God to His children. You may want to write these definitions on the board and suggest that students copy them on the title page in their scriptures.)

Ask students to turn to the eighth paragraph of the introduction to the Doctrine and Covenants (beginning with “In the revelations . . .”). Explain that this paragraph lists examples of some of the doctrines found in the Doctrine and Covenants. Invite students to read the first sentence silently and identify one or more doctrines they are interested in learning more about.

- Which doctrines are you most interested in learning more about? How do you think you would benefit from greater knowledge and understanding of those truths?

Explain that although knowledge of these doctrines is of critical importance, the greatest value of the Doctrine and Covenants is found in the most vital truth it contains. Invite a student to read the last sentence of paragraph eight aloud, and invite the class to follow along and look for the truth that makes the Doctrine and Covenants so valuable.

- What makes the Doctrine and Covenants “of great value”? Why is a testimony of the Savior so valuable?

Invite the Spirit through effective devotionals

A devotional at the beginning of class can be an excellent way to unite students by turning their thoughts and hearts to spiritual things. It can help teachers and students feel the Spirit and be ready to learn. A devotional generally consists of a hymn, a prayer, and a thought based on the scriptures. It is most effective when students share feelings and insights they have had in their personal scripture study and when they bear testimony.

- How might your study of the Doctrine and Covenants increase your testimony of Jesus Christ?

Write the following principle on the board: ***By studying the revelations in the Doctrine and Covenants, we can strengthen our testimonies of Jesus Christ.***

Invite students to consider how their lives might benefit from a stronger testimony of the Savior. Consider sharing how studying the Doctrine and Covenants has strengthened your testimony of Jesus Christ.

To help students understand how studying the Doctrine and Covenants can strengthen their testimonies of Jesus Christ, invite a student to read aloud the second sentence in paragraph one of the introduction. Ask the class to follow along and identify whose voice they will hear through the Doctrine and Covenants. After students have responded, write the following principle on the board: ***As we study the Doctrine and Covenants, we can hear the voice of the Savior.***

Ask a student to read Doctrine and Covenants 18:34–36 aloud. Invite the class to follow along, looking for how we can hear the voice of the Lord as we study the Doctrine and Covenants.

- What can we testify of if we study the Doctrine and Covenants?

You may want to explain that in the Doctrine and Covenants, terms such as “the Lord” or “God” generally refer to Jesus Christ. He is the speaker throughout the Doctrine and Covenants.

Ask a student to read aloud the third paragraph of the introduction. Invite the class to follow along and look for words that describe the Savior’s voice. (You may want to suggest that they mark what they find.)

- What words are used to describe the Savior’s voice?
- What benefits can come to your life from being able to hear and recognize the voice of the Lord? (Explain that in the coming weeks, students will learn about other ways to hear the voice of the Lord and recognize when He is speaking to them.)

To help students further understand how studying the Doctrine and Covenants can benefit their lives, consider displaying images of some of the people associated with the revelations in the Doctrine and Covenants: Brother Joseph (*Gospel Art Book* [2009], no. 87; see also LDS.org), Emma Smith (no. 88), John the Baptist Conferring the Aaronic Priesthood (no. 93), Melchizedek Priesthood Restoration (no. 94), Elijah Appearing in the Kirtland Temple (no. 95). Explain that as they study the revelations in the Doctrine and Covenants, they will learn important things concerning these people. Ask a student to read the first two sentences of the sixth paragraph of the introduction (beginning with “These sacred revelations . . .”). Invite the class to follow along and identify the circumstances in which the revelations in the Doctrine and Covenants were received.

- What phrases in this paragraph describe the circumstances in which these revelations were received? (“In answer to prayer,” “in times of need,” and “real-life situations”).

Display a piece of paper with the word *You* written on it. Point out that just like individuals from Church history, we also go through situations in which we need divine guidance. Invite students to describe situations that may come up during the school year in which they could benefit from the Lord’s guidance. Invite a student to write their responses on the board.

Explain that each revelation students will study this year is an additional witness that God truly lives, that He speaks to His children, and that He guides His Church.

- How can these additional witnesses help you when you are in challenging circumstances?
- Based on what you have read in paragraph six of the introduction, what must we do to receive divine guidance in our times of need?

Help students identify a principle from paragraph six by writing the following incomplete statement on the board: *If we _____, then the Lord will _____.*

Invite students to summarize what they have learned by completing this statement. Students may use different words, but their answers should reflect the following principle: ***If we pray for help in our times of need, then the Lord will give us guidance.***



Ask students to turn to paragraphs four and five of the introduction. Summarize these paragraphs by explaining that they provide an overview of significant events in the Restoration of Jesus Christ's Church on the earth, including the First Vision and other divine manifestations, the translation of the Book of Mormon, the restoration of priesthood authority and keys, and the organization of The Church of Jesus Christ of Latter-day Saints. Tell students that they will learn more about these sacred events during their course of study. Explain that these divine experiences came as the Prophet Joseph Smith and others sought the Lord's help and guidance.

- When have you faced a situation in which you needed the Lord's help or guidance and you received it?

Invite students to turn to the "Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants," which is in the introduction. Ask a student to read the first two paragraphs aloud (beginning with the phrase "We, therefore, feel willing . . ."). Ask the class to follow along and identify phrases that impress them.

- Which phrases from the Twelve Apostles' testimony of the Doctrine and Covenants stand out to you? Why?

After students have responded, remind them that at the beginning of the lesson they were encouraged to look for ways that studying the Doctrine and Covenants can benefit their lives. Invite students to write in their class notebooks or scripture study journals how they hope the Doctrine and Covenants will benefit their lives and what they will do to help this happen.

When students have finished writing, challenge them to prayerfully study the Doctrine and Covenants every day this school year as a way to help them hear the Savior's voice and receive guidance from Him. You may want to conclude by sharing your testimony of how studying the Doctrine and Covenants has helped you experience these blessings in your life.

Learn students' names

Students will feel loved and respected when you use their names. Welcome each student to class, and use their names as they participate in the lesson. In addition, help students learn and use each other's names.

Commentary and Background Information

From revelation to publication: Different editions of the Doctrine and Covenants

In November 1831 the Prophet Joseph Smith met with elders in Hiram, Ohio. The group decided to compile and publish some of the revelations that the Prophet had received. They selected 65 revelations and titled the compilation the Book of Commandments. By the summer of 1833 most of the compilations had been printed, but a mob destroyed nearly all of the copies. As a result, very few copies exist today. Another edition was approved and published in 1835. This edition contained the Lectures on Faith (see the introduction to the Doctrine and Covenants) and 103 revelations. This edition, therefore, was the first with the title Doctrine (the lectures) and Covenants (the revelations). (See *History of the Church*, 2:243–251.)

A few more editions (each adding new revelations or making slight improvements to the organization) were printed periodically until 1981, when the Church published a new edition of the triple combination, in

English, with expanded footnotes and cross-references and a new index. At that time, the Prophet Joseph Smith's 1836 vision of the celestial kingdom and President Joseph F. Smith's 1918 vision of the redemption of the dead, both canonized by the Church in 1976 and originally added to the Pearl of Great Price, were added to the Doctrine and Covenants as sections 137 and 138. The 1981 edition has 138 sections and two official declarations: the Manifesto, issued in 1890 by President Wilford Woodruff, and the declaration on priesthood, issued in 1978 by President Spencer W. Kimball. On March 1, 2013, the First Presidency announced a new edition of the English scriptures. Most of the adjustments that were made in this edition are in the study helps or the headings of the Doctrine and Covenants or entail minor spelling corrections to the text. (For more detailed information about the different editions, see the Revelations Correspondence Chart in "Corresponding Section Numbers in Editions of the Doctrine and Covenants," JosephSmithPapers.org/reference/library.)

LESSON 3

The Great Apostasy

Introduction

Jesus Christ established His Church during His ministry on the earth. “The Apostles, after the Ascension of Christ, continued to exercise the keys He left with them. But because of disobedience and loss of faith by the members, the Apostles died without the keys being passed on to successors. We call that tragic episode ‘the Apostasy’” (Henry B. Eyring, “The True and Living

Church,” *Ensign or Liahona*, May 2008, 21). Because of this widespread apostasy, the Lord took the priesthood authority away from the people. Understanding the Great Apostasy helps us better understand the need for the Restoration of the gospel of Jesus Christ in the latter days.

Get to know each other

As the course begins, look for ways to cultivate a learning environment of love, respect, and purpose. Help students feel comfortable with each other and with you by learning each other’s names and about one another’s interests, talents, challenges, and abilities.

Suggestions for Teaching

Note: Because this lesson suggests the use of an object and multiple pictures as teaching aids, you may want to gather a few items in advance. These include a mechanical part of some kind and the following pictures: Christ Ordaining the Apostles (*Gospel Art Book* [2009], no. 38; see also LDS.org), Young Man Being Baptized (no. 103), The Gift of the Holy Ghost (no. 105), Blessing the Sacrament (no. 107), and Young Couple Going to the Temple (no. 120).

Jesus Christ established His Church when He was on the earth

Bring to class a mechanical part that is necessary for a machine or piece of equipment to work (such as a power cord from an appliance or computer, a chain or wheel from a bicycle, or spark plugs from a car). Show students the part and ask them what it belongs to and what it does. (If you don’t have access to a mechanical part, draw one on the board.)

- What happens when this part is missing from the piece of equipment it belongs to?
- How might this example be compared to the Church of Jesus Christ? (The Church of Jesus Christ has essential components; without these components it cannot function or even exist.)

Ask students to begin thinking about which parts of the Church are essential to its function of offering salvation to the world. Write the heading *Essential Elements of Jesus Christ’s Church* on the board.

Invite a student to read Ephesians 2:19–22 aloud. Ask the class to follow along and identify the foundation upon which Jesus Christ built His Church during His mortal ministry. (You might want to give students page numbers to help them find the New Testament scriptures they will be reading during this lesson.) As they report what they have found, write the following truth under the heading on the board: ***Apostles and prophets form the foundation of the Church of Jesus Christ.*** You may want to suggest that students mark the phrase in Ephesians 2:20 that teaches this truth.

- Why do you think apostles and prophets are considered the “foundation” of the Church?

To help students identify another essential element of Jesus Christ’s Church, display the picture Christ Ordaining the Apostles (*Gospel Art Book*, no. 38). Ask a student to explain what is happening in the picture. Then invite a student to read Mark 3:13–14 aloud. Ask the class to follow along and identify another element of the Church that is essential for the salvation of God’s children. After students report what they have found,



write the following truth on the board: ***Priesthood authority is necessary to receive the ordinances and covenants of salvation.***

Explain that before the Savior left the earth, He gave His Apostles the authority to direct the Church and act in God's name for the salvation of His children.

Invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to identify another essential element of the true Church:



"The truths and doctrine we have received have come and will continue to come by divine revelation. In some faith traditions . . . doctrinal matters may become a contest of opinions. . . . But in the Church today, just as anciently, establishing the doctrine of Christ or correcting doctrinal deviations is a matter of divine revelation to those the Lord endows with apostolic authority" ("The Doctrine of Christ," *Ensign* or *Liahona*, May 2012, 86).

- According to Elder Christofferson, what is one essential role of prophets and apostles? (Students may use different words, but make sure they identify the following truth: ***The apostles and prophets establish correct doctrine through divine revelation.*** You may need to remind students that *doctrine* refers to fundamental, eternal truths of the gospel of Jesus Christ. Add this truth to the list on the board.)

Show students the Basic Doctrines list found in the appendix of this manual or in students' scripture study journals. Explain that seminary students are encouraged to gain a deeper understanding of the Basic Doctrines throughout their time in seminary. Doing so will help them strengthen their testimonies and prepare them to teach the gospel to others. Invite students to watch for these doctrines during their study of the Doctrine and Covenants this year.

Invite students to choose one of the Basic Doctrines that is meaningful to them, and ask a few of them to briefly explain why they chose it.

- Why it is essential that true doctrine is taught and understood correctly in the Lord's Church? (As students respond, you may want to share the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles: "True doctrine, understood, changes attitudes and behavior" ["Little Children," *Ensign*, Nov. 1986, 17].)

To help students think about another essential element of the Lord's Church, show the pictures Young Man Being Baptized (*Gospel Art Book*, no. 103), The Gift of the Holy Ghost (no. 105), Blessing the Sacrament (no. 107), and Young Couple Going to the Temple (no. 120). Ask students what baptism, confirmation, the sacrament, and a sealing have in common. (They are all ordinances.)

- What is an ordinance? (A sacred, formal act performed by the authority of the priesthood.)
- Why do you think ordinances are an essential part of Jesus Christ's Church? (To help students answer this question, you might want to invite them to read John 3:5 and then ask them what would happen if there were no way for them to be baptized. Emphasize that all saving ordinances of the priesthood are accompanied by covenants, which are sacred agreements with God.)

Testify that ***in the Church of Jesus Christ we can receive ordinances that are necessary for our salvation.*** Add this truth to the list on the board.

Explain that after Jesus Christ died, He was resurrected, and He ascended into heaven. He was no longer physically present to lead the Church on the earth. Even though He is not physically on the earth, ***Jesus Christ leads and guides His Apostles through revelation.*** Under the leadership of His Apostles, the ancient Church spread quickly and thousands were baptized. Congregations of Saints were formed throughout much of the Roman Empire. Elders, bishops, deacons, priests, teachers, and evangelists (patriarchs) were called and given priesthood authority by the Apostles.



The Great Apostasy occurred during the centuries following the Lord's mortal ministry

Write the following truth on the board: *Apostasy occurs when people turn away from the true doctrine of the gospel and reject the Lord's authorized servants.*

Explain that periods of general apostasy have occurred throughout the history of the world. One example is the Great Apostasy, which occurred after the Savior established His Church (see 2 Thessalonians 2:1–3). Following the deaths of the Savior's Apostles, the principles of the gospel were corrupted and unauthorized changes were made in Church organization and to priesthood ordinances. (See *True to the Faith: A Gospel Reference* [2004], 13–14.)

Write the following scripture references on the board: *Acts 12:1–3; 2 Timothy 4:3–4; 2 Peter 2:1–2.*

Explain that despite the efforts of the Apostles, the early Church faced threats. Divide the class into three groups. Invite each group to study one of the scripture passages on the board, looking for something that threatened the Church. (For those who are reading Acts 12:1–3, you may need to clarify that James and Peter were Apostles.) After sufficient time, invite one student from each group to report what the group found.

- Why do you think these threats were so dangerous to the Church?

Invite a student to read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles, who spoke of the great losses the New Testament Church experienced during this time:



"James was killed in Jerusalem by Herod. Peter and Paul died in Rome. Tradition holds that Philip went to the East. Much more than this we do not know.

"They scattered; they taught, testified, and established the Church. And they died for their beliefs, and with their deaths came the dark centuries of apostasy" ("The Twelve," *Ensign* or *Liahona*, May 2008, 84).

Invite another student to continue reading President Packer's explanation of the most significant loss resulting from the Great Apostasy:

"The most precious thing lost in the Apostasy was the authority held by the Twelve—the priesthood keys. For the Church to be *His* Church, there must be a Quorum of the Twelve who hold the keys and confer them on others" ("The Twelve," 84).

- How would the loss of priesthood authority affect the other essential elements of the Church?
- Was there any way that people could repair the Church without the apostles and prophets, priesthood authority, or correct knowledge of Jesus Christ's doctrine? Why or why not?

Invite a student to read the following historical summary by President Packer:

"As the centuries passed, the flame flickered and dimmed. Ordinances were changed or abandoned. The line was broken, and the authority to confer the Holy Ghost as a gift was gone. The Dark Ages of apostasy settled over the world" ("The Cloven Tongues of Fire," *Ensign*, May 2000, 8).

- Why do you think it is important to understand the Great Apostasy and its consequences? (Although students may identify a variety of reasons, emphasize that understanding this great falling away helps us realize that **a restoration of Jesus Christ's doctrine and authority was necessary to overcome the effects of the Great Apostasy.**)

Explain that although there will not be another general apostasy from the truth, we must each guard against personal apostasy by keeping covenants, obeying the commandments, following Church leaders, partaking of the sacrament, and constantly strengthening our testimonies through daily scripture study, prayer, and service (see *True to the Faith*, 13–14). Conclude by testifying of Heavenly Father's love for His children, the reality of the Great Apostasy, and the great gift of the Restoration of the gospel.

LESSON 4

Doctrine and Covenants 1

Introduction

By November 1831, Joseph Smith had received more than 60 revelations. However, most Church members did not have access to copies of the revelations. The Prophet convened a conference in Hiram, Ohio, to discuss publishing them as a book that would be called the Book of Commandments. A committee of elders drafted a preface to the book. Unsatisfied with this

draft, those who attended the conference requested that Joseph Smith ask the Lord for a preface. After petitioning the Lord in prayer, Joseph received a preface by revelation. The Lord's preface to the Book of Commandments became section 1 of the Doctrine and Covenants.

Suggestions for Teaching

Doctrine and Covenants 1:1–16

The Lord warns of the judgments that will come upon the rebellious at the Second Coming

You might begin this lesson by asking the class to ponder the following questions as you read them aloud. After sufficient time, invite one or two students to share their responses.

- When has someone sought to get your attention and warn you about something? How did you respond?
- How do you feel about that person's efforts to warn you? Why do you feel this way?

Display your copy of the Doctrine and Covenants, and explain that in this book the Lord provides warnings, commandments, and instructions that are crucial for our happiness and salvation. Tell students that the Lord revealed section 1 as a preface to the other revelations in the Doctrine and Covenants. A preface prepares a reader for the contents of a book by summarizing the message and purposes of the author. To help students understand the historical context for Doctrine and Covenants 1, you may want to relate some of the information from the introduction to this lesson.

Invite a student to read Doctrine and Covenants 1:1–3 aloud. Ask the class to follow along and identify words or phrases the Lord used to get the attention of those who would read His words. Invite a few students to share what they have found. (As students respond, you may want to explain that *hearken* means to listen attentively. When we truly hearken to the Lord, we will follow His counsel and obey His commandments.)

- To whom was the Lord speaking in these verses? (The Lord was speaking to all the inhabitants of the earth, not just to members of the Church.)
- What do you think is the meaning of the phrase “their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed”? (D&C 1:3).

Invite a student to read Doctrine and Covenants 1:4–7 aloud, and ask the class to identify how the Lord said He would deliver His warnings to all people.

- How did the Lord say He would deliver His warnings to all people? (Students may use different words, but they should identify the following doctrine: **The Lord speaks His warnings to all people through His chosen disciples.** You may want to suggest that students mark this doctrine in Doctrine and Covenants 1:4 or write it in the margin of their scriptures.)
- Who are the disciples through whom the Lord speaks and publishes His warnings?

Summarize Doctrine and Covenants 1:8–10 by explaining that the Lord declared He will judge all people according to their actions and how they treat others. Ask a student to read Doctrine and Covenants 1:11–14 aloud, and invite the class to follow along and identify further warnings.

Pace lessons appropriately

Pace each lesson so you spend enough time on the most important elements. If you spend too much time on the first part of the lesson, you'll feel forced to rush through the last part. As you prepare to teach, estimate how much time it will take to effectively teach each part of the lesson. Determine which parts will likely require the most time for students to discuss the doctrines and principles and share related experiences.

- According to footnote 12*b*, what event was the Lord referring to in Doctrine and Covenants 1:12?
- In Doctrine and Covenants 1:14, what do you think the Lord meant when He warned that those who do not give heed to His prophets and apostles will be cut off? (They will be separated from the righteous and lose the blessings that are available through gospel ordinances and covenants.)

Explain that these warnings are necessary because of wickedness and apostasy throughout the world. Invite a student to read Doctrine and Covenants 1:15–16 aloud. Ask the class to follow along and identify words or phrases that illustrate wickedness or apostasy. Invite a few students to report what they have found.

- In what ways do people in our day walk “in [their] own way, and after the image of [their] own god”? (D&C 1:16).

Doctrine and Covenants 1:17–33

The gospel was restored through Joseph Smith to prepare the world for the calamity of the last days

Ask the class to scan Doctrine and Covenants 1:17 and identify the word the Lord used to refer to the wickedness, apostasy, and destruction that would occur in the last days. When students identify the word *calamity*, explain that in Doctrine and Covenants 1:17–33, the Lord gives solutions to help us through the calamity of the last days. (You may want to explain that the word *calamity* refers to disastrous events that are accompanied by great loss, distress, and suffering.)

Copy the following chart on the board, or provide it to students as a handout:

	What solution did the Lord give for the calamity that would come upon the earth?	How can this solution help us face the calamity of the last days?
D&C 1:17		
D&C 1:18–23		
D&C 1:29		
D&C 1:30		

You may want to ask students to complete the chart individually or with a partner. Ask students to read the scripture passages on the left side of the chart and identify solutions the Lord has given to help us with the calamity of the last days. Ask them to write descriptions or draw pictures of what they find in the center column of the chart. In the boxes on the right, ask them to write brief explanations of how each of the Lord’s solutions can help us with the calamity of the last days.

After sufficient time, invite students to report what they have recorded in the chart. Responses in the center column should include the following: the Lord called Joseph Smith and gave him revelations and commandments (see D&C 1:17); the Lord has commanded His servants to go throughout the earth to proclaim His gospel and establish His covenant (see D&C 1:18–23); the Lord revealed the Book of Mormon (see D&C 1:29); and the Lord restored His Church upon the earth (see D&C 1:30). Responses in the right column may vary. Invite a few students to share what they have written.

To help students think further about the Lord’s declaration in Doctrine and Covenants 1:30, you may want to suggest that they mark words in this verse that express the following truth: **The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the earth.**

- Based on what you learned in the previous lesson about the Great Apostasy, how would you explain to someone why The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the earth?
- What makes this church “living”?

Explain that through the gift of the Holy Ghost, the Lord is able to direct His Church with ongoing revelation. This continuing revelation is an example of how the Church is living.

- Why is it important to you to know that you belong to the only true and living Church upon the earth?
- What do you think the Lord meant when He stated that He was pleased with His Church “collectively and not individually”? (D&C 1:30). (Although the Church is true and as a whole is pleasing to the Lord, some individual members of the Church may not live in a way that is pleasing to Him.)

Invite students to search Doctrine and Covenants 1:31–33 and identify what the Lord said about sin and repentance.

- How does the Lord look upon sin? How can we be forgiven?
- According to Doctrine and Covenants 1:33, what happens to those who don’t repent?
- What does it mean to have “light” taken away?

Doctrine and Covenants 1:34–39

The Lord directs us to search the revelations and commandments contained in the Doctrine and Covenants

Summarize Doctrine and Covenants 1:34–36 by explaining that the Lord again expressed His desire to warn all people to prepare for His Second Coming. Invite a student to read Doctrine and Covenants 1:37–39 aloud. Ask the class to follow along and look for the truths the Lord emphasized at the conclusion of His preface to the Doctrine and Covenants.

- What truths did the Lord emphasize in Doctrine and Covenants 1:37–39? (As students share the truths they have identified, be sure the following are clear: **We are to search the commandments the Lord has given. The Lord’s words will all be fulfilled. The Lord’s words are true whether they are stated by Him or by His servants.**)
- Based on what you have learned today, how can you be blessed if you search the commandments and revelations the Lord has given in the Doctrine and Covenants?

Invite a few students to share how searching the scriptures has blessed their lives. You might also want to invite students to write in their class notebooks or scripture study journals a goal to study the Doctrine and Covenants daily during the school year. Ask them to consider when, where, and for how long they will study each day. Inform them that you will periodically follow up to help them be successful in their daily study.

Scripture Mastery—Doctrine and Covenants 1:37–38

To help students memorize Doctrine and Covenants 1:37, write the first letter of each word on the board. Have students recite the passage together (using their scriptures as needed) until they can recite the entire verse using only the first letters to help them. Then erase several of the letters and have them recite the scripture again. Continue this process until all the letters have been erased and the class can recite the verse entirely from memory. Repeat this process with Doctrine and Covenants 1:38.

Note: Because of the length of this lesson, you might want to use this activity on another day when you have extra time. Or you might complete portions of this activity over the course of several days at the beginning of class.

Doctrine and Covenants 1:37–38

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

LESSON 5

Studying the Scriptures

Introduction

This lesson will help students learn how to better understand the context and content of the scriptures, identify gospel doctrines and principles the scriptures contain, and apply those truths in their lives. As students discover

and act on the eternal truths found in the scriptures, the gospel can enter deep into their hearts. Consider ways to review the material in this lesson throughout the year.

Suggestions for Teaching

The aim of scripture study

Before class, place a common object such as a pencil, notebook, or hymnbook somewhere in the classroom in plain sight. Choose a location where the object will not seem out of place or be easily noticed by students. Begin the lesson by telling students that you have lost something and you need their help to find it. Ask them to search the room, but do not tell them what they are searching for. After students have searched unsuccessfully for a brief time, describe what they should be searching for, and ask them to try again.

- Why was it easier to find what you were looking for the second time?

Hold up your scriptures. Point out that just as it is easier to search for something when we know what we are looking for, our scripture study can be more meaningful when we know what to look for as we study.

To help students identify what we should be searching for when we study the scriptures, invite a student to read the following statement by President Marion G. Romney of the First Presidency. Before the student reads, ask the class to listen for something they should always be able to find in the scriptures if they are looking for it. (You may want to provide students a copy of this and other prophetic statements in this lesson.)

“One cannot honestly study the scriptures without learning gospel principles because the scriptures have been written to preserve principles” (“The Message of the Old Testament” [address to CES religious educators, Aug. 17, 1979], 3, LDS.org).

- Based on President Romney’s explanation, what should we be looking for as we study the scriptures?
- What is a principle?

Confirm or supplement students’ responses by inviting a student to read aloud the following explanation by Elder Richard G. Scott of the Quorum of the Twelve Apostles. Before the student reads, ask half of the class to listen for what a principle is. Ask the other half to listen for why searching for principles in the scriptures is so important.

“Principles are concentrated truth, packaged for application to a wide variety of circumstances. A true principle makes decisions clear even under the most confusing and compelling circumstances” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86).

- According to Elder Scott, what is a principle? Why is finding principles in the scriptures so important?

Explain that principles and doctrines of the gospel of Jesus Christ are fundamental, unchanging truths that provide guidance for our lives. Doctrines and principles are what the Lord and His prophets intended us to learn from the revelations, sermons, and events recorded in the scriptures.

To help students discover an example of a doctrine or principle taught in the scriptures, invite them to reflect on Joseph Smith’s First Vision. Ask them if they can identify a simple truth we can learn from Joseph Smith’s experience. Students may identify a variety of doctrines and principles. The following truth is one example: **If we pray in faith, God will answer our prayers.**

Understanding the context and content of the scriptures

Display a piece of fruit that must be peeled before it can be eaten (for example, a banana or an orange).

- What must you do before you can use this object for its intended purpose? (Remove the outer covering.)
- If the important and useful part of this object is on the inside, what is the purpose of the outer covering? (To preserve and transport the contents.)

Explain that the fruit within the peel can be compared to the doctrines and principles found in the scriptures. The outer covering can be likened to the events, people, and sermons of the scriptures. Much like the peel preserves and helps transport the fruit inside, these scriptural accounts convey gospel doctrines and principles to us in a way that helps us understand, remember, and apply them in our lives.

Ask students to share what they have done to help them gain a better understanding of the setting, story line, events, and other details of the scriptures. (You may want to list some of their ideas on the board.) After students have shared a few ideas, explain the following scripture study skills to the class and take a few minutes to practice them.

Historical setting: Explain that each section of the Doctrine and Covenants includes a section introduction that describes concerns, questions, or historical events associated with the revelation in that section. Knowing these details can help us understand the revelation.

To demonstrate how knowing these details can increase our understanding of a revelation, invite a few students to take turns reading aloud from Doctrine and Covenants 121:1–8. Then ask students to read the section introduction silently, looking for information that helps them understand these verses.

- How does knowing that Joseph Smith had been imprisoned in Liberty Jail for months help us better understand these verses?

Word definitions: Point out that some words used in the scriptures may not be familiar. The Bible Dictionary, the Guide to the Scriptures, scripture footnotes, and a regular dictionary can help us learn the definitions of words and understand their meaning.

To show an example, invite students to read Doctrine and Covenants 121:2 silently. Explain that the word *stay* can mean to delay or hold back.

- How does knowing this definition help you better understand this verse?

Identifying doctrines and principles

Explain that once we have increased our understanding of the context and content of a scripture passage, we are prepared to identify the gospel truths it contains. Invite a student to read aloud the following statement by Elder Richard G. Scott. Ask the class to listen for phrases that describe what we should do to identify truths as we study the scriptures.

“As you seek spiritual knowledge, search for principles. Carefully separate them from the detail used to explain them. . . . It is worth great effort to organize the truth we gather to simple statements of principle” (“Acquiring Spiritual Knowledge,” 86).

- What phrases did Elder Scott use to describe the process of identifying truths in the scriptures? (“Carefully separate them from the detail used to explain them”; “organize the truth we gather to simple statements of principle.”)
- Why do you think it is important to “organize the truth” we learn from a scripture passage into a simple statement of doctrine or principle?

Point out that some gospel doctrines and principles are easy to identify because they are stated directly in the scriptures. Invite a student to read Doctrine and Covenants 121:7–8 aloud. Ask the class to follow along and identify truths that are stated directly in these verses. Students may use different words, but they should identify the following principle:

If we endure our trials well, God will exalt us and help us triumph over our foes.

Explain that many doctrines and principles are not stated directly in the scripture text but instead are illustrated or described across several verses. Identifying this type of doctrine or principle requires recognizing the truths being illustrated in the scripture passage and stating those truths in a clear, simple way. To help students learn to identify doctrines and principles that are not directly stated, suggest that they ask questions such as “What can

I learn from this?" "What is the message or point of these verses?" or "What might the Lord have intended for me to learn from this?"

Invite students to practice identifying doctrines and principles by reviewing Doctrine and Covenants 121:1–8. Ask students to write in their class notebooks or scripture study journals a gospel truth we can learn from Joseph's prayer and the Lord's answer to that prayer. After sufficient time, invite several students to read the doctrine or principle they identified from these verses. Truths students identify may include the following:

God hears our prayers.

If we call upon God in times of hardship, He can give us peace.

Applying doctrines and principles in our lives

Refer again to the piece of fruit the class discussed earlier in the lesson.

- What value does the fruit have if it is never used once it is peeled?
- If the doctrines and principles we identify in the scriptures can be likened to a piece of fruit we have peeled, what should we do once we identify those truths? (Apply them in our lives.)

Explain that as we come to feel the truth and importance of the doctrines and principles we have identified in the scriptures, we will feel a desire to apply them in our lives. Invite students to share with a partner how they can apply one of the truths they have identified in Doctrine and Covenants 121:1–8.

Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles. Ask students to follow along and identify phrases that are meaningful to them.



"If [you] are acquainted with the revelations, there is no question—personal or social or political or occupational—that need go unanswered. Therein is contained the fulness of the everlasting gospel. Therein we find principles of truth that will resolve every confusion and every problem and every dilemma that will face the human family or any individual in it" ("Teach the Scriptures" [address to CES religious educators, Oct. 14, 1977], 3–4, LDS.org).

- What phrases stood out to you? Why?

Conclude the lesson by sharing how the doctrines and principles in the scriptures have blessed your life as you have discovered and applied them. Consider inviting students to share a doctrine or principle they have discovered in the scriptures and how it has blessed their lives. Encourage students to search diligently for these eternal truths as they study the scriptures and to apply them in their lives.

Commentary and Background Information

Discovering and applying gospel doctrines and principles

President Ezra Taft Benson offered this instruction concerning scripture study:

"One of the most important things you can do . . . is to immerse yourselves in the scriptures. Search them diligently. Feast upon the words of Christ. Learn the doctrine. Master the principles that are found therein" ("The Power of the Word," *Ensign*, May 1986, 81).

Home-Study Lesson

The Plan of Salvation–Studying the Scriptures (Unit 1)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following is a summary of the events, doctrines, and principles students learned as they completed the four home-study student lessons for unit 1. Knowing what students have been studying will help you prepare for class. The summary is not part of the lesson and is not meant to be shared with students. Because the lesson you will teach for unit 1 concentrates on only a few of these doctrines and principles, you may at times feel impressed to review or discuss others according to the promptings of the Spirit and the needs of your students.

Day 1 (The Plan of Salvation)

Studying Heavenly Father's plan of salvation helped students identify that the purpose of the plan is to provide a way for us to receive immortality and eternal life. Students learned that Heavenly Father sent us to earth to obtain bodies and to gain experience and growth. Jesus Christ's Atonement enables us to overcome the effects of sin and death.

Day 2 (The Great Apostasy)

While learning about the Great Apostasy, students discovered that prophets and apostles form the foundation of the Church of Jesus Christ and help keep the Church pure by teaching correct doctrine. Furthermore, priesthood authority and keys are necessary to receive the covenants and ordinances of salvation, all of which are received in the Church of Jesus Christ. Apostasy occurs when people turn away from gospel truths and reject the Lord's authorized servants. A restoration of truth and priesthood authority and keys was necessary to overcome the effects of the Great Apostasy.

Day 3 (Doctrine and Covenants 1)

In their study of the Lord's preface to the Doctrine and Covenants, students learned that the Lord speaks His warnings to all people through His chosen disciples and that The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the earth. Students identified that we are to search the commandments the Lord has given, the Lord's words will all be fulfilled, and the Lord's words are true whether they are stated by Him or by His servants.

Day 4 (Studying the Scriptures)

In this lesson students learned that the scriptures have been written to preserve eternal truths known as doctrines and principles. They learned that to find these eternal truths it is helpful to first understand the context and content of the scripture text. Students learned that once these elements are understood, it is then helpful to express the doctrines and principles they identify in clear, simple statements of truth. Finally, students learned that the true value of scripture study comes from applying in their own lives the doctrines and principles they discover in the scriptures.

Introduction

This lesson will introduce students to the Doctrine and Covenants using the introduction to the Doctrine and Covenants and section 1. Students will learn that the Doctrine and Covenants is composed of "divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days" (introduction to the Doctrine and Covenants). Studying the Doctrine and Covenants and Church History can strengthen students' testimonies of Jesus Christ.

Note: As this will likely be the students' first class together, you may want to invite them to ask questions they have about the home-study process and how to effectively study the scriptures on their own.

Suggestions for Teaching

Introduction to the Doctrine and Covenants and Church History

The Doctrine and Covenants contains revelations received by the Prophet Joseph Smith and his successors

You may want to start the lesson by asking students what books they think the entire world would benefit from reading and why. (Consider bringing in a few books that you would suggest.) After students have responded, ask a student to read the following statement by the Prophet Joseph Smith and invite the class to listen for what the Prophet taught about the Doctrine and Covenants:

"[The revelations in Doctrine and Covenants are] the foundation of the Church in these last days, and a benefit to the world, showing that the keys of the mysteries of the kingdom of our Savior are again entrusted to man" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 194).

Encourage students to look during today's lesson for ways that studying the Doctrine and Covenants could benefit the world and can benefit their own lives.

Ask students to open to the title page of the Doctrine and Covenants. Explain that in order for the Doctrine and Covenants to be beneficial, we first must understand what doctrines and covenants are. Ask a student to read the title page aloud. Then ask students the following questions:

- How would you define the word *doctrine*?
- What is a covenant?
- What is revelation?

If needed, explain that a *doctrine* is a fundamental, unchanging truth of the gospel of Jesus Christ; a *covenant* is a sacred agreement between God and His children wherein God sets all of the conditions of the promises made; and *revelation* is communication from God to His children. You may want to suggest that students write these definitions on the title page.

Ask students to turn to the eighth paragraph of the introduction to the Doctrine and Covenants (it begins "In the revelations . . ."). Explain that this paragraph lists examples of some of the doctrinal topics found in the Doctrine and Covenants. Ask students to read the first sentence silently and identify one or more doctrinal topics they are interested in learning more about. Then ask the following questions:

- Which doctrinal topic are you most interested in learning more about?
- How would you benefit from knowing and better understanding those doctrines?

Ask a student to read the last sentence of the eighth paragraph aloud (it begins "Finally, the testimony that is given . . ."), and invite the class to look for what makes the Doctrine and Covenants so valuable. Then ask the following questions:

- What makes the Doctrine and Covenants "of great value"?
- Why is a testimony of the Savior so valuable?
- What do you think will happen to *your* testimony of Jesus Christ as you study the Doctrine and Covenants?

Write the following principle on the board: ***By studying the revelations in the Doctrine and Covenants, you can strengthen your testimony of Jesus Christ.*** Invite students to think about how a stronger testimony of the Savior would affect their lives. Consider sharing how studying the Doctrine and Covenants has strengthened your testimony of Jesus Christ.

Ask a student to read the first paragraph of the introduction to the Doctrine and Covenants aloud as the rest of the class follows along. Then ask: As we study the Doctrine and Covenants, whose voice will we hear?

Write the following principle on the board: ***As we study the Doctrine and Covenants, we can hear the voice of the Savior.*** Then read Doctrine and Covenants 18:34–36 to the students.

Ask a student to read the third paragraph of the introduction to the Doctrine and Covenants aloud. Invite the class to follow along and look for words that describe the Savior's voice. (You

may want to suggest that they mark what they find.) Then ask the following questions:

- What words are used to describe the Savior's voice?
- What benefits can come to your life from hearing and recognizing His voice?

Display images of some of the people to whom and about whom revelations in the Doctrine and Covenants were directed (see *Gospel Art Book* [2009], no. 87, 88, 93, 94, 95; see also LDS.org). As you show these pictures, explain that students will learn about these people while studying the Doctrine and Covenants.

Ask a student to read the first two sentences of the sixth paragraph of the introduction to the Doctrine and Covenants aloud (it begins "These sacred revelations . . ."). Invite the class to follow along and look for the circumstances in which the revelations were received. (You may want to suggest that they mark what they find.)

- What phrases in these sentences describe the circumstances in which these revelations were received?

Show students a piece of paper with the word *You* written on it. Point out that like individuals from Church history, we also go through situations in which we need divine guidance.

- If we are to follow the examples of these early Saints, what must we do to receive divine guidance? (Pray and seek for it.)

Explain that one way to seek divine guidance is to study the scriptures. Ask students to turn to Doctrine and Covenants 1:37–38, which is a scripture mastery passage. Remind them that the Lord gave this revelation as His preface to the Doctrine and Covenants.

Ask a student to read Doctrine and Covenants 1:37–38 aloud as the class follows along and looks for the Lord's commandment to us concerning the Doctrine and Covenants.

- What does the Lord command us to do with the Doctrine and Covenants? (Students may use different words, but they should identify the following principle: **We are to search the commandments the Lord has given.**)

Invite students to share how they benefited by searching the scriptures during this week of study. Follow up with students on the goals they set to study the Doctrine and Covenants daily during the school year. Ask them about their plans to follow the Lord's command to "search these commandments" (D&C 1:37). You may want to conclude by sharing your testimony of the importance of hearing the Lord's voice and receiving guidance from Him by studying the Doctrine and Covenants.

Next Unit (Joseph Smith—History 1; Doctrine and Covenants 2)

God hears and answers prayers. The First Vision came as a result of Joseph Smith's humble prayer. Shortly after, angels directed the Prophet Joseph Smith in the coming forth of the Book of Mormon and the restoration of the priesthood. After John the Baptist appeared to Joseph Smith and Oliver Cowdery, Oliver wrote, "Think for a moment, what joy filled our hearts . . . when we received under his hand the Holy Priesthood" (Joseph Smith—History 1:71, note).

LESSON 6

Joseph Smith—History 1:1–20

Introduction

In 1838 Joseph Smith began work on his official history. In it he described his family and the places they had lived. He also detailed the unusual excitement about religion that prevailed in western New York in 1820. This religious fervor led him to “serious reflection and great

uneasiness” about which church to join (Joseph Smith—History 1:8). After searching the scriptures, particularly James 1:5, Joseph decided to ask God in prayer for answers to his questions. In answer to his prayer, God the Father and His Son, Jesus Christ, appeared to him.

Suggestions for Teaching

Joseph Smith—History 1:1–4

Joseph Smith writes a history of the Church

Ask a student to read aloud the following experience of two missionaries in Canada, as reported by President Thomas S. Monson (the rest of the account will come later in the lesson):



“Two [missionaries] called at the home of Mr. Elmer Pollard. . . . They presented their message and asked if he would join in prayer. He agreed, on the provision that he could offer the prayer.

“The prayer he offered astonished the missionaries. He said, ‘Heavenly Father, bless these two unfortunate, misguided missionaries, that they may return to their homes and not waste their time telling the people of Canada about a message which is so fantastic and about which they know so little.’

“As they arose from their knees, Mr. Pollard asked the missionaries never to return to his home. As they left, he said mockingly to them, ‘You can’t tell me you really believe that Joseph Smith was a prophet of God, anyway!’ and he slammed the door” (“The Prophet Joseph Smith: Teacher by Example,” *Ensign* or *Liahona*, Nov. 2005, 69).

- If you were one of those missionaries, what would you have said to Mr. Pollard?
- How can someone know for themselves that Joseph Smith was a prophet of God?

Invite a student to read Joseph Smith—History 1:1–2 aloud. Ask the class to follow along and look for reasons Joseph Smith gave for writing his history and the history of the Church.

- According to verse 1, what was circulating among the people during the early days of the Church? (Many false reports which were meant to turn people against the Church.)
- What reason did Joseph give for writing his history? (To provide the public with a reliable and accurate account of the events of the First Vision and the Restoration.)

Explain that there continue to be individuals and groups today who spread false or misleading information about the Church with the intent to undermine faith.

- What can we learn from Joseph Smith’s reason for writing his history that can help us avoid being deceived by false or misleading information? (Those who sincerely want the truth should diligently seek out credible sources of information about the Church and its history rather than simply accept any information they hear, including whatever comes up as a result of an Internet search.)
- Why is it important that “inquirers after truth” about the Restoration go to Joseph Smith’s account? (Relying on the Prophet’s account can help individuals avoid being deceived by false or misleading information.)
- How can reading Joseph Smith’s own words help someone know the truth about his experiences?

Share the following warning from Elder Neil L. Andersen:

"There have always been a few who want to discredit the Church and to destroy faith. Today they use the Internet.

"Some of the information about the Church, no matter how convincing, is just not true" ("Trial of Your Faith," *Ensign* or *Liahona*, Nov. 2012, 41).

Invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Invite the class to listen for how we should evaluate what we read about the Church and its history. (You may want to provide a copy of the statement for each student so they can follow along.)



"Latter-day Saint readers should . . . be . . . sophisticated in their evaluation of what they read. . . .

"Our individual, personal testimonies are based on the witness of the Spirit, not on any combination or accumulation of historical facts. If we are so grounded, no alteration of historical facts can shake our testimonies. Our Heavenly Father gave us powers of reason, and we are expected to use them to the fullest. But he also gave us the Comforter, who he said would lead us into truth and by whose power we may know the truth of all things. That is the ultimate guide for Latter-day Saints who are worthy and willing to rely on it" ("Reading Church History" [address to CES religious educators, Aug. 16, 1985], 7, LDS.org).

Invite students to share what stood out to them in Elder Oaks's counsel and why it was helpful.

You may want to explain that Joseph Smith wrote this account of the First Vision in 1838 as part of an official history of the Church to be published to the world. There are nine known accounts of the First Vision—four written or dictated by Joseph Smith and five written by others retelling his experience. (For more information about Joseph Smith's four accounts of the First Vision, see Milton V. Backman Jr., "Joseph Smith's Recitals of the First Vision," *Ensign*, Jan. 1985, 8–17.)

You may also want to explain that the multiple accounts of the First Vision were prepared at different times and for different audiences. In these accounts, Joseph Smith emphasized different aspects of his experience of the First Vision, but the accounts all agree in the essential truth that Joseph Smith did indeed have the heavens opened to him and see divine messengers, including God the Father and the Lord Jesus Christ. Because the 1838 account was part of Joseph Smith's official history and testimony to the world, it was included in the Pearl of Great Price as scripture.

- Just as Joseph Smith emphasized different aspects of his vision in his multiple accounts, the Apostle Paul emphasized different aspects of his vision of the Savior to different audiences (see Acts 9:1–9; Acts 22:5–11; Acts 26:12–20). Why do you think Joseph Smith and Paul emphasized different things each time they related the accounts of their visions?

Summarize Joseph Smith—History 1:3–4 by explaining that Joseph was born in Vermont but moved to Palmyra, New York, when he was 10 years old.

Joseph Smith—History 1:5–13

In the midst of religious turmoil, Joseph Smith determines to ask God which church is right

Explain that Joseph Smith lived during a time of great excitement about religion. Invite a few students to take turns reading aloud from Joseph Smith—History 1:5–7. Ask the class to look for words or phrases that describe the situation Joseph Smith faced. Invite a student to write on the board the words and phrases they find. Then invite a student to read Joseph Smith—History 1:8, 10 aloud. Ask the class to look for Joseph Smith's description of how he felt during this time.

- How did Joseph feel as a result of the religious excitement that surrounded him?
- What were some of the questions he was struggling with?
- Have any of you ever asked similar questions? What did you do to resolve them?

Invite students to read Joseph Smith—History 1:11 silently and look for what Joseph Smith did to find answers to his questions.

- Where did Joseph turn for help in answering his questions?
- What principle taught in James 1:5 helped Joseph Smith have confidence that he could find answers to the questions he had? (Students may use different words, but they should identify the following principle: **If we ask God in faith, He will answer our prayers.** You may want to explain that God will answer our prayers in His own time and way.)

Invite a student to read Joseph Smith—History 1:12–13 aloud. Ask the class to identify how the principle taught in James 1:5 influenced Joseph Smith.

Joseph Smith—History 1:14–20

Joseph Smith sees God the Father and His Son, Jesus Christ

Invite a student to read Joseph Smith—History 1:14–15 aloud.

- Why do you think Satan tried to stop Joseph Smith from praying?

Invite a student to read Joseph Smith—History 1:16–17 aloud. Ask the class to identify how Joseph Smith responded to the opposition he experienced. Also ask them to note phrases from Joseph’s testimony that are meaningful to them or that they might use in teaching others about the First Vision.

- Which phrases in these verses are meaningful to you? Why?

Write the following truth on the board: **Joseph Smith saw God the Father and His Son, Jesus Christ.**

- Why is it important to have a testimony that Joseph Smith saw God the Father and His Son, Jesus Christ?
- How do you know that Joseph Smith saw God the Father and His Son, Jesus Christ?

After a few students have shared their testimonies, explain that the First Vision was the foundational event of the Restoration. The First Vision also provided answers to important doctrinal questions. Invite students to review Joseph Smith—History 1:15–17 silently, looking for truths we can learn from this account. You may want to ask the following questions:

- What principle can we learn from Joseph Smith—History 1:15–16 that can help us overcome temptation? (Students may use different words, but they should identify the following principle: **If we earnestly seek God’s help when Satan tries to discourage us, God can deliver us.**)
- What do these verses teach about the nature of God the Father and Jesus Christ? (Answers may include the following: **God the Father and His Son, Jesus Christ, live. Heavenly Father and His Son, Jesus Christ, are separate and distinct beings.**)
- What was the first word God spoke to Joseph Smith? (Joseph.) Why is this important to know? What truths can we learn from this? (Answers may include the following: **Heavenly Father knows us by name. God answers our prayers.**)

To help students understand and feel the importance of the doctrines and principles they have identified in this lesson, you may want to ask the following questions:

- Why are these truths about Heavenly Father and Jesus Christ essential to know and understand?
- When have one or more of these truths blessed your life? (Remind students that some experiences are too sacred or personal to share.)

Explain that Joseph Smith also received answers to his questions during the First Vision. Invite students to read Joseph Smith—History 1:18–20 silently.

- What did Joseph learn in answer to his prayer?

Remind students of the account about the missionaries that was read at the beginning of the lesson. Invite a student to read the rest of the account:

“The two returned to Mr. Pollard’s door. Mr. Pollard answered the knock and angrily said, ‘I thought I told you young men never to return!’

“The junior companion then said, with all the courage he could muster, ‘Mr. Pollard, when we left your door, you said that we didn’t really believe Joseph Smith was a prophet of

Invite students to testify

President Boyd K. Packer of the Quorum of the Twelve Apostles explained a blessing that can come from giving students opportunities to share their testimonies:

“Oh, if I could teach you this one principle. A testimony is to be *found* in the *bearing* of it! . . .

“It is one thing to receive a witness from what you have read or what another has said. . . . It is quite another to have the Spirit confirm to you in your bosom that what *you* have testified is true” (“The Candle of the Lord,” *Ensign*, Jan. 1983, 54–55).

Joseph Smith—History 1:15–20

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

God. I want to testify to you, Mr. Pollard, that I *know* Joseph Smith was a prophet of God, that by inspiration he translated the sacred record known as the Book of Mormon, that he did see God the Father and Jesus the Son.’ The missionaries then departed the doorstep.

“[Mr. Pollard later testified:] ‘That evening, sleep would not come. I tossed and turned. Over and over in my mind I heard the words, “Joseph Smith was a prophet of God. I know it. . . . I know it. . . . I know it.” I could scarcely wait for morning to come. I telephoned the missionaries. . . . They returned, and this time my wife, my family, and I joined in the discussion as earnest seekers of truth. As a result, we have all embraced the gospel of Jesus Christ’ ” (“The Prophet Joseph Smith: Teacher by Example,” 69).

Encourage students to read Joseph Smith—History on their own and to ask Heavenly Father to help them strengthen their testimony that Joseph Smith’s account of the First Vision is true. You may also want to encourage them to look for opportunities to share the message of the First Vision with someone else. Conclude by sharing your testimony of the truths you have discussed today.

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

Note: You could use the following teaching idea during the lesson as you introduce the scripture mastery passage in context, or you could use it at the end of the lesson.

Help students memorize Joseph Smith—History 1:15–20. Some students may feel that they cannot memorize such a long passage. You may want to help them memorize it one verse at a time.

Begin by having the class repeat a phrase from the passage until they can recite it. Then add a second phrase, and have them repeat the phrases until they can recite them both. Then add a third phrase, and so on. Have them speed up as they recite the phrases they have already learned and slow down as they recite new ones. You might also consider doing the following for the next few weeks:

1. Each day, read portions of the passage as a class or invite students to recite portions of it.
2. Invite students to read portions of the passage as part of the daily devotional.
3. Display the passage on a bulletin board or on the wall.
4. Each day, invite students to write portions of the passage from memory in their class notebooks or scripture study journals.

Commentary and Background Information

Joseph Smith—History. When was Joseph Smith’s official history published?

In 1838 Joseph Smith began work on his official history, which was published in the newspaper *Times and Seasons* in 1842. This history later became part of the six-volume *A Comprehensive History of the Church* by B. H. Roberts in 1957. Joseph Smith—History, as it is found in the standard works, was extracted from Joseph Smith’s official history and published as part of a missionary tract called the Pearl of Great Price in 1851. The Pearl of Great Price was canonized as scripture in 1880.

Joseph Smith—History 1:15–17. Accounts of the First Vision

For more information about Joseph Smith’s four accounts of the First Vision, see Milton V. Backman Jr., “Joseph Smith’s Recitals of the First Vision,” *Ensign*, Jan. 1985, 8–17. Another helpful article about the different accounts of the First Vision is Richard L. Anderson, “Joseph Smith’s Testimony of the First Vision,” *Ensign*, April 1996, 10–21.

LESSON 7

The Role of the Learner

Introduction

The purpose of this lesson is to help students learn how to fulfill their role in gospel learning. President Henry B. Eyring of the First Presidency said, “True conversion depends on a student seeking freely in faith, with great effort” (“We Must Raise Our Sights” [address to CES religious educators], Aug. 14, 2001], 4, LDS.org). As you

help students fulfill their role in the learning process, they will learn how to invite personal revelation and deepen their conversion to the Lord. You may need to review the principles taught in this lesson regularly to remind students of their responsibility in gospel learning.

Suggestions for Teaching

The roles of the teacher, the learner, and the Holy Ghost in gospel learning

Bring an item of food or drink to class (such as a piece of fruit or bread or a glass of water). Invite two students to come to the front of the class. Ask one of the students to take a bite of the food or a sip of the drink. Ask the first student to describe the taste of the food (or drink) to the second student. Encourage him or her to describe it so well that the description satisfies the appetite or quenches the thirst of the second student. Then ask the second student the following questions:

- What benefit did you gain from the food (or drink) the other student described?
- How well did the student’s description satisfy your hunger (or thirst)?
- What must you do to gain any strength or benefit from this food (or drink)?

Ask the class how this example of meeting our bodies’ physical needs could relate to our responsibility to learn and grow spiritually.

Point out that some people think the responsibility for gospel learning lies primarily with a teacher. However, much like the example of the food or drink, one person cannot internalize spiritual truths for another. Each of us must learn and apply gospel truths for ourselves in order to receive spiritual strength and growth.

Invite a student to read Doctrine and Covenants 88:118 aloud. Encourage the class to follow along, looking for words or phrases that describe our responsibility in gospel learning.

- What words or phrases describe our responsibility in gospel learning? (“Seek ye diligently,” “teach one another,” “seek learning, even by study and also by faith.” You may want to invite a student to list these phrases on the board as students mention them.)
- We are familiar with what it means to seek learning “by study.” What do you think it means to seek learning “also by faith”?

To help students better understand the meaning of this phrase, invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. If possible, provide a copy for each student or write the statement on the board before class begins. Ask students to look for words or phrases that help them understand the Lord’s commandment to seek learning by faith.



“Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. . . .

“ . . . A student must exercise faith and act in order to obtain the knowledge for himself or herself” (“Seek Learning by Faith” [address to CES religious educators, Feb. 3, 2006], 3, LDS.org).

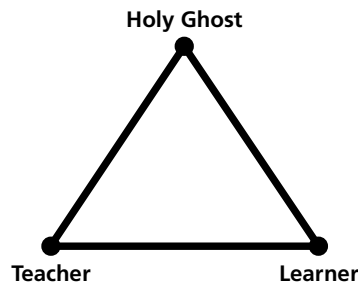
Allow students to use their own words

As students identify the doctrines and principles they find in the scriptures, do not suggest that their answers are wrong simply because they differ from the words used in this manual. However, if a student's statement is doctrinally incorrect, it is your responsibility to gently help him or her correct the statement. Doing so may provide an important learning experience while maintaining an atmosphere of love and trust.

Write the following statement on the board: *Spiritual learning requires . . .*

Ask students to use the explanation by Elder Bednar and what they have learned about our responsibility as learners to complete this statement. Possible responses might include the following: **Spiritual learning requires effort on our part. Spiritual learning requires us to exercise faith and act.**

To help students understand the influence personal effort can have on their spiritual learning, draw the accompanying diagram on the board. Explain that in Doctrine and Covenants 50, the Lord helps us better understand our role in learning the gospel. To do this, He first explains the roles of the teacher and the Holy Ghost in gospel learning.



Invite a student to read Doctrine and Covenants 50:13–14 aloud. Before the student reads, explain that these verses were given to early Saints who had been ordained to teach the gospel to others. Invite half of the class to look for words that describe the responsibility of a teacher. Ask the rest of the class to look for words that describe the responsibility of the Spirit.

- According to these verses, what is the responsibility of the teacher? (To preach the gospel by the Spirit. Invite a student to write *preach by the Spirit* underneath *Teacher* on the diagram.)
- What is the responsibility of the Spirit, or Comforter? (To teach the truth. Ask a student to add the words *teach the truth* underneath *Holy Ghost* on the diagram.)

Write the following truth on the board: ***The Holy Ghost is the true teacher.*** Explain that while a teacher, missionary, or leader in the Church has the responsibility to preach the gospel by the Spirit, it is the Holy Ghost who reveals, enlightens, and carries the truth of the gospel into our hearts.

- When have you felt the Spirit teaching you?

Invite a student to read Doctrine and Covenants 50:19–21 aloud. Ask students to follow along, looking for words that describe the responsibility of the learner.

- According to these verses, what responsibility does the learner have? (To receive the word of truth by the Spirit. Invite a student to write *receive by the Spirit* underneath *Learner* on the diagram.)

To help students better understand what it means to receive by the Spirit, ask them to ponder what is required for someone to receive a ball from someone who is kicking or throwing it to them.

- What does a person need to do in order to receive the ball? (Hold up his or her hands and catch it.) How is this like the effort a learner must make to receive the word of truth by the Spirit? (To receive a ball, a person must prepare to catch it. Likewise, we must prepare our hearts and minds to receive truth by the Spirit.)

Invite students to search Doctrine and Covenants 50:22 silently, looking for what happens when we make this effort to receive the gospel and learn by faith. Before students read, explain that the word *edified* refers to being uplifted or built up spiritually.

- According to this verse, what blessings do teachers and learners receive from the Spirit if they fulfill their responsibilities in gospel teaching and learning? (Understanding, edification, and joy.)

Tell students that Elder Richard G. Scott testified of the connection between learners fulfilling their role and the Spirit's opportunity to teach and testify. If possible, provide each student with a copy of the following statement. Invite a student to read the statement

aloud. Ask the class to follow along, looking for phrases that explain the influence the learner's effort has on the Holy Ghost's opportunity to teach.



"[A learner's] decision to participate is an exercise in agency that permits the Holy Ghost to communicate a personalized message suited to [his or her] individual needs. Creating an atmosphere of participation enhances the probability that the Spirit will teach more important lessons than [the teacher] can communicate" ("To Learn and to Teach More Effectively" [BYU Campus Education Week devotional, Aug. 21, 2007], 4–5, speeches.byu.edu).

- According to Elder Scott's statement, how can we invite the Holy Spirit to teach us?

Invite students to summarize how their efforts as learners influence the Holy Ghost's opportunity to teach. Students may use different words, but they should express the following principle: ***As we exercise our agency to participate in the learning process, we invite the Spirit to teach and testify of truth.*** Write this principle on the board underneath those previously identified.

To give students an example of someone who exercised his agency to learn by study and faith, invite them to reflect on Joseph Smith's account of the First Vision. Arrange students in pairs, and assign each pair one or more of the following verses: Joseph Smith—History 1:8, 10, 11, 12, 13, 14, 15, 16, 18. (You may want to write these verses on the board.) Invite students to read their assigned verses and discuss the following question:

- How did Joseph make an effort to learn spiritual truths?

After sufficient time, invite each pair to point out phrases from their assigned verses that illustrate Joseph's effort.

Testify that Joseph's willingness to study God's word and act in faith on what he learned resulted in greater knowledge, a blessing that is available to all of us. Invite students to search Joseph Smith—History 1:20 silently, looking for what Joseph said to his mother when he returned home after receiving the First Vision.

- Which phrase in Joseph's statement to his mother reflects that he had learned the truth for himself? ("I have learned for myself.")

Invite students to identify a principle we can learn from Joseph's experience. Encourage them to phrase their suggestions as "if-then" statements. The following is one way students might express this principle: ***If we diligently study God's word and act on it in faith, then we can come to know the truths of the gospel for ourselves.*** (You may want to suggest that students write this principle in their own words next to Joseph Smith—History 1:20.)

Refer to the food or drink activity you used at the beginning of class. Remind students that partaking of physical nourishment requires effort on our part and that we can benefit from food or drink only by eating or drinking it for ourselves. Testify that the same is true spiritually: the gospel can enter into our hearts and become part of us only as we make the effort to learn the truths of the gospel and apply them in our lives.

- What actions will you take this year to invite the Spirit to teach you and to carry the truths of the gospel into your heart? (Answers could include attending Church meetings and classes, including seminary; participating in meetings and classes by singing hymns, marking scripture verses, recording insights, answering questions, sharing experiences and testimonies, and teaching others; participating in family home evening and family scripture study; engaging in daily personal scripture study and prayer; and applying gospel principles in their lives. Invite students to write down one or more goals.)

Conclude by asking students to reflect on their testimonies of the gospel and what they know for themselves to be true. Invite a few students to share how their personal efforts to learn the gospel have influenced their testimonies and relationships with the Lord. Add your testimony of the strength and guidance we can receive from the Lord in response to our efforts to learn and live the principles of the gospel.

LESSON 8

Joseph Smith—History 1:21–26

Introduction

After Joseph Smith received the First Vision in 1820, he shared his experience with a preacher who rejected his testimony. In addition, other people in the community persecuted young Joseph Smith. Men of high standing

went out of their way to publicly criticize him. In spite of this opposition, Joseph Smith remained true to his testimony.

Suggestions for Teaching

Joseph Smith—History 1:21–23

Preachers and other men of high standing stir up persecution against Joseph Smith

Begin class by reading aloud the following account told by President Gordon B. Hinckley about a conversation he had with a young man in London, England. Before you read the first part of this account, invite the class to ponder what they might do if they were in the position of this young man. (You may want to tell the class that the conclusion of this account will come later in the lesson.)



“He said, ‘I’ve got to talk with someone. I’m all alone. . . .’

“And I said, ‘What’s your problem?’

“And he said, ‘When I joined the Church a little less than a year ago, my father told me to get out of his home and never come back. And I’ve never been back.’

“He continued, ‘A few months later the cricket club of which I was a member read me off its list, barring me from membership with the boys with whom I had grown up and with whom I had been so close and friendly.’

“Then he said, ‘Last month my boss fired me because I was a member of this church, and I have been unable to get another job. . . .’

“‘And last night the girl with whom I have gone for a year and a half said she would never marry me because I’m a Mormon’” (“The Loneliness of Leadership” [Brigham Young University devotional address, Nov. 4, 1969], 3, speeches.byu.edu).

After reading this account, invite a few students to respond to the following question:

- Have you ever felt that you have been treated unkindly or criticized because of your religious beliefs? What was the situation? (You may also want to share a personal experience with the class.)

Display the picture *The First Vision* (*Gospel Art Book* [2009], no. 90; see also LDS.org).

Explain that although Joseph Smith was greatly blessed because of the testimony he received as a result of the First Vision, he was also severely tested. Encourage students to consider what they might learn from Joseph Smith’s response to the opposition he experienced because of his testimony.

Assign students to work in pairs. Invite each pair to take turns reading aloud from Joseph Smith—History 1:21–23. Ask them to look for words and phrases that describe the opposition Joseph Smith faced because of his testimony. (You may want to suggest that students mark the words and phrases they find.) After students have finished reading, ask the following questions:

- What words or phrases stood out to you?
- Who initiated much of the persecution against Joseph Smith at this time? (People of high standing in the community who claimed to be Christians.)



- As you consider Joseph Smith’s age and circumstances in life, how might persecution from these people have been especially difficult for him?

Point out the sentence near the end of Joseph Smith—History 1:20 that begins, “It seems as though. . . .” Invite students to begin with these words and silently read the rest of the verse, looking for the reason Joseph Smith gave for why he had experienced this persecution at such a young age.

According to Joseph Smith, why did he experience this persecution at such a young age? (Satan recognized that Joseph Smith would be “a disturber and an annoyer of his kingdom” [Joseph Smith—History 1:20].)

Explain that as students continue their study of Joseph Smith—History today, they will learn important truths that will help them deal with the opposition and persecution they may experience because of their righteous beliefs and actions.

Joseph Smith—History 1:24–26

Although Joseph Smith is hated and persecuted, he remains true to his testimony

Hold up your scriptures, and ask the following question:

- Who is someone in the scriptures whom you admire because of his or her character or the strength of his or her example? (Invite students to briefly explain their answers.)

Invite a student to read Joseph Smith—History 1:24 aloud. Ask the class to follow along, looking for the name of a person whose experiences were similar to those of Joseph Smith.

- Why was Joseph Smith able to look back on his experiences and identify with the Apostle Paul? (Paul had been mocked for his testimony of Jesus Christ and yet remained true to it.)
- How do you think it may have been helpful for Joseph Smith to see things he had in common with the Apostle Paul? (See 2 Corinthians 11:23–27 for a description of Paul’s sufferings.)
- What lesson can we learn from Joseph Smith’s example of studying and pondering the experiences of Paul? (Help students identify the following principle: *During difficult times, we can draw strength from the examples of faithful individuals in the scriptures.*)

Write this truth on the board, and explain that it is an example of a principle. You may want to remind students that doctrines and principles of the gospel are fundamental, unchanging truths that provide guidance for our lives. To help students relate this principle to their lives and feel its truth and importance, ask the following question:

- When have you been strengthened by studying the experience of a faithful individual in the scriptures? (You may also want to share an experience.)

Encourage students to turn to the scriptures for strength whenever they face difficulties.

Write the following statement on the board: “*I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it*” (Joseph Smith—History 1:25).

- What does this phrase teach you about Joseph Smith’s testimony of the First Vision?
- How can you gain a witness that Joseph Smith actually saw God the Father and Jesus Christ?

Invite students to study Joseph Smith—History 1:24–25 silently. Ask them to look for doctrines or principles that can help us when we face opposition or are wavering in our testimonies. Invite them to record what they find in their class notebooks or scripture study journals. Examples of truths students may identify include the following:

The knowledge we receive from God is true even if the world rejects it.

We should be more concerned about what God thinks of us than what men think.

Even if we are hated and persecuted for our testimonies, we must remain true to them.

Invite students to share the truths they have identified. Encourage them to listen carefully to each other. You may want to suggest that they record the truths they learn from one another in their class notebooks or scripture study journals. As students share the truths they have discovered, ask the following questions:

Give students opportunities to record doctrines and principles

It takes thoughtful effort and practice to learn how to identify gospel doctrines and principles in the scriptures and to state them clearly and simply. You can help students better understand the doctrines and principles they discover by asking them to write these truths on the board, in the margins of their scriptures, or in their class notebooks or scripture study journals.

- How was Joseph Smith an example of that truth?
- How might that truth be helpful to you?
- How might living that truth influence our choices?

Read aloud the rest of the account told by President Hinckley about the young man in London, England, who faced great opposition because of his religious beliefs:

“I said, ‘If this has cost you so much, why don’t you leave the Church and go back to your father’s home and to your cricket club and to the job that meant so much to you and to the girl you think you love?’

“He said nothing for what seemed to be a long time. Then, putting his head down in his hands, he sobbed and sobbed. Finally, he looked up through his tears and said, ‘I couldn’t do that. I know this is true, and if it were to cost me my life, I could never give it up’” (“The Loneliness of Leadership,” 3–4).

Invite students to choose one of the truths they listed and write down what they will do to apply that truth in their lives.

Conclude the lesson by inviting a student to read Joseph Smith—History 1:26 aloud. Ask students to follow along and identify the principle that Joseph Smith had found to be true.

- What blessings came to Joseph Smith because he believed the promise from James? (He learned that when we ask God in faith for wisdom, He will freely give it to us. He also learned that when we act on promises in the scriptures, we can gain a testimony of their truth.)

Share your testimony that as we trust in God and believe and act on the promises in the scriptures, we will receive answers from God and gain strength to overcome the challenges we face.

Scripture Mastery Review

When students can locate scripture mastery passages easily, they will be more confident in their personal study and application of the gospel and in their opportunities to teach from the scriptures. Consider the following declaration by President Howard W. Hunter:

“We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (“Eternal Investments” [address to CES religious educators, Feb. 10, 1989], 2, LDS.org).

To help students become familiar with the location of scripture mastery passages, invite them to refer to the scripture mastery bookmark. Ask them to look up and read the first five scripture mastery passages in their scriptures. You may want to suggest that they mark these passages in a distinctive way so they will be able to locate them easily. If time permits, you might also ask students to identify and explain doctrines and principles in the first five scripture mastery passages.

Note: The length of this lesson may allow time for this scripture mastery review activity. You could conduct the activity at the beginning of class, between sections of the lesson, or at the end of class. Keep the activity brief to allow sufficient time for the lesson.

Scripture mastery review ideas are found throughout this manual. They introduce a variety of methods you can use to help students review scripture mastery verses regularly. For other scripture mastery review activities, see the appendix at the end of this manual.

LESSON 9

Joseph Smith—History 1:27–54; Doctrine and Covenants 2

Introduction

Young Joseph Smith continued to affirm that he had seen a vision, and he continued to be persecuted for it. He later said that during this time, he “fell into many foolish errors, and displayed the weakness of youth” (Joseph Smith—History 1:28). One evening when he was 17 years old, he prayed for forgiveness and asked to know his standing before God. An angel named Moroni appeared and declared that God had a work for Joseph

to do, including the translation of an ancient record written on gold plates. While explaining Joseph’s role in the Restoration of the gospel, Moroni quoted a number of prophecies from the Bible, including Malachi’s prophecy about the return of Elijah. The next day, Joseph Smith went to the hill where Moroni had said the gold plates were buried. There he received further instruction from Moroni.

Suggestions for Teaching

Joseph Smith—History 1:27–29

Joseph Smith prays for forgiveness

Invite students to think about what they have learned from Joseph Smith’s example as a young man. You might ask a few students to briefly share a principle they have learned that has impacted them. Then ask a student to read Joseph Smith—History 1:27–29 aloud. Before he or she reads, point out that the events described in these verses occurred when Joseph was between the ages of 14 and 17. Invite students to liken these verses to themselves, identifying experiences Joseph Smith had that are similar to experiences they have had.

- What are some experiences Joseph Smith had as a youth that you can relate to? (Remind students that they should not share experiences that are too personal or private.)
- According to the end of Joseph Smith—History 1:28, what did Joseph say about the temptations and errors he fell into? (He was not guilty of any great sins, but he sometimes felt that he did not act as one who had been called of God should act.)
- What did Joseph Smith do about the guilt he felt for his sins? (He prayed for forgiveness and asked to know of his standing before God.)
- What truths can we learn from Joseph Smith’s example?

As students discuss their insights, help them identify the following truths:

As we recognize our sins and feel sorrow for them, we can pray to Heavenly Father for forgiveness.

We can pray to know of our standing before God.

- What do you think it means to know your standing before God? (You may need to explain that to know our standing before God means to know if God is pleased with us.)
- Why might it be important for us to know our standing before God?

Invite a student to read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Explain that Elder Andersen’s counsel can help us know how we can learn our standing before God.

“[We can] humbly petition the Lord: ‘Father, what wouldst Thou have me do?’ The answers come. We feel the changes we need to make. The Lord tells us in our mind and in our heart” (“Repent . . . That I May Heal You,” *Ensign* or *Liahona*, Nov. 2009, 41).

Share your testimony of the truths students have discussed. Assure students that Heavenly Father is willing to forgive us as we exercise faith in Jesus Christ and do all that is necessary to repent of our sins.

Teach students to liken the scriptures to themselves

Encourage students to ask themselves, “What circumstances and situations in my life are like the circumstances and situations in this passage of scripture?” or “How am I like the people we are studying in the scriptures?” As students see similarities between their experiences and the experiences of people in the scriptures, they will be better able to identify doctrines and principles and see how those truths apply in their lives.



Joseph Smith—History 1:30–35

The angel Moroni appears to Joseph Smith

Invite students to read Joseph Smith—History 1:30 silently, looking for what occurred as Joseph Smith prayed for forgiveness. Ask them to report what they discover. Display the picture *Moroni Appears to Joseph Smith in His Room* (*Gospel Art Book* [2009], no. 91; see also LDS.org).

Ask a student to read Joseph Smith—History 1:32–33 aloud, and invite the class to look for Moroni’s first message to Joseph Smith.

- What did Moroni say about Joseph Smith’s future? (Students should express that **God had a work for Joseph Smith to do.**)
- Moroni said that Joseph Smith’s name would “be had for good and evil among all nations.” When have you seen examples of this?

Ask a student to read Joseph Smith—History 1:34–35 aloud. Invite the class to follow along, identifying what Moroni taught about the work Joseph would perform.

- How would the book be translated? (By using special stones, called the Urim and Thummim, that God had prepared.)

Explain that in coming lessons, students will learn about Joseph Smith’s efforts to translate and publish the Book of Mormon.

Joseph Smith—History 1:36–49; Doctrine and Covenants 2

Moroni instructs Joseph Smith

Summarize Joseph Smith—History 1:36–42 by explaining that Moroni quoted prophecies from the Bible to explain Joseph Smith’s role in bringing about the Restoration of the gospel. (Consider suggesting that students mark the scripture references mentioned in these verses. For example, in verse 40, students could mark the phrase “the eleventh chapter of Isaiah.”)

Point out that the words in the prophecy quoted in Joseph Smith—History 1:38–39 also appear in Doctrine and Covenants 2. This is one of the earliest revelations in this dispensation, having been given to Joseph Smith when he was 17 years old.

You might also mention that this prophecy is of such importance that it also appears in the Old Testament (see Malachi 4:5–6), the New Testament (see Luke 1:17), and the Book of Mormon (see 3 Nephi 25:5–6).

Before class, make copies of the following chart. Cut it into three separate handouts. Divide the class into three groups, and give each group one of the handouts. Ask each group to study their assigned verse and the prophetic explanation that follows it. In addition, ask each group to summarize the message of their assigned verse in their own words and to answer the question or questions on their handouts.

Group 1

Doctrine and Covenants 2:1—Who is Elijah? What priesthood power did Moroni say Elijah would restore?

“Elijah was a great prophet with great power given him by God. He held the greatest power God gives to His children: he held the sealing power, the power to bind on earth and have it bound in heaven” (President Henry B. Eyring, “Hearts Bound Together,” *Ensign* or *Liahona*, May 2005, 78).

Group 2

Doctrine and Covenants 2:2—Who are the fathers and the children referred to in this verse?

In the prophecy that “he shall plant in the hearts of the children the promises made to the fathers,” the phrase “the fathers” refers to “Abraham, Isaac, and Jacob, to whom the promises were made. What are the promises? They are the promises of a continuation of the family unit in eternity” (Elder Bruce R. McConkie, *Millennial Messiah* [1982], 267).

In the prophecy that “the hearts of the children shall turn to their fathers,” the phrase “their fathers” refers to “our dead ancestors who died without the privilege of receiving

the gospel, but who received the promise that the time would come when that privilege would be granted them. The children are those now living who are preparing genealogical data and who are performing the vicarious ordinances in the temples” (President Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce R. McConkie, 3 vols. [1954–56], 2:127).

Group 3

Doctrine and Covenants 2:3—Why would the earth be utterly wasted if the sealing power had not been restored?

“Why would the earth be wasted? Simply because if there is not a welding link between the fathers and the children—which is the work for the dead—then we will all stand rejected; the whole work of God will fail and be utterly wasted” (President Joseph Fielding Smith, *Doctrines of Salvation*, ed. Bruce R. McConkie, 3 vols. [1954–56], 2:122).

After the groups have had sufficient time to prepare, invite students from the groups to report their summaries and answers to the class. Students’ responses should reflect the following truths:

Doctrine and Covenants 2:1—God would send Elijah to restore the sealing power to the earth before the Second Coming of Jesus Christ.

Doctrine and Covenants 2:2—Our hearts can be turned to our ancestors, and we can perform ordinances for them in temples.

Doctrine and Covenants 2:3—Without the power to unite families for eternity, the earth would be destroyed at Jesus Christ’s Second Coming.

If you have been sealed in the temple, you may want to display a picture of your family. If you have not yet been sealed, tell about your excitement to be sealed. Briefly explain that when students study Doctrine and Covenants 110, they will learn about Elijah bestowing the sealing power upon the Prophet Joseph Smith.

Direct students’ attention back to the narrative in Joseph Smith—History by explaining that after Moroni quoted the prophecy about the return of Elijah, he quoted other prophecies about the Restoration. Then he provided further instructions about the gold plates and departed (see Joseph Smith—History 1:42–43). Invite a student to read Joseph Smith—History 1:44–45 aloud. Ask the class to follow along and identify what happened after Moroni’s departure. Once students recognize that Moroni returned that night and repeated the same message, invite them to scan Joseph Smith—History 1:46–49 and look for the number of times Moroni delivered basically the same message to Joseph Smith.

- How many times did Moroni deliver the message to Joseph Smith? (Four times.)
- What are some messages that have been repeated in the scriptures, in Church lessons, and in general conference talks?
- In what ways do we benefit when the Lord and His servants repeat their messages?

Encourage students to look for repeated teachings as they study the scriptures on their own and to consider the importance of those teachings.

Joseph Smith—History 1:50–54

Joseph goes to the hill and uncovers the record, the Urim and Thummim, and the breastplate

Summarize Joseph Smith—History 1:50–51 by explaining that Joseph obeyed Moroni’s command and told his father about his experience the previous night. His father believed him and counseled him to do what Moroni had told him to do. So Joseph went to the hill where the gold plates were buried. Ask three students to take turns reading aloud from Joseph Smith—History 1:52–54 while the class follows along. To make sure students clearly understand the events described in these verses, ask a student to restate what happened in his or her own words. Inform students that in the next lesson they will discuss the events surrounding the time when Joseph was allowed to obtain the plates.

You may want to conclude by testifying of the truths you have discussed in this lesson and by inviting students to act on any promptings they have received to apply these truths in their lives.

LESSON 10

Joseph Smith—History 1:55–65

Introduction

The Prophet Joseph Smith described several significant events that he experienced between the ages of 17 and 22. These events included his labors to help sustain his family, his brother Alvin's death, and his marriage to Emma Hale. Joseph also wrote that after years of instruction from the angel Moroni, he was given charge of the plates and began to translate the Book of Mormon. Martin Harris showed a copy of some

of the characters from the plates and their translation to scholars in New York. These scholars certified the authenticity of the characters and the correctness of their translation. However, one scholar rejected the account of how Joseph Smith obtained the plates, fulfilling a prophecy from the book of Isaiah (see Isaiah 29:11–12 and 2 Nephi 27:15–20).

Suggestions for Teaching

Joseph Smith—History 1:55–58

Joseph Smith works for Josiah Stool and marries Emma Hale

Note: In Joseph Smith—History, the Prophet refers to Josiah Stool. In some historical records, *Stool* also appears as *Stowell* or other variants.

Invite a few students to name a significant event that has happened in their lives during the past few years. Ask them to explain how this event has influenced their character and their future. Then ask the class to name some significant events they expect to occur in their lives during the next five years. Explain that in today's lesson they will learn about significant events in a five-year span of the Prophet Joseph Smith's life. Point out that in the account recorded in Joseph Smith—History 1:55–65, Joseph Smith was between the ages of 17 and 22—close to the age of many seminary students.

Invite students to read Joseph Smith—History 1:55–58 silently, looking for important events in Joseph Smith's life.

- What significant events occurred during this time period in Joseph Smith's life? (Students' answers may include the following: Joseph's brother Alvin died; Joseph went to work for Josiah Stool; Joseph married Emma Hale.)

Joseph Smith—History 1:59–62

Joseph receives the plates and begins translating them

Bring an object from home (or identify an object in your classroom) that you feel has great value and that you treat with care. Explain the significance of the object and why you treat it so carefully.

- Have you ever seen someone who has neglected or failed to take care of something of value? Why do some people do this?

Explain that Joseph Smith was entrusted with something very significant. Encourage students to consider what they can learn from his example as they study Joseph Smith—History 1:59–62.

Invite a student to read Joseph Smith—History 1:59 aloud. Ask the class to follow along and identify the significant items the angel Moroni gave to Joseph Smith.

- What items did Moroni entrust to Joseph Smith? (The gold plates, the Urim and Thummim, and the breastplate. Explain that the Urim and Thummim is a divinely prepared instrument that aids a seer in the work of translation and in receiving revelation.)
- What charge did Moroni give to Joseph Smith concerning the plates? (You may want to suggest that students mark the phrase "use all my endeavors to preserve them.")

Write the following statement on the board: *As we take responsibility for and preserve that which the Lord has given us, He will . . .*

- What did the Lord promise Joseph if he would be responsible in his care of the plates?

Invite students to suggest ways to complete the statement on the board. The following is one way they might respond: ***As we take responsibility for and preserve that which the Lord has given us, He will extend His protection and help.***

To help students liken Joseph's experience to their own circumstances, ask the following question:

- What are some examples of sacred trusts the Lord has given us? (Responses might include treating our bodies with reverence, baptismal and temple covenants, priesthood authority and duties, Church callings, our responsibility to nourish our minds and spirits, our family responsibilities and relationships, and our testimonies.)

Invite a student to read Joseph Smith—History 1:60 aloud. Ask the class to follow along and identify a sentence that illustrates that the Lord fulfilled His promise as Joseph was faithful to the trust given him. ("But by the wisdom of God, they remained safe in my hands, until I had accomplished by them what was required at my hand.")

To illustrate how the Lord extended His protection and help as Joseph Smith diligently sought to preserve the plates, invite a student to read aloud the following account. Before the student reads, explain that it is an excerpt from an account by Joseph Smith's mother, Lucy Mack Smith, about what happened shortly after Joseph Smith obtained the plates from Moroni at the Hill Cumorah. Also explain that when Joseph Smith received the plates from Moroni, he initially hid them in a decayed birch log about 3 miles from his home. Joseph Smith's mother recorded what occurred as he later retrieved the plates from his hiding place and brought them home:

"Joseph, on coming to them, took them from their secret place, and, wrapping them in his linen frock, placed them under his arm and started for home.

"After proceeding a short distance, he thought it would be more safe to leave the road and go through the woods. Traveling some distance after he left the road, he came to a large windfall, and as he was jumping over a log, a man sprang up from behind it and gave him a heavy blow with a gun. Joseph turned around and knocked him down, then ran at the top of his speed. About half a mile farther he was attacked again in the same manner as before; he knocked this man down in like manner as the former and ran on again; and before he reached home he was assaulted the third time. In striking the last one, he dislocated his thumb, which, however, he did not notice until he came within sight of the house, when he threw himself down in the corner of the fence in order to recover his breath. As soon as he was able, he arose and came to the house. He was still altogether speechless from fright and the fatigue of running" (in Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 108).

- When have you (or someone you know) received the Lord's protection and help as you diligently sought to be true to a sacred trust from the Lord?

To help students reflect on their desire to preserve the sacred trusts the Lord has given them, ask a student to read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



"Be wise with what the Lord gives you. It is a trust. . . .

"Rather than drifting into carelessness, may your life be one of increasing exactness in obedience. I hope you will think and feel and dress and act in ways that show reverence and respect for sacred things, sacred places, sacred occasions" ("A Sense of the Sacred" [Church Educational System fireside for young adults, Nov. 7, 2004], 9, 10; speeches.byu.edu).

Invite a student to read Joseph Smith—History 1:61–62 aloud. Ask the class to follow along and look for examples of how the Lord blessed Joseph and Emma Smith for their faithfulness in being responsible for sacred things.

- How did the Lord bless the Prophet and his wife at this time? (Help students see that the Lord helped Joseph accomplish His will through the help of Martin Harris.)

Joseph Smith—History 1:63–65

Martin Harris shows characters from the plates to scholars in New York

If possible, show students the accompanying picture, which shows examples of characters that were written on the gold plates. In 1828, Joseph Smith copied some of the characters onto a piece of paper. Martin Harris asked if he could present a copy of some of the characters from the plates to scholars in New York who had knowledge of ancient languages and civilizations. (As you show the picture, you may want to mention that several copies of the characters were made. It is unknown whether this was the actual copy that Martin Harris presented to the scholars.)



Write *Joseph Smith—History 1:63–65* and *Isaiah 29:10–12* on the board. Explain that the reference from *Joseph Smith—History* describes Martin Harris's meeting with the scholars. The Isaiah reference contains a prophecy about the latter days. Invite students to work in pairs and take turns reading these passages aloud to each other. Instruct them to read the *Joseph Smith—History* passage first. You may want to suggest that they read the chapter heading to Isaiah 29 before they read the Isaiah passage. As they read the verses in Isaiah 29, have them look for similarities to Martin Harris's account. After students have finished reading and discussing both passages, ask the following question:

- What truth do these passages teach us about the Lord's foreknowledge and the prophecies of His servants? (You may want to mention that when Martin showed the characters from the plates to the scholars in New York, he helped fulfill the prophecy recorded in Isaiah 29:11–12).

Although students may use different words, they should identify the following truth:

The prophecies of the Lord's servants will come to pass. You may want to write this truth on the board. You might also suggest that students write it in their scriptures next to *Joseph Smith—History 1:65*. Ask students if they can think of scripture mastery passages that teach this same truth (for example, see D&C 1:37–38 and Amos 3:7). You may want to suggest that they write these references next to *Joseph Smith—History 1:65*.

- How does the fulfillment of divine promises or prophetic statements strengthen your faith?

Invite students to write a few sentences in their class notebooks or scripture study journals that summarize what they learned in today's lesson and why it is important to them. To allow students a chance to explain and testify of the truths they have learned, invite a few of them to share what they wrote with the class.

Review scripture mastery passages from other years

To help students increase their mastery of all the selected scripture mastery passages, you may want to periodically review passages from previous or future years.

Home-Study Lesson

Joseph Smith—History 1:1–65; Doctrine and Covenants 2 (Unit 2)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of events, doctrines, and principles students learned as they studied Joseph Smith—History 1:1–65 and Doctrine and Covenants 2 (unit 2) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Joseph Smith—History 1:1–20)

Students learned from Joseph Smith’s experience in trying to learn which church was true that if we ask God in faith, He will answer our prayers. They focused on the truth that Joseph Smith saw God the Father and His Son, Jesus Christ. From Joseph Smith’s experience, students also learned that God the Father and Jesus Christ live and that Heavenly Father and Jesus Christ are separate and distinct person-ages. In addition, students discovered that if we earnestly seek God’s help when Satan tries to discourage us, God can deliver us.

Day 2 (Joseph Smith—History 1:21–26)

From Joseph Smith’s experience, students learned that during difficult times we can draw strength from the examples of faithful individuals in the scriptures. By studying how Joseph Smith dealt with the persecution he encountered after the First Vision, students learned doctrines and principles that can help them when they face opposition because of their testimonies. In addition, students learned that by acting on principles taught in the scriptures, we can gain a testimony of their truth.

Day 3 (Joseph Smith—History 1:27–54; Doctrine and Covenants 2)

Joseph Smith desired to know his standing before God. He recognized his errors and weaknesses and felt sorrow. Like Joseph Smith, as we recognize our sins and feel sorrow for them, we can pray to Heavenly Father for forgiveness. Students studied Moroni’s visit to Joseph Smith and learned that God had a work for Joseph Smith to do that would spread throughout the earth. This work included Elijah restoring the sealing power to the earth before the Second Coming of Jesus Christ.

Day 4 (Joseph Smith—History 1:55–65)

Students pondered Moroni’s promise to Joseph Smith that the plates would be protected, and they learned that as we take responsibility for and preserve that which the Lord has given us, He will provide His protection and help. As students studied the account of Martin Harris taking copies of the characters on the gold plates and the translation to Professor Anthon and Dr. Mitchell, they learned that the prophecies of the Lord’s servants will come to pass.

Introduction

This lesson can help students deepen their understanding of Joseph Smith’s First Vision. It also provides them an opportunity to learn of the effort required to seek answers to questions and to appreciate their role in gospel learning. Students will learn ways to strengthen their faith against the persecution and opposition they may experience.

Suggestions for Teaching

Joseph Smith—History 1:5–20

God the Father and His Son, Jesus Christ, appear to Joseph Smith

Ask students to think about a time they desired an answer to a spiritual or gospel-related question. Then ask the following question:

- What did you do to find the answer to your question?

Remind students that Joseph Smith was the age of many seminary students when he became concerned about a significant question and began searching for an answer. While Joseph’s experience was unique, the events that led to it are a pattern that each of us can follow to receive help and answers from God.

You may want to suggest that students mark the phrase “I have learned for myself” in Joseph Smith—History 1:20.

Divide students into groups of two or three. Ask each group to read Joseph Smith—History 1:8, 11–12, 14–15, looking to see what Joseph Smith did to receive an answer to his question. Invite each group to send a representative to the board to record one important element his or her group found. Tell the class not to duplicate any items on the board. If students have difficulty finding what Joseph did, you might help them by suggesting some of the following: Joseph engaged in serious reflection (thought), attended church meetings, studied the teachings of the different denominations, studied the scriptures, prayed with determination.

Ask the following questions:

- What principle can you learn from Joseph Smith about what it takes to learn spiritual things? (Although students may use different words, they should identify the following principle: **Spiritual learning requires effort on our part.** You may want to write this principle on the board.)
- Why do you think it is necessary for us to put forth effort to learn spiritual truths?
- How can applying this principle help you in your personal study of the Doctrine and Covenants this year?

Invite a student to read Joseph Smith—History 1:16–17 aloud, and ask the class to follow along in their scriptures and look for what Joseph experienced as he put forth effort to gain knowledge.

- According to verse 17, whom did Joseph Smith see? (Be sure it is clear that **Joseph Smith saw God the Father and His Son, Jesus Christ.**)
- What did he learn during this vision about these two personages?

Ask a student to read aloud the following statement from President Joseph F. Smith, who explained the significance of the First Vision:

“The greatest event that has ever occurred in the world, since the resurrection of the Son of God from the tomb and his ascension on high, was the coming of the Father and of the Son to that boy Joseph Smith” (*Gospel Doctrine*, 5th ed. [1939], 495).

- Why do you feel it is important to have a testimony that Heavenly Father and Jesus Christ actually appeared to Joseph Smith?

Invite a student to read Joseph Smith—History 1:18–20 aloud, and ask students to find what Joseph learned for himself because of his effort to act in faith. Then ask the following questions:

- What did Joseph learn for himself?
- What can we learn from Joseph Smith’s experience about what can happen when we study the word of God and then act on what we read? (Answers might include the following truth: **If we diligently study God’s word and act on it in faith, then we can come to know the truths of the gospel for ourselves.** You may want to write this principle on the board and invite students to write it in the margin of their scriptures.)
- How might this truth help a friend or family member who has questions about the gospel?
- How might this truth help you with your questions or concerns?

Joseph Smith—History 1:20–65; Doctrine and Covenants 2

Joseph Smith marries Emma Hale, receives the gold plates, and begins translating

Ask students to review what happened to Joseph Smith following his First Vision. Be sure they understand that the Prophet experienced severe persecution after telling others of the vision. Invite them to read the end of Joseph Smith—History 1:20 on

their own, starting with the phrase “It seems as though. . . .” Then ask students the following questions:

- According to Joseph Smith, why did he experience great persecution at such a young age? (Persecution came from Satan’s influence because he recognized that Joseph Smith would be “a disturber and an annoyer of [Satan’s] kingdom.”)
- What are some situations in which you or others you know might experience persecution today?

Invite a student to read Joseph Smith—History 1:24–25 aloud. Ask the class to follow along and identify what we can do to gain strength during difficult times.

- What can we do during difficult times to gain strength to be faithful? (Students may give many different answers. Ensure that they identify the following principle: **During difficult times, we can draw strength from the examples of faithful individuals in the scriptures.** You may want to write this principle on the board and invite students to write it in the margin of their scriptures.)

Invite students to review Joseph Smith—History 1:24–25, looking for words or phrases that might give them courage or strength to do what is right in times of persecution. After students report phrases they find, you may want to suggest that they mark the phrase “I had seen a vision; I knew it, and I knew that God knew it, and I could not deny it.”

Ask students the following questions:

- What does this phrase teach you about Joseph Smith’s testimony of the First Vision?
- How might this phrase help you when someone challenges your testimony or persecutes you because of your beliefs?

Conclude this lesson by sharing your testimony of the principles discussed in this lesson. Invite students to share their experiences or feelings about these truths.

Next Unit (Doctrine and Covenants 3–7; 10; Joseph Smith—History 1:66–67)

How were the first 116 pages of the Book of Mormon that Joseph Smith translated lost and never recovered? As students study the next unit they will learn about Martin Harris and the lost manuscript. They will also learn about the Lord’s counsel to those who desire to serve God.

LESSON 11

Doctrine and Covenants 3

Introduction

Joseph Smith received the revelation recorded in Doctrine and Covenants 3 after Martin Harris lost 116 pages of the manuscript that Joseph had translated from the gold plates. In this revelation, the Lord said that His work would prevail despite the wickedness of

men. The Lord also rebuked Joseph and warned him what would happen if he did not repent. Finally, the Lord explained His purposes in bringing forth the Book of Mormon.

Suggestions for Teaching

Doctrine and Covenants 3:1–3

Joseph Smith learns that the work of God cannot be frustrated

Invite students to ponder situations in which they might be tempted to listen to a friend rather than follow the commandments or the counsel of their parents or leaders.

- Why is it sometimes difficult to resist our friends when they try to influence us to do something wrong?

Ask students to share what they know about the events leading up to the loss of the 116 pages of the Book of Mormon manuscript.

As students respond, you may want to supplement their answers with some of the following details:

From mid-April 1828 to mid-June 1828, the Prophet Joseph Smith was translating the plates while living in Harmony, Pennsylvania. A prosperous farmer and businessman named Martin Harris was acting as scribe to Joseph while he translated. Martin was 22 years older than Joseph and had given Joseph and Emma \$50 (which was a substantial amount of money at that time) to help them move to Harmony, Pennsylvania (where Emma's family lived), thus helping to support Joseph while he translated the plates. In February 1828, Joseph encouraged Martin to take copies of characters from the plates to professors in New York (see Joseph Smith—History 1:63–65). Lucy Harris, Martin's wife, became increasingly concerned about Martin's interest and financial involvement in the translation of the plates. She and others began to press Martin for evidence of the plates' existence. To appease their concerns, in mid-June Martin requested that Joseph allow him to take the 116 pages of manuscript they had completed to show as evidence.

Invite students to imagine the difficult position the Prophet was in when Martin Harris asked to take the manuscript pages. To help with context, consider inviting a student to read the following account from the history of the Prophet Joseph Smith:

"[Martin] desired of me that I would inquire of the Lord, through the Urim and Thummim, if he might not [take the manuscript home and show it]. I did inquire, and the answer was that he must not. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more" (in *History of the Church*, 1:21).

- Why do you think Joseph Smith persisted in asking God the same question even after receiving a clear answer?

Explain that after much pleading from Martin, Joseph asked the Lord a third time, and the Lord gave permission for Martin to take the manuscript "on certain conditions" (*History of the Church*, 1:21). Martin promised that he would show the manuscript only to his wife and a few other family members. Martin returned to New York with the manuscript. Shortly after Martin's departure, Emma Smith gave birth to a son, Alvin, who died shortly after birth. Emma nearly died herself, and for two weeks Joseph stayed at her bedside. By this time, Martin had been gone for three weeks and they had heard nothing from him. Emma, who was slowly recovering, persuaded Joseph to go to New York and find out why Martin

Establish the physical setting for learning

Physical surroundings can have an impact on what students experience in gospel learning. Prepare the classroom so students feel comfortable and are able to focus on the lesson. You may want to consider seating arrangements, potential distractions, classroom appearance, and teacher appearance in your preparations.

had not sent any word. Joseph traveled to his parents' home, and once he arrived there, he sent for Martin. Martin took all morning to arrive. When he did, he sat down to eat with the Smith family but immediately dropped his utensils. When asked if he was all right, he cried out and eventually admitted that he had lost the 116 pages of manuscript. (See *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 124–29 for more details of this account.)

- Consider these difficult circumstances for the Prophet Joseph Smith. How do you think you would feel in this situation?

Inform students that upon returning to Harmony without the 116 pages of manuscript, Joseph Smith prayed for forgiveness. Because Joseph had “wearied the Lord in asking for the privilege of letting Martin Harris take the writings” (*History of the Church*, 1:21), Moroni had taken the Urim and Thummim and Joseph had lost the gift to translate. However, Moroni promised that Joseph could receive them again if he would be “humble and penitent” (*History of Joseph Smith by His Mother*, 134). Some time later, Joseph received the revelation now known as Doctrine and Covenants 3.

Invite a student to read aloud Doctrine and Covenants 3:1–3. Ask the class to follow along, looking for what the Lord wanted the Prophet Joseph Smith to understand.

- How would you summarize the Lord’s message to Joseph Smith in these verses? (As students share their ideas, emphasize the following doctrine: **The purposes of God cannot be frustrated.** You may want to suggest that students mark this truth in verse 1. It may be helpful to explain that in Doctrine and Covenants 3:1, the word *frustrated* means prevented from being accomplished.)
- How might this truth have helped Joseph Smith during this difficult time? Why is it important for all of us to understand this truth?

Doctrine and Covenants 3:4–15

The Lord rebukes Joseph Smith and exhorts him to repent

Explain that although God said that His work could not be frustrated, He also wanted the Prophet to understand the mistakes he had made and the consequences of those mistakes. Invite a student to read Doctrine and Covenants 3:4–6 aloud. Ask the class to follow along, identifying words and phrases that might have been hard for Joseph Smith to hear. Invite a few students to share the words and phrases they have chosen and why.

- In what way had Joseph “gone on in the persuasions of men”? (D&C 3:6).

Invite a student to read Doctrine and Covenants 3:12–15 aloud. Ask the class to follow along and find phrases that emphasize why Joseph’s actions were so serious. Then invite students to report what they discovered.

Ask a student to read Doctrine and Covenants 3:7 aloud. Invite the class to identify what the Lord said Joseph Smith should have done when he was under pressure from Martin Harris. (Before the student reads, you may want to explain that in this passage the word *man* refers to mankind.) After students identify the Lord’s counsel, write the following principle on the board: **We should fear God more than man.** (You may want to suggest that students mark words or phrases in verse 7 that teach this principle.)

- What do you think it means to fear God more than man?

To help students understand what it means to fear God, invite a student to read the following explanation by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:



“There are many places in the scriptures that counsel mankind to fear God. In our day we generally interpret the word *fear* as ‘respect’ or ‘reverence’ or ‘love’; that is, the fear of God means the love of God or respect for Him and His law. That may often be a correct reading, but I wonder if sometimes *fear* doesn’t really mean *fear*, as when the prophets speak of fearing to offend God by breaking His commandments. . . .

“. . . We should so love and reverence Him that we fear doing anything wrong in His sight, whatever may be the opinions of or pressure from others” (“A Sense of the Sacred” [CES fireside for young adults, Nov. 7, 2004], 6–7, LDS.org; see also speeches.byu.edu).

- According to Elder Christofferson, what does it mean to fear God?
- How can fearing God, as Elder Christofferson explained, help us make right decisions even when we feel peer pressure?

Invite students to read Doctrine and Covenants 3:8 silently, looking for what God would have done if Joseph Smith had listened to the initial answer to Martin's request. Invite students to summarize what we can learn from this verse. Students may use different words, but make sure they understand that **if we are faithful to the Lord's commandments, He will support us during times of trouble.** You may want to write this principle on the board.

Ask students to think about a time when they followed the Lord's commandments rather than the persuasions or influence of other people. Invite a few students to share how they received the Lord's support for their obedience.

Remind students that at the beginning of the lesson, you asked them to think about situations when they might be tempted to listen to a friend instead of being obedient. Then draw their attention to the truth you have written on the board.

- How can this truth help you when you are tempted by a friend to do something you know is not right?

Invite students to write in their class notebooks or scripture study journals about how they can apply this truth to their current relationships with friends and family.

After sufficient time, ask a student to read Doctrine and Covenants 3:9–10 aloud. Ask the class to follow along, looking for the promise the Lord gave Joseph Smith despite the seriousness of the mistakes Joseph had made. (You may want to suggest that students mark what they find.)

- What promise did the Lord give to Joseph Smith? How does this promise apply to us? (Students may suggest a variety of principles, but be sure to emphasize that **if we repent of our sins, we will receive the Lord's mercy.**)
- Keeping in mind what the Lord said to Joseph in Doctrine and Covenants 3:4–6, how would you have felt after hearing this promise from the Lord if you were in Joseph's place?

Ask students to read Doctrine and Covenants 3:9, 11 silently and identify the warnings the Lord gave to the Prophet Joseph Smith.

- Why are these warnings important to remember as we repent of our sins and seek the Lord's mercy?

Doctrine and Covenants 3:16–20

The Lord explains His purposes for the Book of Mormon

Ask students to read Doctrine and Covenants 3:16–20 silently, identifying the purposes the Lord gave for the Book of Mormon.

- Why was the work that Joseph Smith and Martin Harris were doing so important to the Lord and His people?

Conclude this lesson by inviting a few students to share what they have learned and felt today and how they might apply the truths they have learned. Share your own testimony of the Lord's mercy as we repent of our sins. You may also want to tell students that in the next lesson, they will learn how the Lord compensated for the loss of the 116 manuscript pages.

LESSON 12

Doctrine and Covenants 10

Introduction

Following the loss of the 116 manuscript pages, the Prophet lost the power to translate. Following a period of humble prayer and repentance, the plates and the Urim and Thummim were returned to Joseph. The Lord commanded Joseph not to retranslate the portion of the plates corresponding to the lost 116 pages, and He

revealed Satan's plot to destroy the work of God. The Lord then commanded Joseph Smith to translate the small plates of Nephi. He also explained the purpose of the Book of Mormon and its role in establishing His Church.

Suggestions for Teaching

Doctrine and Covenants 10:1–4

The Lord restores Joseph's gift to translate

Ask students to briefly review what they learned from the previous lesson about the loss of the 116 manuscript pages (see D&C 3). Remind students that because of the Prophet's repeated requests to allow Martin Harris to take the manuscript pages and the subsequent loss of those pages, Moroni took the gold plates and the Urim and Thummim from Joseph Smith.

Moroni later returned the plates and the Urim and Thummim. Sometime after their return, Joseph Smith received the revelation recorded in Doctrine and Covenants 10. In this revelation, the Lord instructed Joseph regarding what to do with the portion of the plates from which the lost manuscript came. (See Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 133–36.)

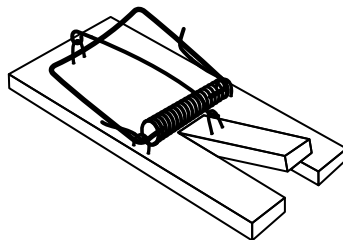
Summarize Doctrine and Covenants 10:1–2 by explaining that the Lord reminded Joseph why the power to translate had been taken from him and what happened as a result of his mistake. Invite a student to read Doctrine and Covenants 10:3–4. Ask the class to follow along, looking for counsel the Lord gave as Joseph Smith began to translate again. Ask students to report what they find.

- Why do you think Joseph Smith needed to be counseled not to labor or to translate more than he had strength?
- How can the counsel in Doctrine and Covenants 10:4 guide us as we serve the Lord?

Doctrine and Covenants 10:5–37

The Lord warns of Satan's plans to destroy Joseph Smith and the work of God

Display a snare or trap (or draw a picture of one on the board).



- How could a device like this represent Satan's intentions toward us?

Ask a student to read Doctrine and Covenants 10:5 aloud. Invite the class to look for what the Lord commanded the Prophet Joseph Smith to do in order to escape Satan.

Doctrine and Covenants 10:5

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

- What can we learn from this verse? (Students may identify a variety of principles, but be sure to emphasize that **as we pray always, we will have power to overcome Satan and those who serve him**. Consider writing this principle on the board.)
- How can prayer help us to “conquer Satan, and . . . escape [those who] uphold his work”?

Invite a few students to share examples of how prayer has helped them resist Satan’s temptations. (Remind students that they should not share experiences that are too personal or private.)

Explain that the Lord warned Joseph of a trap Satan had set to try to destroy the Prophet and the work of God. Invite several students to take turns reading aloud from Doctrine and Covenants 10:8–19. Ask the class to follow along and identify the plan of the wicked individuals who were then in possession of the manuscript.

- What was the plan of the wicked individuals who had the manuscript? (To discredit the Prophet and the work of the Lord by altering the words of the manuscript. If Joseph had translated the same material again, they would have said that he was unable to do it the same way twice and therefore had no gift.)

Hold up the trap or snare you displayed previously (or refer to the drawing on the board). Explain that in Doctrine and Covenants 10:20–29 the Lord speaks about Satan’s influence on the wicked people who obtained the 116 pages of manuscript and how Satan accomplishes his wicked purposes. Divide the class into pairs. Ask one student in each pair to read Doctrine and Covenants 10:20–29 silently, looking for what these verses teach about Satan’s aims. Ask the other student to read the same verses, looking for the strategies Satan uses to accomplish his aims. After sufficient time, invite students to share what they have discovered with their partners.

- What do we learn from these verses about Satan’s purposes? (Students may discover a variety of principles, but be sure they identify the following truth: **Satan desires to destroy the work of the Lord and our souls**. You may want to write this truth on the board. You might also suggest that students mark the words and phrases that teach this truth in verses 22–23 and 27.)
- From what you read in these verses, how does Satan seek to destroy the work of the Lord and our souls?

To help students understand and feel the importance of this truth, ask the following questions. Invite the pairs to discuss their answers.

- What evidence have you seen that Satan uses deception, anger, flattery, and lying to destroy the work of the Lord and our souls?
- How can being aware of Satan’s intentions and methods help us avoid and escape his traps?

Invite students to spend a few minutes writing in their class notebooks or scripture study journals about methods of the adversary listed in Doctrine and Covenants 10:20–29 that they have felt or seen. Also ask them to write about what they can do to avoid or escape Satan’s traps.

After students have had sufficient time to write, summarize Doctrine and Covenants 10:30–37 by explaining that because of wicked people’s plans to destroy the work of God and Joseph Smith’s reputation, the Lord commanded Joseph not to retranslate the portion of the plates from which the lost 116 pages had been translated.

Doctrine and Covenants 10:38–45

The Lord commands Joseph Smith to translate the small plates of Nephi

Invite a few students to take turns reading aloud from Doctrine and Covenants 10:38–42. Ask the class to look for what the Lord commanded Joseph to translate instead of having him retranslate the portion of the plates from which the lost 116 pages had been translated.

- What did the Lord command Joseph to translate? Why?

Help students understand how the Lord had prepared for the loss of the 116 manuscript pages. Explain that the lost document contained the translation of the book of Lehi, which

was in Mormon's abridgment of the large plates of Nephi. Mormon had been inspired to attach the small plates of Nephi to his record for "a wise purpose," which at the time he did not understand (see Words of Mormon 1:3–7). The small plates of Nephi covered approximately the same time period as the book of Lehi. After the loss of the 116 pages, the Lord commanded the Prophet Joseph Smith to translate the material from the small plates of Nephi.

Invite students to read Doctrine and Covenants 10:43 silently and look for an important truth the Lord wanted Joseph Smith to understand. (As students share their ideas, write the following truth on the board: ***The wisdom of God is greater than the cunning of the devil.*** You may need to explain that *cunning* refers to the use of tricks to deceive people.)

- How does the Lord's plan to replace the lost manuscript illustrate this truth?

Invite students to read Doctrine and Covenants 10:44–45 silently, looking for evidence of the truth in verse 43.

- According to Doctrine and Covenants 10:44–45, why are the small plates of Nephi of greater worth than what was lost with the 116 manuscript pages?
- How does knowing that God prepared a way to compensate for the 116 lost manuscript pages help you more fully trust Him?

Doctrine and Covenants 10:46–70

The Lord explains the purpose of the Book of Mormon and its role in establishing His Church

Summarize Doctrine and Covenants 10:46–61 by explaining that in these verses the Lord testified that He answered the prayers of His Nephite disciples by preserving and bringing forth the Book of Mormon in our day.

Invite a student to read Doctrine and Covenants 10:62–63 aloud. Ask the class to follow along, looking for what the Lord said that the Book of Mormon would bring to light.

- What will the Book of Mormon bring to light? (The true points of Jesus Christ's doctrine.)
- According to verse 63, how will the Lord use the true points of His doctrine to overcome the work of Satan?

Invite a student to read aloud the Lord's concluding promise in Doctrine and Covenants 10:67, 69–70. Ask students to follow along and note phrases that are meaningful to them in light of what they have learned today. Invite students to share which phrases are meaningful to them and why. Conclude with your testimony.

Scripture Mastery—Doctrine and Covenants 10:5

Divide the class into multiple teams (two or more students per team). This activity will work best if each team is sitting in a row. Ensure that each student has a piece of paper and something to write with and that students' scriptures are open to Doctrine and Covenants 10:5. Instruct the students that when you say "go," they are to begin copying the scripture mastery passage on their papers. When you say "pass," they are to finish the word they are writing and then pass their paper to the team member next to them (the last person in the row will need to walk his or her paper to the first person in the row). When they receive the papers from their teammates, they should continue writing the passage where their teammates left off. Each time you say "pass," students once again pass their papers to their teammates. The first team to have the complete passage written on every teammate's paper wins. (You may want to emphasize that the passage must be legible.)

Repeat this activity a few times. Each time students complete the activity, they will become more familiar with this scripture mastery passage. At the end of the activity, you might ask for volunteers to recite the passage from memory.

Note: Because of the length of this lesson, you may want to use this activity on another day, when you have more time.

LESSON 13

Doctrine and Covenants 4

Introduction

This revelation, given in February 1829 to Joseph Smith Sr., the Prophet's father, was the first of several early revelations given to individuals who desired to assist the Lord in His work (see also D&C 11–12; 14–16;

25). In it, Joseph Smith Sr. was called to labor in God's service. In addition, the Lord outlined qualifications and key attributes for those who serve Him.

Suggestions for Teaching

Doctrine and Covenants 4:1–3

Joseph Smith Sr. is called to labor in God's service

Begin by asking students to ponder the following question:

- Have you ever felt a desire to serve God and wanted to know His will regarding how you could best assist in doing His work?

Explain that Joseph Smith's father felt such a desire, but he didn't know what the Lord wanted him to do. In February 1829, Joseph Smith Sr. and his wife, Lucy, visited their son Joseph Smith Jr. in Harmony, Pennsylvania. During that visit, Joseph Smith Jr. received a revelation in answer to his father's question. Doctrine and Covenants 4 is the Lord's response, in which He outlined the qualities He expects in those who assist in His work.

Remind students that at the time of this revelation, the Church had not yet been organized and the priesthood had not yet been restored. Invite students to read Doctrine and Covenants 4:1 silently, looking for how the Lord described the Restoration that was just beginning to unfold.

- What word did the Lord use to describe the Restoration of the gospel in the latter days?
- In what ways was the Restoration of the gospel "marvelous"?

Invite a student to read Doctrine and Covenants 4:2 aloud. Ask the class to follow along, looking for what the Lord asks of those who embark in His service. (You may want to explain that the word *embark* means to begin.)

- According to this verse, what does the Lord expect of those who serve Him?
- What does it mean to do something "with all your heart, might, mind and strength"?

To help students better understand this phrase, ask them to describe what actions or attributes they might expect to see in a person who is striving to serve God with all his or her heart, might, mind, and strength. You might also want to invite them to give examples of people they know who serve the Lord in this way.

Write the following incomplete statement on the board: *If we serve God with all of our heart, might, mind, and strength . . .*

To help students identify a principle taught in Doctrine and Covenants 4:2, ask the following questions:

- According to Doctrine and Covenants 4:2, what blessing comes from serving God "with all [our] heart, might, mind and strength"? (As students answer, ask one of them to complete the statement on the board. It should read something similar to the following: ***If we serve God with all of our heart, might, mind, and strength, we may stand blameless before Him at the last day.*** You may want to suggest that students mark this phrase in their scriptures.)
- Why do you think serving the Lord with all our heart, might, mind, and strength will allow us to stand blameless before God?

Encourage students to ponder what it might feel like to stand in God's presence and be "blameless." You may want to invite one or two students to share their thoughts.

Invite a student to read Doctrine and Covenants 4:3 aloud. Ask students to follow along, looking for an attribute that individuals need in order to assist the Lord in His work.

- What attribute does a person need to have in order to assist the Lord in His work? (A desire to serve God.)

You may want to explain that some consider Doctrine and Covenants 4 only as a call to full-time missionary service. However, Joseph Smith's father, to whom this revelation was given, was not being called as a full-time missionary. He did, however, follow the counsel in Doctrine and Covenants 4:2–3 for the rest of his life, serving with commitment wherever and whenever he was called. He was one of the Eight Witnesses of the Book of Mormon and one of the first to be baptized when the Church was officially organized on April 6, 1830. He also served as the first Patriarch to the Church and as Assistant Counselor to the First Presidency. The counsel given in this section can be applied to all who desire to serve the Lord and to the many ways in which we can build the kingdom of God.

- In addition to full-time missionary service, what are some ways in which we can assist the Lord in His work?

To give students ideas on how they can act on their desire to assist in the Lord's work now, invite a class member to read aloud the following statement from *For the Strength of Youth*:

"Some of the most important service you can give will be within your own home. You can also serve in your Church assignments, school, and community. You can serve by doing temple and family history work. You can serve by sharing the gospel with others now and as a full-time missionary in the future. Often the most meaningful service is expressed through simple, everyday acts of kindness. Seek the guidance of the Holy Ghost each day to know whom to serve and how to help meet their needs. Follow the example of the Savior as you serve others" (*For the Strength of Youth* [booklet, 2011], 32).

Invite students to write in their class notebooks or scripture study journals a specific way they want to assist the Lord in His work at this time in their lives.

Doctrine and Covenants 4:4

The field is ready to harvest

If possible, bring a small sample of a grain to class. If none is available, show students a picture of a field of grain, or draw a simple picture of a stalk of wheat on the board. Explain that grains such as wheat or barley change color as they grow. When grain is young it is green, but as it matures it grows pale. When the grain is ready for harvesting, it is often described as "white."



Write the following words on the board: *field*, *harvest*, *sickle*. Invite a student to read Doctrine and Covenants 4:4 aloud. Before he or she reads, explain that in this verse the Lord compared the people of the world to a field of grain. Ask the class to follow along, looking for how the Lord describes the field (or the people of the world).

- What does the Lord say about His field (or the people of the world)?
- What do you think is the meaning of the phrase "the field is white already to harvest"? (The people of the world are prepared to be gathered to the Lord and His Church.)

Ask if anyone can explain what a sickle is and what it is used for. (A sickle is a curved knife that is used for harvesting grain. You may want to draw a simple picture of a sickle on the board.)

- What do you think it means to thrust in your sickle with all your might? (Work diligently to bring others to Jesus Christ.)

- According to Doctrine and Covenants 4:4, what blessing comes to those who labor diligently to bring others to Jesus Christ? (Students may use different words, but make sure they identify the following truth: **As we labor diligently to bring others unto Jesus Christ, we can also receive salvation for ourselves.** You may want to write this principle on the board.)
- How does helping others come unto Jesus Christ help us come unto Him as well?

To help students strengthen their testimonies of this principle, invite a few of them to give examples of how they have felt closer to Heavenly Father and Jesus Christ as they have worked to help others come to Them. You may also want to share your own experience or witness of this principle.

Doctrine and Covenants 4:5–7

The Lord outlines qualifications and key attributes for serving Him

Ask students to name a few occupations. Choose one or two of the occupations they mention, and ask them to identify qualifications and necessary attributes that someone would need in order to succeed in that occupation. Invite students to read Doctrine and Covenants 4:5 silently, looking for the attributes that qualify a person to assist in the Lord's work. (You may want to invite a student to list these attributes on the board as the class identifies them. You might also want to suggest that students mark them in their scriptures.)

Invite a student to read Doctrine and Covenants 4:6 aloud. Ask the class to follow along, noting the additional attributes the Lord counsels His servants to "remember." (You may want to ask a student to write these attributes on the board next to the ones from verse 5.)

Ask students to identify a truth from verses 5–6 about what developing divine attributes allows us to do. Students may use different words, but they should identify the following truth: **Our efforts to develop divine attributes will help us qualify to assist in the work of the Lord.** (You may want to write this principle on the board. You may also want to suggest that students write it in their scriptures next to Doctrine and Covenants 4:5–6.)

- How might developing each of the attributes in verses 5–6 help us be more effective in assisting in the Lord's work?
- Which of the attributes listed in these verses would you like to develop more fully? Why?

Ask a student to read Doctrine and Covenants 4:7 aloud while the class searches for how we can seek after and develop these attributes.

- What does it mean to "ask" and to "knock"?
- How do you think prayer can help us develop divine attributes?

To conclude the lesson, you may want to invite students to testify of the blessings they have received as they have assisted in the Lord's work.

Sharing insights

When students share insights and relevant experiences, they can strengthen their testimonies and understanding of gospel truths. As they share, the Holy Ghost can lead them to a deeper assurance of the truths of which they are testifying. Both teachers and students should have opportunities to share their insights regarding gospel doctrines and principles.

Commentary and Background Information

Doctrine and Covenants 4. Instruction to those who desire to serve in the Church

President Joseph Fielding Smith of the First Presidency declared:

"[Doctrine and Covenants 4] is very short, only seven verses, but it contains sufficient counsel and instruction for a lifetime of study. No one has yet mastered it. It was not intended as a personal revelation to Joseph Smith, but to be of benefit to all who desire to embark in the service of God. It is a revelation to each member

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

Doctrine and Covenants 5

Introduction

Although Martin Harris lost the 116 manuscript pages during the summer of 1828, he maintained a desire to assist in the coming forth of the Book of Mormon. In March 1829 Martin traveled from his home in New York to visit Joseph and Emma Smith in Harmony, Pennsylvania. While there, Martin requested a witness

that Joseph had the gold plates. Joseph Smith inquired of the Lord and received the revelation now known as Doctrine and Covenants 5. In this revelation, the Lord declared that three witnesses would be called to testify of the Book of Mormon and informed Martin of what he must do to qualify to become one of these witnesses.

Suggestions for Teaching

Doctrine and Covenants 5:1–22

The Lord will bring forth His word in the last days, and witnesses will testify

Invite students to respond to the following questions:

- What is something you have only heard about but would like to see with your own eyes? Why would you like to see it?

After a few students have answered, invite students to read Doctrine and Covenants 5:1 silently, looking for what Martin Harris wanted to see for himself. After students identify what Martin wanted to see, you might ask them if they would like to see the gold plates. Ask one or two students to explain their answers.

To help students understand why Martin sought an additional witness of the existence of the plates, explain that in March 1829, Martin planned to travel from his home in New York to visit Joseph and Emma Smith in Harmony, Pennsylvania. However, his wife, Lucy Harris, was upset about the time and money her husband was dedicating to the publication of the Book of Mormon. She was also angry with Joseph Smith for having denied her earlier requests to see the gold plates. She filed a legal complaint against Joseph and gathered a number of people who were willing to testify that he had lied about the existence of the plates. In addition to the threat of the lawsuit against Joseph, these people warned Martin that if he did not join them in testifying of Joseph Smith's alleged deception and fraud, Martin would be complicit with Joseph and would join him in prison. At this time, Martin had never seen the gold plates himself, although he had acted as a scribe for Joseph. After traveling to Joseph's home, Martin expressed his desire to receive a further witness of the reality of the gold plates. He may have believed that if he could see the plates himself, he would be prepared to testify in court of their existence and clear his and Joseph Smith's names of fraud. After Joseph listened to Martin's request to see the plates, he inquired of the Lord and received the revelation in Doctrine and Covenants 5.

Invite a student to read Doctrine and Covenants 5:2–3 aloud. Ask the class to follow along, looking for how the Lord told Joseph Smith to answer Martin Harris's request.

- How did the Lord tell Joseph to answer Martin?
- Why couldn't Joseph Smith show Martin Harris the plates?

Invite students to ponder why the Lord has not allowed the gold plates to be displayed before the world. Ask a student to read the following statement by President Joseph Fielding Smith:



"Frequently when [people] . . . hear the story of the coming forth of the Book of Mormon, they ask if the plates are in some museum where they may be seen. Some of them with some scientific training, [suggest] that if the scholars could see and examine the plates and learn to read them, they would then bear witness to the truth of the Book of Mormon and the

veracity of Joseph Smith, and the whole world would then be converted” (*Church History and Modern Revelation*, 2 vols. [1953], 1:40).

Divide the class into pairs. Invite each pair to take turns reading Doctrine and Covenants 5:5–10 aloud, looking for why the Lord told Joseph Smith not to display the plates before the world.

- What reasons did the Lord give for why Joseph Smith should not display the plates before the world? (If people did not believe the Lord’s words revealed through Joseph Smith, they still would not believe if they saw the plates [see D&C 5:7]; the Lord reserved the plates from the world for a wise purpose [see D&C 5:9].)
- What do we learn from Doctrine and Covenants 5:10 about Joseph Smith’s unique calling? (Students may use different words, but be sure they identify the following truth: **The Lord called Joseph Smith to deliver His word to the world.** You might want to suggest that students write this truth in their scriptures next to Doctrine and Covenants 5:10.)
- Why do you think it is important for us to have a testimony of this truth?

Invite a student to read Doctrine and Covenants 5:11 aloud. Ask the class to follow along, looking for what the Lord said He would do to support Joseph Smith’s testimony of the Book of Mormon. After students report what they learned, write the following truth on the board: ***The testimony of the Three Witnesses will stand as evidence of the truthfulness of the Book of Mormon.***

Invite students to read Doctrine and Covenants 5:11–15 silently, looking for what the Three Witnesses would hear, see, and be charged to do. Ask students to report what they have found.

- How is it helpful to know that in addition to Joseph Smith, the Lord called three witnesses who saw the plates and heard the Lord declare their truthfulness?

Explain that in addition to directing Joseph Smith and the Three Witnesses to bear testimony, the Lord provided another means by which we can know of the truthfulness of the Book of Mormon. Invite a student to read Doctrine and Covenants 5:16–18 aloud. Ask the class to follow along, looking for what the Lord promised those who believe in the Book of Mormon.

- What did the Lord say He would send upon those who believe His words? (Students may use different words, but they should identify the following principle: **If we will believe on the Lord’s words, He will confirm their truth through His Spirit.**)

To help the class see how they can apply the truths expressed above, invite a student to read the following statement by President Ezra Taft Benson. Ask students to listen for what we should do once we have received a testimony of the Book of Mormon.



“We each need to get our own testimony of the Book of Mormon through the Holy Ghost. Then our testimony, coupled with the Book of Mormon, should be shared with others so that they, too, can know through the Holy Ghost of its truthfulness” (“The Book of Mormon and the Doctrine and Covenants,” *Ensign*, May 1987, 84).

Give students a few minutes to write in their class notebooks or scripture study journals (1) their own testimonies of the Book of Mormon or (2) what they can do to gain or strengthen their witness that the Book of Mormon is true. You may want to invite a few students to share what they have written with the class.

Invite a student to read Doctrine and Covenants 5:21–22 aloud, replacing the name “Joseph” with his or her own name. Ask the student to summarize what the Lord is teaching in these verses.

- How can someone avoid yielding “to the persuasions of men”?
- What did the Lord promise that Joseph Smith would receive if he would be faithful—even if he was “slain”? (Eternal life.)

Doctrine and Covenants 5:23–35

Martin Harris may be called as one of the Three Witnesses if he repents

If possible, show students a lightbulb (or draw one on the board). Ask what we have to do to make the lightbulb work. Then put the lightbulb in a lamp. Plug in the lamp and turn it on. Explain that just as there are several steps to turning on a lightbulb, Martin Harris learned that there would be several steps to receiving the witness of the plates he desired from the Lord.

Ask students to read Doctrine and Covenants 5:23–24 silently, looking for the conditional promise the Lord gave to Martin Harris using the words *if* and *then*. Invite a student to write what he or she found on the board. The student may write something like “If Martin Harris will pray in humility, faith, and sincerity, then the Lord will grant him a view of the plates as he desired.” Point out that through this promise, the Lord was offering Martin Harris the opportunity to be a witness of the Book of Mormon.

- What do you think it means to pray in humility, faith, and sincerity?

To help students identify a truth from Doctrine and Covenants 5:24, ask them to rephrase the “if–then” statement on the board in a way that can be applied to all of us. Students should express something similar to the following truth: ***If we sincerely pray in humility and faith, then we can receive answers according to our righteous desires.***

- How do you think praying with humility, faith, and sincerity might prepare us to receive answers from the Lord?
- When have you heard or offered a prayer that you felt was offered in humility, faith, and sincerity? What made this prayer different from other prayers you had heard or offered?

Invite a student to read Doctrine and Covenants 5:25–26 aloud. Ask the class to follow along, looking for what the Lord expected Martin Harris to do after becoming a witness to the Book of Mormon. Ask students to report what they find.

Invite students to read Doctrine and Covenants 5:27–28, 32 silently, looking for additional counsel and warnings that the Lord gave to Martin Harris.

- What did the Lord counsel and warn Martin Harris to do?
- What does the Lord say will happen to Martin Harris if he does not humble himself and “receive a witness” (D&C 5:32) from the Lord?
- How might we relate the counsel in Doctrine and Covenants 5:32 to ourselves?

Invite students to record in their class notebooks or scripture study journals any impressions that came to them during today’s lesson. You might encourage them to focus on specific changes they feel they need to make in order to pray with greater humility, faith, and sincerity so they are better able to receive answers from the Lord.

Identifying doctrines and principles

As you help students learn how to identify doctrines and principles in the scriptures, they will be able to study the scriptures more effectively on their own. Teach students to look for phrases such as “thus we see,” “therefore,” “wherefore,” “behold,” or “if . . . , then . . . ,” which often introduce principles or statements of doctrine.

Commentary and Background Information

Doctrine and Covenants 5:7, 16. A true witness comes through the Holy Ghost

President Gordon B. Hinckley counseled against relying on physical or scientific evidence alone to sustain our faith in the Book of Mormon:

“The evidence for its truth, for its validity in a world that is prone to demand evidence, lies not in archaeology or anthropology, though these may be helpful to some. It lies not in word research or historical analysis, though these may be confirmatory. The evidence for its truth

and validity lies within the covers of the book itself. The test of its truth lies in reading it. It is a book of God. Reasonable people may sincerely question its origin; but those who have read it prayerfully have come to know by a power beyond their natural senses that it is true, that it contains the word of God, that it outlines saving truths of the everlasting gospel, that it ‘came forth by the gift and power of God . . . to the convincing of the Jew and Gentile that Jesus is the Christ’ (Book of Mormon title page)” (“Four Cornerstones of Faith,” *Ensign*, Feb. 2004, 6).

LESSON 15

Joseph Smith—History 1:66–67; Doctrine and Covenants 6–7

Introduction

In the spring of 1829 the Prophet Joseph Smith felt a great sense of urgency about the translation of the Book of Mormon. He had found his time to translate severely limited because of the need to labor to support his family. Emma and Joseph's brother Samuel helped by acting as scribes, but they could not write for him full-time. Joseph had been in possession of the plates for more than a year and a half and, with the loss of the 116 manuscript pages, had only a few pages of translated material to show for it. Joseph prayed that the Lord would send someone who could assist

him in the work of translation. In response to Joseph's prayer, the Lord sent Oliver Cowdery to serve as a scribe.

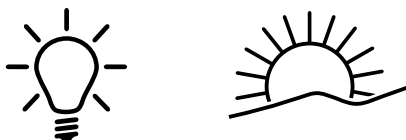
The revelations in Doctrine and Covenants 6 and 7 were given shortly after Oliver's arrival. Doctrine and Covenants 6 contains counsel to Oliver concerning his role in the Lord's work. Doctrine and Covenants 7 contains a translated version of some writings by John the Beloved, teaching that the Lord granted John's desire to live and bring souls to Jesus Christ until the Second Coming.

Suggestions for Teaching

Joseph Smith—History 1:66–67; Doctrine and Covenants 6:1–9

Oliver Cowdery becomes a scribe to Joseph Smith

Draw a lightbulb and a sunrise on the board.



- How is turning on a lightbulb different from watching a sunrise? (Students may suggest several differences, but point out that with one, you see light immediately, and with the other, you see it gradually.)

Explain that Elder David A. Bednar of the Quorum of the Twelve Apostles used this analogy to teach about personal revelation. He taught that sometimes revelation happens “quickly, completely, and all at once [like turning on a light in a dark room]. . . . [But] most frequently, revelation comes in small increments over time” (“The Spirit of Revelation,” *Ensign* or *Liahona*, May 2011, 88). Invite students to ponder times when the Lord has answered their prayers immediately and times when He has answered gradually. As they study Doctrine and Covenants 6 today, encourage them to look for truths that will help them recognize when God is giving them revelation.

To help students understand the historical context for this revelation, invite a student to read aloud the first paragraph of the introduction to this lesson. Then invite all students to read Joseph Smith—History 1:66–67 silently and identify how Heavenly Father helped Joseph in his efforts to translate more quickly.

- What did the Lord do in response to Joseph's plea for someone to help him translate?

After students report what they have found, explain that Oliver Cowdery came from Palmyra, New York, more than 140 miles away, to meet Joseph in Harmony, Pennsylvania (see Church History Maps, Map 1, “Northeastern United States”), and that he arrived just a few days after Joseph had prayed for help.

Explain that shortly after Oliver began acting as scribe for Joseph, Joseph received a revelation in which the Lord spoke to Oliver. This revelation addressed Oliver's desires and apparently answered questions he had prayed about but had not expressed to Joseph. Invite students to read Doctrine and Covenants 6:5–6, 8 silently and look for indications that the Lord knew Oliver's desires.

- What do these verses and Oliver's effort to journey 140 miles to help Joseph tell us about Oliver?

Note: Verses 1–9 are repeated in Doctrine and Covenants 11, a revelation directed to Hyrum Smith, and will be further discussed in that lesson.

Doctrine and Covenants 6:10–24

The Lord assures Oliver Cowdery of the truthfulness of the work

Ask students to ponder the following question:

- Have you ever received an answer from God and then later experienced concerns or confusion regarding the answer? (Invite a few students to share their experiences. You could also share an experience of your own. Remind students that some experiences are too sacred or personal to share.)

Summarize Doctrine and Covenants 6:10–13 by explaining that the Lord told Oliver Cowdery that Oliver had a gift of revelation. Invite students to read Doctrine and Covenants 6:14–17, 20 silently, looking for what the Lord taught Oliver about receiving and recognizing revelation.

- What truths did the Lord teach Oliver about receiving and recognizing revelation?

Students may mention the following principles. You may want to write them on the board as students identify them. You may also want to suggest that students mark phrases that are meaningful to them in these verses.

As we seek answers from Heavenly Father, He will give us instruction.

The Lord will enlighten our minds through the Holy Ghost.

God knows our thoughts and the intents of our hearts.

When we have received revelation, we should treasure it up in our hearts.

- Why is it important for us to know that the Lord hears and answers our prayers?
- What do you think it means that the Lord will “enlighten” our minds? (You may want to explain that through the Holy Ghost, the Lord will give us ideas and understanding.)
- Why is it important to know that only God knows our thoughts and the intents of our hearts?
- What do you think it means to “treasure up” the Lord's words? (To study, ponder, and act on the things the Lord reveals and to trust the revelation we receive.)

Invite a student to read Doctrine and Covenants 6:21–24 aloud, and ask students to search for another way the Lord communicates with us.

- What can we learn from these verses about another way the Lord speaks to us? (**The Lord speaks peace to our minds as a witness of truth.** You might want to suggest that students mark the phrase “peace to your mind” [D&C 6:23].)
- From your experience, what does it feel like to have the Lord speak peace to our minds?

To help students better understand how revelation may come to them, point out that recognizing when the Lord is speaking to us can sometimes be challenging. Explain that Elder Bednar carried the analogy of the sunrise one step further to clarify how communication from the Lord often comes. Invite a student to read the following statement aloud:

“Sometimes the sun rises on a morning that is cloudy or foggy. Because of the overcast conditions, perceiving the light is more difficult, and identifying the precise moment when the sun rises over the horizon is not possible. . . .

“In a similar way, we many times receive revelation without recognizing precisely how or when we are receiving revelation” (“The Spirit of Revelation,” 89).

- How might we sometimes overlook or dismiss the Lord's answers to our prayers?
- What advice would you give to someone who wants to learn how to better recognize when the Lord is speaking to him or her?

Explain that it was not until after this revelation was received that Oliver told Joseph about “the night” that the Lord referred to in Doctrine and Covenants 6:22. Invite a student to read what the Prophet Joseph learned after receiving the revelation in Doctrine and Covenants 6:

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

Invite students to recall times when God has enlightened their minds or given them peace. Consider inviting them to write down some of these memories. Encourage them to trust in the personal revelation they have received in the past. Explain that the next two lessons will help them learn to recognize answers to their prayers.

Doctrine and Covenants 6:25–37

The Lord counsels Joseph and Oliver to translate and to not doubt or fear

Summarize Doctrine and Covenants 6:25–31 by explaining that the Lord told Oliver that if he desired, he could have the gift of translation and stand with Joseph as a second witness of the Book of Mormon.

- If you were Oliver, what feelings might you have had as you heard the responsibility the Lord was placing upon you?

Ask students to think about times when they have felt doubtful or fearful about something the Lord wanted them to do. Invite students to read Doctrine and Covenants 6:32–37 silently and search for how the Lord counseled Joseph and Oliver to overcome doubt and fear as they continued in His work.

- What truths or principles from this counsel can we apply in our lives? (Students may suggest a variety of principles, but be sure to emphasize that **as we look unto Jesus Christ, we can overcome doubt and fear.**)
- What are some examples of how a person might look to Christ in every thought?

Invite a few students to share experiences they have had when their knowledge of the Savior has helped them overcome doubt or fear. You might also want to share an experience of your own.

Doctrine and Covenants 7

John the Beloved is promised that he will live and bring souls to Christ until the Second Coming

Note: Nothing has been revealed about the specifics of John’s ministry as a translated being. Do not speculate about John’s whereabouts or achievements.

Explain that sometime during April 1829, while Oliver was helping Joseph with the translation, he and Joseph had “a difference of opinion . . . about the account of John the Apostle, mentioned in the New Testament [see John 21:20–23] . . . , whether he died, or whether he continued [to live]” (*Histories, Volume 1: 1832–1844*, vol. 1 of the *Histories* series of *The Joseph Smith Papers* [2012], 284).

Invite students to read Doctrine and Covenants 7:1–3 to discover the answer to Joseph and Oliver’s question. (If students have trouble identifying the answer, you might suggest that they read the section summary for Doctrine and Covenants 7:1–3.)

Scripture Mastery—Doctrine and Covenants 6:36

Assign students to write a short talk based on Doctrine and Covenants 6:36. Ask them to describe practical ways to follow the counsel in this scripture mastery passage. They could use sources such as the Topical Guide or Guide to the Scriptures, *True to the Faith*, or even family members to help as they write their talks. Students could share their talks during upcoming devotionals or lessons.

Doctrine and Covenants 6:36

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Home-Study Lesson

Doctrine and Covenants 3–7; 10; Joseph Smith—History 1:66–67 (Unit 3)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of events, doctrines, and principles students learned as they studied Doctrine and Covenants 3–7; 10; Joseph Smith—History 1:66–67 (unit 3) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 3; 10)

As students learned about the circumstances surrounding the loss of 116 pages of the Book of Mormon manuscript, they discovered that the purposes of God cannot be frustrated. The Lord's rebuke of Joseph Smith for repeating the request to give the manuscript to Martin Harris taught students that they should fear God more than the persuasions of man and that if we are faithful to the commandments of the Lord, He will support us during times of trouble. After the plates were returned to Joseph Smith, the Lord taught him that Satan desires to destroy the work of the Lord and our souls, but as we pray always, we will have power to overcome Satan and those who serve him.

Day 2 (Doctrine and Covenants 4)

From the Lord's response to Joseph Smith Sr.'s desire to know what the Lord would have him do, students learned that if they serve God with all of their heart, might, mind, and strength, they will stand blameless before Him at the last day. They also learned that as they labor diligently to bring others unto Jesus Christ, they can also receive salvation for themselves. Finally, students identified the divine attributes that qualify a person to assist in the Lord's work.

Day 3 (Doctrine and Covenants 5)

When Martin Harris sought an additional witness of the existence of the plates, the Lord taught Martin that He called Joseph Smith to deliver His word to the world but that the testimony of the Three Witnesses will also stand as evidence of the truthfulness of the Book of Mormon. Students learned that if they will believe on the Lord's words, the Spirit will confirm their truth. This section also helped students understand that if we sincerely pray in humility and faith, then we can receive answers according to our righteous desires.

Day 4 (Joseph Smith—History 1:66–67; Doctrine and Covenants 6–7)

The Lord taught Oliver Cowdery important truths about receiving and recognizing revelation. Students reflected on how these truths applied to them. In addition, they learned that the Lord speaks peace to our minds as a witness of truth. Students also learned that as we look unto Jesus Christ in faith, we can overcome doubt and fear.

Introduction

During this lesson students will study primarily from Doctrine and Covenants 10, which was revealed to the Prophet Joseph Smith after the loss of the 116 Book of Mormon manuscript pages. Prior to this revelation Moroni had taken the plates and the Urim and Thummim from Joseph Smith and the Prophet had lost the power to translate for a season. After the plates were returned, the Lord commanded Joseph not to retranslate the portion of the plates corresponding to the lost manuscript pages. The Lord also revealed Satan's plot to destroy the work and taught how we can overcome Satan.

Suggestions for Teaching

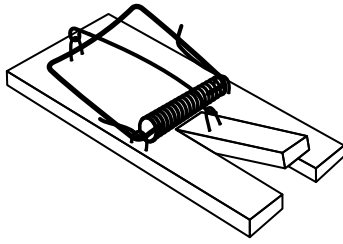
Doctrine and Covenants 3; 10

Satan seeks to destroy Joseph Smith and the work of God

Invite a student to explain the circumstances surrounding the loss of the 116 manuscript pages. Then discuss the following questions:

- From what you learned studying Doctrine and Covenants 3, why do you think Joseph Smith persisted in asking God the same question even after receiving a clear answer?
- What do you think Joseph Smith learned from this experience?
- What truths did you learn from Joseph's experience that can help you when you experience pressure from others to do something that is not right?

Display a snare or trap (or draw a picture of one on the board). Ask a few students to summarize what they learned from their study of Doctrine and Covenants 10 about how Satan intended to trap Joseph Smith with the 116 lost manuscript pages.



Explain that in Doctrine and Covenants 10:20–29 the Lord described those who gave in to Satan’s influence to take the 116 pages of manuscript and how Satan was able to trap them.

Divide students into pairs. Ask one student in each pair to read Doctrine and Covenants 10:20–29 silently, looking for what these verses teach about Satan’s aims. Ask the other student to read the same verses, looking for how Satan seeks to accomplish his aims. When they have finished, invite the students in each pair to report to each other. After sufficient time, ask the class the following questions:

- What can we learn from Doctrine and Covenants 10:20–29 about Satan’s purposes? (Students may identify a variety of principles, but make sure they understand that **Satan desires to destroy the work of the Lord and our souls**. You may want to write this doctrine on the board. You may also want to suggest that students mark the words and phrases that teach this truth in verses 22–23 and 27.)
- From what you read in these verses, how does Satan seek to destroy the work of the Lord and our souls? (He uses tools such as deception, anger, flattery, and lying. You may want to suggest that students mark these tools of the adversary in their scriptures.)

To help students understand and feel the importance of this truth, invite them to discuss the following questions with their partners (you may want to write these questions on the board or prepare a handout before class):

- What evidence have you seen that Satan still uses deception, anger, flattery, and lying to destroy the work of the Lord and the souls of men?
- How can being aware of Satan’s intentions and methods help us avoid and escape his traps?

Invite students to ponder which methods of the adversary listed in Doctrine and Covenants 10:20–29 they have felt or seen, as well as what they can do to avoid or escape Satan’s traps.

Explain that in this revelation, the Lord gave a commandment and a promise regarding our efforts to avoid Satan’s influence. Invite a student to read Doctrine and Covenants 10:5 aloud, and ask the class to look for both the Lord’s commandment and His promise.

Write the following on the board: *As we _____, we will have power to _____.*

Ask students: How would you complete this principle according to verse 5? (Students may identify a variety of principles, but be sure to emphasize that **as we pray always, we will have power to overcome Satan and those who serve him.**)

Ask students to review Doctrine and Covenants 10:38–45. Then invite a student to explain how the Lord compensated for the loss of the 116 manuscript pages.

Invite students to read Doctrine and Covenants 10:43 silently, looking for an important truth the Lord wanted Joseph Smith to understand. (As students share their ideas, write the following doctrine on the board: **The wisdom of God is greater than the cunning of the devil**. You may need to explain that *cunning* refers to the use of tricks to deceive people.)

Ask the following questions:

- How does the Lord’s plan to replace the lost manuscript illustrate this truth?
- How does it help you to know that God’s wisdom is greater than Satan’s cunning?

Invite students to read Doctrine and Covenants 10:44–45, looking for further evidence of the truth written on the board.

- According to Doctrine and Covenants 10:44–45, why were the small plates of greater worth than Mormon’s abridgment of the large plates that was in the lost 116 pages? (The small plates contained a firsthand account of spiritual things. The lost 116 pages contained an abridged account of historical events.)
- How does knowing that God prepared a way to compensate for the 116 lost manuscript pages help you more fully trust in Him?

Doctrine and Covenants 4–7

The Lord counsels Joseph Smith and Oliver Cowdery to not doubt or fear

Invite students to briefly report some of the truths about personal revelation that they learned while studying Doctrine and Covenants 6. Invite them to ponder experiences when they have felt their minds enlightened and felt peaceful about something they were praying about. Invite a few students to share their experiences with the class.

Remind students that as part of their study of the scripture mastery passage in Doctrine and Covenants 6:36, they wrote a short talk describing ways to live the counsel the Lord gave in that verse. Invite them to read aloud in unison Doctrine and Covenants 6:36. You could repeat this to help them memorize it. Then ask a few students who feel comfortable sharing their talks to do so. You may want to share your testimony about how the Lord has helped you overcome doubt or fear in the past.

Next Unit (Doctrine and Covenants 8–9; 11–16)

What is the spirit of revelation? How do you recognize when you are receiving revelation from God? Explain that in the next unit, students will learn about principles of revelation that will bless them as they seek guidance from God in their lives.

Doctrine and Covenants 8

Introduction

In April 1829, Oliver Cowdery began assisting the Prophet Joseph Smith with the translation of the gold plates by acting as scribe. Because the Lord had offered Oliver the gift to translate if he so desired (see D&C 6:25), Oliver “became exceedingly anxious to have the

power to translate bestowed upon him” (Joseph Smith, in *History of the Church*, 1:36). In response, the Lord said that He would give Oliver the ability to translate, according to Oliver’s faith.

Suggestions for Teaching

Doctrine and Covenants 8:1–5

The Lord promises Oliver Cowdery the gift of revelation

Before class, write the following questions on the board. Leave room under each question to write principles that students will identify during the lesson.

What can we do to make our prayers more meaningful?

How can we know when God is speaking to us?

Refer students to the questions on the board.

- Why do you think it is important to understand the answers to these questions?

Explain that Doctrine and Covenants 8 contains a revelation the Lord gave to Oliver Cowdery through Joseph Smith. In this revelation we can find instructions from the Lord that help answer the questions on the board.

Invite students to read Doctrine and Covenants 8:1 silently, looking for how the Lord instructed Oliver to pray.

- What instruction did the Lord give to Oliver about how to pray?
- What do you think it means to “ask in faith, with an honest heart”?

Under the first question on the board, write the following: *If we pray _____, we can receive _____.*

Based on Doctrine and Covenants 8:1, how would you complete this sentence? (Although students may express it differently, their answers should reflect the principle that ***if we pray with faith and an honest heart, we can receive knowledge from God.*** Using their words, complete the sentence on the board.)

- Why do you think our faith and sincerity affect our ability to receive knowledge from God?

Invite students to ponder a time when they experienced blessings as they prayed with faith and a sincere heart.

To help students gain insights into the second question on the board, invite a student to briefly recount the story of Moses leading the children of Israel out of slavery with the Egyptian army in pursuit (see Exodus 14).

Invite a student to read Doctrine and Covenants 8:2–3 aloud. Encourage the class to look for how God revealed to Moses that he should bring the children of Israel through the Red Sea.

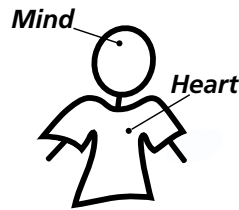
- How did God inspire Moses to part the Red Sea? (By the spirit of revelation.)
- What truth do we learn from these verses about how the Lord may speak to us? (Students should express that ***the Lord speaks to our minds and hearts by the power of the Holy Ghost.*** Write this truth under the second question on the board.)

Doctrine and Covenants 8:2–3

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

Draw the accompanying diagram on the board. Add arrows pointing to the mind and the heart.



- In what ways does the Lord speak to our minds? In what ways does He speak to our hearts?

To help students better understand how to feel the influence of the Holy Ghost, invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



“You can learn now, in your youth, to be led by the Holy Ghost.

“As an Apostle I listen now to the same inspiration, coming from the same source, in the same way, that I listened to as a boy. The signal is much clearer now” (“Prayers and Answers,” *Ensign*, Nov. 1979, 21).

Then ask another student to read aloud the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles:



“An impression to the *mind* is very specific.

“Detailed words can be heard or felt and written as though the instruction were being dictated.

“A communication to the *heart* is a more general impression. The Lord often begins by giving impressions. Where there is a recognition of their importance and they are obeyed, one gains more capacity to receive more detailed

instruction to the *mind*. An impression to the heart, if followed, is fortified by a more specific instruction to the mind” (“Helping Others to Be Spiritually Led” [address to CES religious educators, Aug. 11, 1998], 3–4, LDS.org).

You may want to explain that, for some, impressions to the heart can be just as specific as impressions to the mind.

- Why is it important to understand and recognize how the Lord communicates with us individually?

Invite students to write in their class notebooks or scripture study journals about (1) a time when Heavenly Father spoke to their minds and hearts through the Holy Ghost or (2) a time when they felt the influence of the Holy Ghost. You might consider asking a few students to share what they have written if they feel comfortable doing so. You also might want to share an experience in which you recognized that the Lord was speaking to you.

Explain that the ability to seek and receive personal revelation is available to all of God’s children.

Draw students’ attention to Doctrine and Covenants 8:4. Read the following portion of the verse aloud to the class: “Therefore this is thy gift; apply unto it, and blessed art thou.” Explain that in this verse, the word *gift* refers to Oliver’s ability to receive revelation.

- What do you think it means to “apply unto” the spirit of revelation? (To seek the guidance of the Holy Ghost.)

Ask students to ponder how they can better apply unto the spirit of revelation in their lives. Write the following on the board: *If we apply unto the spirit of revelation . . .*

Invite a student to read Doctrine and Covenants 8:4–5 aloud. Ask the class to follow along, looking for what the Lord promised Oliver if he would “apply unto” the gift of revelation. After students respond, suggest that one way to complete the sentence might be: ***If we apply unto the spirit of revelation, we can be delivered from evil and harm.*** Complete the statement on the board.

- How has the Lord used the power of revelation to protect you or someone you know from evil or harm?

Invite students to list on the board some ways that we might better “apply unto” the gift of revelation in order to receive protection from evil. Ask them how their suggestions can increase our ability to receive and recognize revelation. Encourage them to write in their class notebooks or scripture study journals a goal to follow one of these suggestions.

You might want to share your testimony of the importance of striving for the spirit of revelation and tell students how doing so has blessed your life.

Doctrine and Covenants 8:6–9

Oliver Cowdery has the “gift of Aaron”

Summarize Doctrine and Covenants 8:6–9 by telling students that the Lord blessed Oliver Cowdery with gifts that would help him fulfill his role in the Restoration of the gospel. Among these gifts was the “gift of Aaron,” with which, the Lord told Oliver, he would do “marvelous works.” We do not know exactly what the “gift of Aaron” entails. Remind students that Aaron was the brother of Moses in the Old Testament and that he helped Moses fulfill his prophetic responsibilities.

Invite students to read Doctrine and Covenants 8:7–8 silently, looking for the power behind all spiritual gifts. Explain that whenever the Lord calls or commands us to do a certain work, He will bless us with the gifts and abilities to accomplish it.

Doctrine and Covenants 8:10–12

The Lord promises Oliver Cowdery the gift to translate if he exercises faith

Direct students’ attention to the principle written on the board: ***“If we pray with faith and an honest heart, we can receive knowledge from God.”*** Invite a student to read Doctrine and Covenants 8:10–12 aloud. Ask the class to follow along, looking for additional insights about prayer. After students report what they have discovered, ask the following question. Suggest that students ponder the question for a moment before they answer:

- If you were in Oliver’s situation, how do you think this counsel would help you?

Invite students to write in their class notebooks or scripture study journals a few questions for which they are earnestly seeking answers. They may also want to write some specific changes they want to make in the way they pray for those answers.

Testify of God’s love for the students and His eagerness to answer their prayers and give them revelation. Encourage them to ask Heavenly Father their questions with faith and an honest intention to act on the answers they receive.

Scripture Mastery—Doctrine and Covenants 8:2–3

To remind students to pray with faith and an honest heart and to pay attention to how the Lord speaks to their minds and their hearts, invite them to write the words in Doctrine and Covenants 8:2–3 on a card or piece of paper. Encourage them to memorize this passage by reciting it each morning and evening before they say their personal prayers. Follow up by asking students how they are doing with memorizing the scripture mastery passage as they come to class for the next few days. You might also want to remind and encourage them about their personal goal to improve how they seek the Lord’s inspiration.

Note: You might consider using this teaching idea at the end of the lesson as a way for students to apply what they have learned.

LESSON 17

Doctrine and Covenants 9

Introduction

In April 1829, Oliver Cowdery was also promised that he could have the gift to translate (see D&C 6:25–29). Later, Oliver was instructed on receiving revelation in the translation process (see D&C 8:1–4), and he attempted to translate. Although he apparently started well, he did not “continue as [he] commenced” (D&C 9:5). The

Prophet Joseph Smith received a revelation explaining why Oliver’s efforts to translate had not been successful. In the revelation, the Lord said that it was no longer expedient for Oliver to translate. The Lord also gave additional counsel on receiving revelation.

Suggestions for Teaching

Doctrine and Covenants 9:1–6, 11

The Lord explains why Oliver Cowdery struggled to translate

Ask students to name some of the significant decisions they will be making in the next year. Then ask them to list significant decisions they will make in the next 5 to 10 years. As students respond, you may want to write their answers on the board. Ask students to think about one of these decisions in relation to the following question.

- How would seeking guidance from the Lord help you make this decision?

After one or two students have responded, inform students that in this lesson they will learn about an experience Oliver Cowdery had while trying to translate. Encourage students to look for doctrines and principles as they study Doctrine and Covenants 9 that can help them receive and recognize the guidance of the Lord as they make significant decisions.

Remind students that the Lord had given Oliver a gift of translation and permission to translate if he desired to do so (see D&C 6:25–28). The Lord told Oliver that this gift of translation would come by the power of the Holy Ghost (see D&C 8:1–2). Oliver’s attempt to translate began well, but in the end he was unsuccessful. Following Oliver’s attempt to translate, Joseph Smith received the revelation that is now recorded in Doctrine and Covenants 9.

Invite a student to read Doctrine and Covenants 9:1–4 aloud, and ask the class to look for the work the Lord called Oliver to do instead of translating.

- What work did the Lord ask Oliver to do?

Invite a student to read Doctrine and Covenants 9:5–6, 11 aloud. Ask the class to follow along, looking for reasons Oliver was not successful when he attempted to translate.

To help students better understand the phrase “you did not continue as you commenced” (D&C 9:5), invite a student to read the following explanation by President Joseph Fielding Smith:

“Oliver’s failure came because he did not continue as he commenced, and the task being a difficult one, his faith deserted him” (*Church History and Modern Revelation* [1953], 1:51).

- According to President Smith, why was Oliver unable to continue as he had started? (His faith faltered.)
- What are some ways that fear, or a lack of faith, could prevent us from receiving or acting on revelation from the Lord?
- What can Oliver’s experience teach us about how to receive revelation from the Lord? (One principle students may identify is that **to receive revelation, we must act in faith.** You may want to write this principle on the board.)

To help students better understand this principle, ask a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

Understand the context of the scriptures

Understanding the context of the scriptures prepares teachers and students to recognize the messages of the inspired authors. Context includes the circumstances that surround or give background to a particular scripture passage, event, or account. To understand the teachings in the scriptures, teachers and students seek to understand the circumstances as the scripture author saw them.



"In the process of revelation and making important decisions, fear plays a destructive, sometimes paralyzing role. To Oliver Cowdery, who missed the opportunity of a lifetime because he didn't seize it in the lifetime of the opportunity, the Lord said, 'You did not continue as you commenced.' Does that sound familiar to those who have been illuminated and then knuckled under to second thoughts and returning doubts? . . .

" . . . After you have gotten the message, after you have paid the price to feel His love and hear the word of the Lord, go forward. Don't fear, don't vacillate, don't quibble, don't whine. . . . Dismiss your fears and wade in with both feet" ("Cast Not Away Therefore Your Confidence," *Ensign*, Mar. 2000, 10).

- When have you received an answer from the Lord and acted on it without hesitation? (Make sure students understand that they should not share experiences that are too personal or private.)

Doctrine and Covenants 9:7–10

The Lord reveals principles governing revelation

Explain that the Lord revealed an important principle concerning how to seek His direction. Invite a student to read Doctrine and Covenants 9:7–8 aloud. Ask the class to follow along, looking for another reason Oliver struggled to receive the Lord's help in his efforts to translate.

- According to Doctrine and Covenants 9:7, what did Oliver suppose was the only thing he would need to do to receive revelation while he translated?
- What did the Lord teach Oliver he should do before asking for guidance?

As students answer, you may want to suggest that they mark the Lord's counsel in their scriptures. To help students analyze the meaning of these verses, ask the following questions:

- What do you think it means to "study it out in your mind"? (To consider decisions and options, weighing alternatives carefully.) How have you done this when you have needed to make decisions?
- According to Doctrine and Covenants 9:8, what do we need to do after we have studied out the matter we are considering? (Decide which choice we believe is right and then take our decision to Heavenly Father in prayer.)
- What lesson can we learn from Doctrine and Covenants 9:8 about what the Lord expects of us as we seek His direction and guidance? (Students may respond with something like the following truth: ***Receiving and recognizing revelation require effort on our part.*** Write this truth on the board.)

To help students understand this truth, ask the following question:

- How do you think studying out a matter in your mind can help you receive revelation?

To help students understand how this truth could relate to situations in their lives, read the following examples. After each one, invite students to explain how the individuals described could use the truths in Doctrine and Covenants 9:7–8 to receive revelation.

1. A young man receives an offer for a good job, but it requires him to work on Sunday. He is trying to decide whether to accept the job.
2. A young woman has been thinking about the friends she is associating with and the negative influence they have on her. She wants to stop hanging out with them, but she does not know the most tactful way to withdraw from them.
3. A young woman is considering what she should do after she completes high school. She knows she wants to continue her education but is unsure of which educational institution she should attend.

After discussing these examples with the class, allow students to reflect on their experience with this principle by writing the following question on the board: *When have you felt that effort on your part has helped you receive revelation from the Lord?*

Invite students to ponder this question for a moment. Then ask a few students who are willing to share their experiences with the rest of the class.

Invite students to review Doctrine and Covenants 9:8, looking for how Oliver could know whether his conclusion or decision was right.

- What can we learn from verse 8 about how the Lord answers our questions? (***Revelation can come through our feelings as we ask the Lord for guidance.*** Write this truth on the board.)

You may want to clarify that the burning in the bosom promised to Oliver is only one way the Spirit might confirm a correct choice. Confirmations of the Spirit can come in a variety of ways that are personal and profound.

To help students understand how the Lord might cause us to “feel that [a decision] is right” (D&C 9:8), invite a student to read the following explanation by Elder Richard G. Scott:



“The feeling of peace is the most common confirming witness that I personally experience. When I have been very concerned about an important matter, struggling to resolve it without success, I continued those efforts in faith. Later, an all-pervading peace has come, settling my concerns, as He has promised” (“Using the Supernal Gift of Prayer,” *Ensign* or *Liahona*, May 2007, 10).

- When have you felt the Lord confirm a decision that you have made? How did that confirmation feel to you? (Remind students that they should not share experiences that are too personal or private.)

Invite a student to read Doctrine and Covenants 9:9 aloud. Ask students to identify phrases that describe how we can know if a decision we have made is not correct. To help students understand the phrase “stupor of thought,” invite a student to read the following statement by Elder Richard G. Scott, in which he explains one way a stupor of thought may be experienced:

“That [stupor of thought], for me, is an unsettling, discomforting feeling” (“Using the Supernal Gift of Prayer,” 10).

Invite students to write in their class notebooks or scripture study journals what they have learned about receiving revelation that can help them make important decisions.

Doctrine and Covenants 9:12–14

The Lord encourages Oliver to continue in the work he has been called to do

Remind students of Oliver’s calling to be a scribe for the Prophet (see D&C 9:1, 4). Invite students to read Doctrine and Covenants 9:12–14 silently, looking for words or phrases that Joseph Smith and Oliver Cowdery may have found encouraging at this time. Invite students to share words and phrases they find meaningful and explain why.

To conclude this lesson, you may want to share your testimony that we can receive personal revelation as we follow the principles outlined in Doctrine and Covenants 9.

Commentary and Background Information

Doctrine and Covenants 9:7–9. What is a burning in the bosom?

Elder Dallin H. Oaks explained:

“I have met persons who told me they have never had a witness from the Holy Ghost because they have never felt their bosom ‘burn within’ them.

“What does a ‘burning in the bosom’ mean? Does it need to be a feeling of caloric heat, like the burning

produced by combustion? If that is the meaning, I have never had a burning in the bosom. Surely, the word ‘burning’ in this scripture signifies a feeling of comfort and serenity. That is the witness many receive. That is the way revelation works.

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

Doctrine and Covenants 11–12

Introduction

Shortly after the restoration of the Aaronic Priesthood in May 1829, two men visited the Prophet Joseph Smith in Harmony, Pennsylvania: Joseph Smith's brother Hyrum and Joseph Knight Sr. Both men expressed their desire to serve God and assist in the Restoration of the gospel.

Doctrine and Covenants 11 records the Lord's revelation to Hyrum Smith regarding how he could establish the cause of Zion. Doctrine and Covenants 12 records the Lord's revelation to Joseph Knight Sr. and how he, too, could help establish the cause of Zion.

Suggestions for Teaching

Doctrine and Covenants 11:1–14

Hyrum Smith learns how he can help to establish the cause of Zion

Ask students to think of a time when they wanted to join with or participate in a worthwhile activity or cause, such as planning a Church activity, performing service for someone in need, or participating in a school club or organization.

- What did you need to do in order to participate in the activity or cause? (Students may suggest things such as signing up, filling out forms, talking to someone in charge, or other actions that demonstrated their desire to participate.)

Invite students to read the section headings for Doctrine and Covenants 11 and 12, looking for the names of two individuals who desired to participate in the Lord's work. Then invite students to read Doctrine and Covenants 11:27 and 12:7 silently and identify who else the Lord has invited to assist in His work.

- Who else has the Lord invited to assist in His work? (All those who desire to assist Him.)

To help students understand the context of Doctrine and Covenants 11, explain that the revelation in this section was directed to Hyrum Smith, who came from Palmyra, New York, to Harmony, Pennsylvania, to see his brother Joseph. Hyrum was likely aware of recent events, such as the progress on the translation of the Book of Mormon. He wanted to know how he could help Joseph in the Lord's work. Joseph inquired of the Lord and received this revelation. (To help students recognize the importance that desire plays in the Lord's work, you may want to suggest that they mark the words *desire*, *desires*, and *desireth* in Doctrine and Covenants 11:3, 8, 10, 14, 17, 21, 27.)

Invite students to read Doctrine and Covenants 11:5–9 silently. Ask half of the class to identify the blessings the Lord promised to Hyrum. Invite the other half of the class to identify what Hyrum would have to do in order to claim those blessings. (As students respond, you may need to clarify that "the mysteries of God" [D&C 11:7] are spiritual truths known only by revelation.)

- What truths can we learn from Doctrine and Covenants 11:8 about desiring to do the Lord's work? (As students respond, emphasize the following truths: **(1) We can receive blessings from God according to our righteous desires. (2) If we desire to do God's work, we will be the means of doing much good.**)

Write the following question on the board: *What can I do to "be the means of doing much good" in my generation?*

Invite a few students to take turns reading aloud from Doctrine and Covenants 11:10–14. Ask the class to follow along, looking for the counsel the Lord gave Hyrum that would help him accomplish much good. When the students have finished reading, invite a few students to write what they have found under the question on the board. You might also want to suggest that students copy this list in their class notebooks or scripture study journals. (They will add to the list as the lesson continues.)

- What do you think it means to put your trust in the Spirit?

- According to Doctrine and Covenants 11:12–13, how can you recognize the influence of the Spirit? (Students may use different words, but they should identify the following truths: **(1) The Spirit of the Lord leads us to do good, to be humble, and to judge righteously. (2) The Spirit enlightens our minds and fills our souls with joy.**)

As you discuss these truths, you might want to invite students to review the scripture mastery passage Doctrine and Covenants 8:2–3. You might also want to suggest that students write this scripture mastery reference in the margin next to Doctrine and Covenants 11:12–14.

- According to Doctrine and Covenants 11:12–13, what are some ways the Spirit can influence our minds and our hearts?
- When have you experienced the influence of the Spirit in one of these ways? In what ways did this experience lead you to “do good”?

Doctrine and Covenants 11:15–30

The Lord commands Hyrum Smith to prepare for his call to preach

Invite a student to read Doctrine and Covenants 11:15–16 aloud. Ask the class to follow along, looking for what the Lord wanted Hyrum Smith to prepare to do. Help students understand that Hyrum Smith was commanded not to preach until he was called to do so.

- According to these verses, why was Hyrum Smith to “wait a little longer” before he would be called to preach the gospel? (You may need to explain that the phrase “until you shall have my word, my rock, my church, and my gospel” refers to the fact that the Church had not yet been organized and the Book of Mormon had not yet been published.)

Invite a student to read Doctrine and Covenants 11:17–20 aloud as the class follows along, looking for what the Lord said Hyrum needed to do to become an effective preacher of the gospel. You may want to add students’ answers to the list on the board. You may also want to invite students to write down their answers.

- What do you think it means to cleave unto the Lord with all your heart? (You may need to explain that in this context the word *cleave* means to adhere to something firmly or unwaveringly.)
- What phrase is repeated in Doctrine and Covenants 11:18 and 20? (You might also point out that the phrase “keep my commandments” also appears in verses 6 and 9.)

Write the following principle on the board: ***Keeping the commandments prepares us spiritually to do the work of the Lord.***

- How will keeping the commandments today prepare you for missionary service, marriage, and Church service in years to come?

Invite a student to read Doctrine and Covenants 11:21–22 aloud. Ask the class to follow along, looking for something else Hyrum needed to do to help him become an effective preacher of the gospel.

- What did the Lord tell Hyrum he would need to do to be able to declare His word to the people? (You may want to add *study the scriptures* to the list on the board.)
- What is the difference between studying the scriptures to know the word of God and merely reading the scriptures?
- What did the Lord promise Hyrum and others who follow the pattern taught in Doctrine and Covenants 11:21–22? (Students should identify the following principle: **Those who study the Lord’s word will receive His Spirit and the power to convince others of the truth of the gospel.**)

Doctrine and Covenants 12

The Lord counsels Joseph Knight on how to establish the cause of Zion

Present students with the names of a few famous individuals. Ask if they have ever heard of the individuals you mention and to briefly explain why they are so well known. Then ask if they have ever heard of a man named Joseph Knight Sr.

- Think of individuals in your ward or branch who serve faithfully and quietly. How are they helping to build up the kingdom of God?

To help students learn about Joseph Knight Sr. and his contribution to the Restoration of the gospel, invite a student to read aloud the section introduction to Doctrine and Covenants 12. Explain that Joseph Knight Sr. is not well known today, but he sustained the Prophet Joseph Smith with food and other supplies during the critical work of translating the Book of Mormon. Doctrine and Covenants 12 records a revelation that the Lord gave to Joseph Smith for Joseph Knight Sr. in May 1829. Invite a student to read Doctrine and Covenants 12:6–8 aloud. Ask the class to follow along, identifying the righteous characteristics that those who want to assist in the Lord’s work should possess.

- According to Doctrine and Covenants 12:8, what characteristics does the Lord require of those who want to assist in His work?
- How are you developing these characteristics in your life?

Tell students that Joseph Knight Sr. consistently tried to develop and practice these righteous characteristics. He gave temporal and spiritual assistance to Joseph Smith throughout the Prophet’s ministry. Many years after Joseph Smith received the revelation recorded in Doctrine and Covenants 12, he recorded the following regarding Joseph Knight’s faithfulness:

“Joseph Knight, Sen., . . . has been faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left. . . . He is a righteous man” (*History of the Church*, 5:124).

To encourage students to reflect on and apply what they have learned today, invite a few students to share how they would finish the following phrase: “In order to assist the Lord in His work, I will . . .”

You may want to conclude by expressing how you would finish this phrase.

Scripture Mastery Review

In previous lessons, students studied the first five scripture mastery passages selected for the Doctrine and Covenants. If you have time at the end of this lesson, help students deepen their mastery of these passages by reviewing them and conducting a brief locating activity.

Invite students to locate in their scriptures the first five passages listed on the scripture mastery bookmarks. Call on a few students to explain the meaning of each passage in their own words. Then ask students to close their scriptures. Call out a phrase from one of the passages (you could quote part of the passage or use the keywords on the bookmark), and ask students to turn to the correct passage in their scriptures. Repeat this activity with each of the five passages. To add variety, time how long it takes for the entire class to find a particular passage. Or you could ask a student to give the clue and have the class race you to locate the correct passage. Other ideas for locating activities can be found in the appendix at the end of this manual.

Commentary and Background Information

Doctrine and Covenants 11:25. “Deny not the spirit of revelation”

President Joseph Fielding Smith explained that this counsel to Hyrum Smith would serve as “good counsel for all of us today. There are some members of the Church who seemingly complain because the Lord is not giving revelations to be placed in the Doctrine and Covenants, as in the beginning, and they ask why revelation has ceased in the Church. Usually it is the case that these critics are not faithfully keeping the commandments the Lord has already given and their

eyes are blind to the fact that revelation and the guidance of the Lord is being meted out to the Church constantly. No one with the spirit of discernment can fail to see that the hand of the Lord has guided this people from the beginning and this guidance is manifest today as in other times to all who are humble and have a contrite spirit. (See Jacob 4:8.)” (*Church History and Modern Revelation*, 2 vols. [1953], 1:57; see also *Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 26).

LESSON 19

Joseph Smith—History 1:68–75; Doctrine and Covenants 13

Introduction

On May 15, 1829, Joseph Smith and Oliver Cowdery went to the woods near Joseph's farm in Harmony, Pennsylvania, to inquire of the Lord after translating a passage in the Book of Mormon that emphasized the importance of the ordinance of baptism. While they were praying, John the Baptist appeared to them as a resurrected personage. He conferred the Aaronic

Priesthood upon them, directed them to baptize one another in the nearby Susquehanna River, and then directed them to ordain each other to the Aaronic Priesthood. John's words to Joseph Smith and Oliver Cowdery are recorded in Doctrine and Covenants 13. Following their baptism, Joseph and Oliver were filled with the Holy Ghost and experienced great blessings.

Suggestions for Teaching

Joseph Smith—History 1:68–72; Doctrine and Covenants 13

John the Baptist confers the Aaronic Priesthood on Joseph Smith and Oliver Cowdery

Write the following questions on the board before class or provide them on a handout for each student (do not include the answers). As students come to class, invite them to answer the questions on a piece of paper or on their handouts. If necessary, suggest that they use the index to the triple combination (see "Priesthood, Aaronic") or the Guide to the Scriptures (see "Aaronic Priesthood") to find the correct answers. You may want to wait until after students have recorded their answers before you begin the devotional.

1. Where in the scriptures can we learn about the restoration of the Aaronic Priesthood?
2. On what date was the Aaronic Priesthood restored?
3. What was the name of the angel who restored the Aaronic Priesthood to the earth by conferring it upon Joseph Smith and Oliver Cowdery?
4. How was the Aaronic Priesthood conferred upon them?
5. What else did the angel promise Joseph and Oliver they would receive? From whom would they receive it?

(Answers: (1) Joseph Smith—History or Doctrine and Covenants 13; (2) May 15, 1829 [see Joseph Smith—History 1:72]; (3) John the Baptist [see Joseph Smith—History 1:72]; (4) By the laying on of hands [see Joseph Smith—History 1:68, 71]; (5) John the Baptist told them they would later receive the Melchizedek Priesthood from the Apostles Peter, James, and John [see Joseph Smith—History 1:72].)

After the devotional, ask students to share their answers to the first question. After they have answered this question correctly, assign students to work in pairs and check their answers to the rest of the questions. Instruct them to use Joseph Smith—History 1:68–72 and the description by Oliver Cowdery that follows Joseph Smith—History. You may want to move around the classroom to help students find the right answers.

After sufficient time, review the answers together as a class. As you go over these answers together, help students identify and understand the following doctrines: **John the Baptist restored the Aaronic Priesthood to the earth** (see Joseph Smith—History 1:72). **The priesthood is conferred by the laying on of hands** (see Joseph Smith—History 1:68, 71). Also, as you review students' answers, explain that Joseph Smith and Oliver Cowdery received the Melchizedek Priesthood from Peter, James, and John later in May 1829 (see Larry C. Porter, "The Restoration of the Aaronic and Melchizedek Priesthoods," *Ensign*, Dec. 1996, 30–47).

Invite a student to read Joseph Smith—History 1:68 aloud. Ask the class to follow along, looking for what Joseph and Oliver were doing that led them to ask the Lord about baptism for the remission of sins.

Doctrine and Covenants 13:1

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

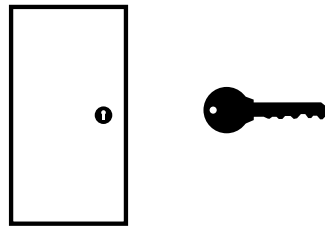
- According to this verse, what led Joseph and Oliver to inquire about baptism for the remission of sins? (They were translating the Book of Mormon and came across teachings concerning baptism for the remission of sins.)

Point out that the restoration of the Aaronic Priesthood is so important that John the Baptist's words were included in the Doctrine and Covenants as section 13. Invite a student to read Doctrine and Covenants 13 aloud. Ask the class to follow along and identify how the restoration of the Aaronic Priesthood answered Joseph and Oliver's prayer to know more about baptism for the remission of sins.

- In what ways did the restoration of the Aaronic Priesthood answer Joseph and Oliver's prayer to know more concerning baptism for the remission of sins?

On the board, draw a simple picture of a door with a keyhole.

- What is the purpose of a door? (As students discuss this question, help them see that a door sits in the opening of a passageway to another location. Additionally, a door can either keep us out or let us in.)



Show students a set of keys (or draw a simple picture of a key on the board) and ask the following question:

- How does a key relate to the function of a door? (A key locks or unlocks a door. When we use a key to unlock a door, it enables us to pass through and experience what is on the other side.)

Explain that the Lord uses keys as a symbol to represent the authority of the priesthood, which unlocks and opens the way for us to receive eternal opportunities and blessings. Invite students to search Doctrine and Covenants 13:1, looking for the keys associated with the Aaronic Priesthood. You may want to suggest that students mark these keys in their scriptures as they find them.

- What did John the Baptist say the Aaronic Priesthood holds the keys of? (**The Aaronic Priesthood holds the keys of the ministering of angels, the gospel of repentance, and baptism by immersion for the remission of sins.** You may want to invite a student to write this statement under the picture of the door on the board.)

To help students better understand these keys of the Aaronic Priesthood and the blessings they make available to members of the Church, invite a student to read aloud the following explanation by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. (Consider making a small copy of this statement for each student to keep in his or her scriptures.)



"What does it mean that the Aaronic Priesthood holds [the key of] the 'gospel of repentance and of baptism, and the remission of sins'? The meaning is found in the ordinance of baptism and in the sacrament. Baptism is for the remission of sins, and the sacrament is a renewal of the covenants and blessings of baptism. Both should be preceded by repentance. . . .

"Not one of [us] has lived without sin since [our] baptism. Without some provision for further cleansing after our baptism, each of us is lost to things spiritual. . . .

"We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. . . .

"We cannot overstate the importance of the Aaronic Priesthood in this. All of these vital steps pertaining to the remission of sins are performed through the saving ordinance of baptism and the renewing ordinance of the sacrament. Both of these ordinances are officiated by holders of the Aaronic Priesthood under the direction of the bishopric, who exercise the keys of the gospel of repentance and of baptism and the remission of sins" ("The Aaronic Priesthood and the Sacrament," *Ensign*, Nov. 1998, 37–38).

- How do the keys of the Aaronic Priesthood help us receive the blessings of the Atonement of Jesus Christ?
- According to Elder Oaks, who directs the keys of the gospel of repentance and baptism in each ward?

To help students better understand the key of the ministering of angels, invite a student to read the following explanation by Elder Oaks:

“As a young holder of the Aaronic Priesthood, I did not think I would see an angel, and I wondered what such appearances had to do with the Aaronic Priesthood.

“But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind” (“The Aaronic Priesthood and the Sacrament,” 39).

Invite a student to come to the front of the class and hold up the pictures *Young Man Being Baptized* (*Gospel Art Book* [2009], no. 103; see also LDS.org) and *Blessing the Sacrament* (no. 107), if available.

- How might understanding the keys of the Aaronic Priesthood influence your thoughts or actions as you prepare, administer, or partake of the sacrament each week?

Invite the young women in class to share their feelings about the Aaronic Priesthood and the blessings it brings into their lives. You may also want to share why you appreciate the restoration of the Aaronic Priesthood.

Joseph Smith—History 1:73–75

Joseph Smith and Oliver Cowdery experience great blessings following their baptisms

Invite a student to read Joseph Smith—History 1:73 aloud. Ask the class to follow along and identify words and phrases that describe what Joseph and Oliver experienced after they were baptized. You may want to suggest that students mark these words and phrases in their scriptures.

- What came upon Joseph and Oliver after they were baptized?

Since Joseph and Oliver had not yet received the *gift* of the Holy Ghost, what they experienced on this occasion was the *power* of the Holy Ghost. Joseph and Oliver would receive the Melchizedek Priesthood for conferring the gift of the Holy Ghost at a later date (see Joseph Smith—History 1:70; see also Bible Dictionary or Guide to the Scriptures, “Holy Ghost,” scriptures.lds.org).

Invite a student to read Joseph Smith—History 1:74 aloud. Ask the class to follow along, looking for a specific blessing Joseph and Oliver received through the power of the Holy Ghost. After students have reported what they have found, write the following doctrine on the board: ***The Holy Ghost helps us understand the meaning and intention of the scriptures.***

- Why do you think we need the Holy Ghost to help us understand the scriptures?
- When has the Holy Ghost helped you understand the “true meaning and intention” of the scriptures?

Invite students to spend a few minutes writing in their class notebooks or scripture study journals about what they will do to invite the help of the Holy Ghost as they study the scriptures.

Scripture Mastery—Doctrine and Covenants 13:1

Note: You can use the following teaching idea during the lesson as you introduce the mastery passage in context or at the end of the lesson.

Divide the class into pairs. Ask each pair to take turns reading aloud every other word of Doctrine and Covenants 13:1. After students have done this a few times, ask one student in each pair to close the scriptures and try to continue to say every other word as his or her partner reads every other word. Then invite students to switch roles. Time permitting, allow students to repeat this activity until they feel confident reciting this passage on their own.



Doctrine and Covenants 14–16

Introduction

In late May 1829, Joseph Smith and Oliver Cowdery endured threats from mobs while completing the translation of the Book of Mormon. David Whitmer helped them move from Harmony, Pennsylvania, to the Whitmer home in Fayette, New York, so they could escape persecution and so they could teach the restored gospel to the Whitmers and their neighbors. The Whitmer family took great interest in the unfolding events of the Restoration.

Joseph Smith described David Whitmer, John Whitmer, and Peter Whitmer Jr. as “zealous friends and assistants in the work; and . . . anxious to know their respective duties” (*History of the Church*, 1:48–49). The Prophet prayed and received revelations for David Whitmer and his brothers John and Peter. These brothers learned about their roles in bringing forth the Lord’s work.

Suggestions for Teaching

Doctrine and Covenants 14

The Lord calls David Whitmer to assist in the latter-day work

To help students understand the historical background of the revelations they will study today, summarize the information in the introduction to this lesson. In addition, you may want to ask a student to read the following account. Before the student reads, explain that David Whitmer needed to plant wheat seed on the family farm and spread plaster of paris, which was used as a fertilizer. He felt inspired that he should help Joseph and Oliver after he had completed those tasks. Invite the class to listen for the miracles that allowed David Whitmer to help Oliver Cowdery and Joseph Smith escape from their persecutors:

“David went to the field, and found that he had two heavy days’ work before him. . . . He then fastened his horses to the harrow, and instead of dividing the field into what is, by farmers, usually termed lands, drove around the whole of it, continuing thus till noon, when, on stopping for dinner, he looked around, and discovered to his surprise, that he had harrowed in full half the wheat. After dinner he went on as before, and by evening he finished the whole two days’ work.

“His father, on going into the field the same evening, saw what had been done, and he exclaimed, ‘There must be an overruling hand in this, and I think you would better go down to Pennsylvania as soon as your plaster of paris is sown.’

“The next morning, David took a wooden measure under his arm and went out to sow the plaster, which he had left, two days previous, in heaps near his sister’s house, but, on coming to the place, he discovered that it was gone! He then ran to his sister, and inquired of her if she knew what had become of it. Being surprised she said, ‘Why do you ask me? was it not all sown yesterday?’

“‘Not to my knowledge,’ answered David.

“‘I am astonished at that,’ replied his sister, ‘for the children came to me in the forenoon, and begged of me to go out and see the men sow plaster in the field, saying, that they never saw anybody sow plaster so fast in their lives. I accordingly went, and saw three men at work in the field, as the children said, but, supposing that you had hired some help, on account of your hurry, I went immediately into the house, and gave the subject no further attention.’

“David made considerable inquiry in regard to the matter, both among his relatives and neighbors, but was not able to learn who had done it” (Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 148–49).

- How do you think these experiences might have influenced David Whitmer?

Summarize Doctrine and Covenants 14:1–5 by explaining that the Lord announced the coming forth of His work and promised blessings to those who take part in it. Invite a student to read Doctrine and Covenants 14:6–7. Ask the class to follow along, looking

for the Lord's directions to David and the blessing David would receive as a result of heeding the Lord's instructions.

- What did the Lord promise David Whitmer? What was David required to do in order for this promise to be fulfilled?

Ask students to restate the principle in Doctrine and Covenants 14:7 in their own words.

As students respond, write the following principle on the board: ***If we keep God's commandments and endure to the end, we will receive eternal life.***

- What does it mean to receive eternal life? (To receive eternal life is to live forever with our families in God's presence. Eternal life is the kind of life God lives.)
- How can the promise of eternal life motivate us to keep God's commandments and endure to the end?

Invite a student to read Doctrine and Covenants 14:8 aloud. Ask the class to follow along, looking for other blessings David Whitmer could receive if he was obedient. After students report what they find, explain that shortly after Joseph Smith received this revelation for David, David became one of the Three Witnesses of the Book of Mormon. He saw the angel Moroni and the gold plates, and he heard God's voice testifying of the record's truthfulness.

Explain that the Lord gave David Whitmer another promise based on David's faithfulness. To prepare students to identify a principle in the Lord's words to David, write the following on the board: *If we _____, the Lord will _____.*

Invite students to read Doctrine and Covenants 14:9–11 silently. Ask them to identify a principle that fits the pattern on the board. Allow a few students to share what they find. Students may suggest a variety of principles, but make sure it is clear that ***if we faithfully assist the Lord in His work, the Lord will bless us spiritually and temporally.***

- In what ways has the Lord asked you to assist in His work? What blessings have come into your life as you have assisted in the Lord's work?

Doctrine and Covenants 15–16

Jesus Christ teaches John Whitmer and Peter Whitmer Jr. what is of most worth to them

Invite two students to come to the front of the room. Ask one of them to read Doctrine and Covenants 15:1 aloud, and then ask the other student to read Doctrine and Covenants 16:1 aloud. Ask these students to read verses 2–6 of these sections in the same manner.

Invite students to identify the desire that John Whitmer and Peter Whitmer Jr. had in common in Doctrine and Covenants 15:3–4 and Doctrine and Covenants 16:3–4.

- What did both John Whitmer and Peter Whitmer Jr. desire? (To know what they could do that would be of greatest worth to them.)

Invite students to read Doctrine and Covenants 15:6 and 16:6 silently. Ask them to identify the answer the Lord gave to these men.

- How did the Lord answer their question? What principle can we learn from the Lord's answer? (Although students may use other words, be sure they understand that **our efforts to bring others to Jesus Christ are of great worth to us.**)
- What can we do to help other people come unto Christ?
- Why are these efforts of great worth to us?

Invite students to review Doctrine and Covenants 15 and 16, looking for how the two revelations are different from each other. (The only difference is that one is addressed to John and the other is addressed to Peter.)

Explain that at times, the Lord reveals the same message to different individuals because they may have similar needs, circumstances, or desires. However, we can be sure that He knows us individually. In this example, He called John Whitmer and Peter Whitmer Jr. by name and revealed His will to them one at a time.

- How can a priesthood blessing or mission call show that God knows us personally, even if the blessing or mission call contains similar wording to those given to others?

To provide another example that God knows us personally, ask a student to read the following account by Elder David A. Bednar of the Quorum of the Twelve Apostles:

Allow students to use their own words

As students express the doctrines and principles they find in the scriptures, do not suggest that their answers are wrong simply because they differ from the words used in the scriptures or in this manual. However, if a student's statement is doctrinally incorrect, it is your responsibility to gently help him or her correct the statement. Doing so may provide an important learning experience while maintaining an atmosphere of love and trust.



"Some time ago I spoke with a priesthood leader who was prompted to memorize the names of all of the youth ages 13 to 21 in his stake. Using snapshots of the young men and women, he created flash cards that he reviewed while traveling on business and at other times. This priesthood leader quickly learned all of the names of the youth.

"One night the priesthood leader had a dream about one of the young men whom he knew only from a picture. In the dream he saw the young man dressed in a white shirt and wearing a missionary name tag. With a companion seated at his side, the young man was teaching a family. The young man held the Book of Mormon in his hand, and he looked as if he were testifying of the truthfulness of the book. The priesthood leader then awoke from his dream.

"At an ensuing priesthood gathering, the leader approached the young man he had seen in his dream and asked to talk with him for a few minutes. After a brief introduction, the leader called the young man by name and said: 'I am not a dreamer. I have never had a dream about a single member of this stake, except for you. I am going to tell you about my dream, and then I would like you to help me understand what it means.'

"The priesthood leader recounted the dream and asked the young man about its meaning. Choking with emotion, the young man simply replied, 'It means God knows who I am.' The remainder of the conversation between this young man and his priesthood leader was most meaningful, and they agreed to meet and counsel together from time to time during the following months" ("The Tender Mercies of the Lord," *Ensign* or *Liahona*, May 2005, 100).

- Why can it be helpful for us to realize that God knows us personally?

Invite a few students to share how they know God knows them personally. (You may need to explain that students' examples need not be extraordinary. Remind students that they do not need to share experiences that are too personal or private.)

- How can the knowledge that God knows you personally influence the decisions you make daily? How has this knowledge influenced your decisions?

You may want to conclude this lesson by testifying of the truths you have discussed and inviting students to act on these truths.

Supplemental Teaching Ideas

Doctrine and Covenants 14:7. "Endure to the end"

After students identify the principle in Doctrine and Covenants 14:7, you may want to ask a student to read the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:

"Enduring to the end is the doctrine of continuing on the path leading to eternal life after one has entered into the path through faith, repentance, baptism, and receiving the Holy Ghost. Enduring to the end requires our whole heart. . . .

"Enduring to the end means that we have planted our lives firmly on gospel soil, staying in the mainstream of the Church, humbly serving our fellow men, living Christlike lives, and keeping our covenants. Those who endure are balanced, consistent, humble, constantly improving, and without guile. Their testimony is not based on worldly reasons—it is based on truth,

knowledge, experience, and the Spirit" ("Press On," *Ensign* or *Liahona*, Nov. 2004, 101).

Invite students to explain what it might mean to endure to the end in the following situations:

A young man who recently joined the Church feels like he has no friends in his ward.

A young woman gets a disease that requires continual medical attention and personal care from others.

A young woman's parents have recently divorced, and one of them is not active in the Church.

A young man or young woman is continually struggling with a temptation that can lead to addiction.

Invite students to write in their class notebooks or scripture study journals how they might seek to more fully keep the commandments and endure to the end so they can receive the gift of eternal life.

Home-Study Lesson

Doctrine and Covenants 8–9; 11–16; Joseph Smith—History 1:68–75 (Unit 4)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Student Lessons

The following summary of events, doctrines, and principles students learned as they studied Doctrine and Covenants 8–9; 11–16; and Joseph Smith—History 1:68–75 (unit 4) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 8–9)

As they studied Oliver Cowdery's attempts to translate the plates, students learned that receiving and recognizing revelation take effort on their part. They also learned that if they will study and ask in faith, the Lord will speak to their minds and hearts by the power of the Holy Ghost.

Day 2 (Doctrine and Covenants 11–12)

The Prophet's brother Hyrum expressed a desire to assist in the Lord's work. From a revelation to Hyrum, students learned that they receive blessings from God according to their desires and that if they desire to do God's work, they can be the means of doing much good. Students also had the opportunity to ponder how they could study and obtain the Lord's word in order to receive His Spirit and power.

Day 3 (Joseph Smith—History 1:68–75; Doctrine and Covenants 13)

Students learned that John the Baptist conferred the Aaronic Priesthood on Joseph Smith and Oliver Cowdery by the laying on of hands. The keys of the Aaronic Priesthood, which include the ministering of angels, the gospel of repentance, and baptism by immersion for the remission of sins, are once again on the earth.

Day 4 (Doctrine and Covenants 14–16)

David Whitmer helped Joseph Smith and Oliver Cowdery move to New York to escape persecution in Pennsylvania. From the Lord's words to David Whitmer, students learned that if they keep the commandments and endure to the end, they will receive eternal life. They also learned that as they faithfully assist in the Lord's work, they will be blessed spiritually and temporally. By studying the revelations given to John and Peter Whitmer, students discovered that our efforts to bring others to Jesus Christ are of great worth to us and that God knows us personally.

Introduction

Oliver Cowdery, Hyrum Smith, Joseph Knight Sr., David Whitmer, John Whitmer, and Peter Whitmer all recognized that Joseph Smith was a prophet of God and were anxious to assist in the Restoration. The Lord taught them about the spirit of revelation and what someone should do before seeking to declare the gospel.

Suggestions for Teaching

Doctrine and Covenants 8–9

The Lord teaches Oliver Cowdery and Hyrum Smith about the spirit of revelation

Ask students to raise their hands if they have ever wondered how to know if they have received a revelation from the Lord.

Invite students to review Doctrine and Covenants 8 and 9 as well as what they wrote in their scripture study journals about those chapters in their day 1 lesson for this unit. Ask students to look for what they learned about receiving and recognizing answers to prayers. Invite a few students to share something they learned.

- What challenges do you face as you strive to recognize when you are receiving promptings or guidance from the Holy Ghost?

Remind students that Doctrine and Covenants 8 and 9 contain the Lord's instructions for Oliver Cowdery as Oliver attempted to translate the gold plates. From these revelations we can learn how to receive and recognize revelation. Invite students to turn to Doctrine and Covenants 8:2–3 (which is a scripture mastery passage) and recite the passage in unison. Write the following truth on the board: ***The Lord speaks to our minds and hearts by the power of the Holy Ghost.***

- How can understanding this truth help you as you strive to recognize revelation from the Lord?

Explain that the ability to seek and receive personal revelation is a gift from God available for all of His children.

Ask a student to read Doctrine and Covenants 8:4 aloud, and invite the class to follow along, looking for what the Lord promised Oliver if he would "apply unto" the gift of revelation. Then ask the following questions:

- What do you think it means to "apply unto" the spirit of revelation? (To seek for answers to prayers and live worthy to receive them.)
- What principle can we learn from Doctrine and Covenants 8:4? (Though students may state it differently, make sure they identify that ***if we apply unto the spirit of revelation, we can be delivered from evil and harm.*** Write this principle on the board.)

Ask students to share when the Lord protected them or someone they know because they were seeking and listening to the Holy Ghost.

Invite students to read Doctrine and Covenants 8:1 silently and look for ways they could improve their prayers in order to “apply unto” the spirit of revelation.

If possible, provide students with a copy of the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles (or write the statement on the board before class begins):

“Because the Spirit whispers to us gently and delicately, it is easy to understand why we should shun inappropriate media, pornography, and harmful, addictive substances and behaviors. These tools of the adversary can impair and eventually destroy our capacity to recognize and respond to the subtle messages from God delivered by the power of His Spirit. Each of us should consider seriously and ponder prayerfully how we can reject the devil’s enticements and righteously ‘apply unto it,’ even the spirit of revelation, in our personal lives and families” (“The Spirit of Revelation,” *Ensign or Liahona*, May 2011, 88).

Ask students to read Elder Bednar’s statement silently and to identify phrases that help them understand how to better “apply unto” or seek after the spirit of revelation. You may want to suggest that they mark these phrases. Then ask the following questions:

- What phrases did you identify, and why did they stand out to you?
- According to Elder Bednar, why is it important to shun evil if we desire to receive and recognize revelation?

Invite students to consider some ways that they might better “apply unto” the gift of revelation in order to receive protection from evil. You might want to encourage them to write a goal of how they would like to “apply unto” this gift more fully in their lives.

To help students understand another way to seek revelation, remind them that Oliver Cowdery was given permission to translate, but after he began, he “did not continue as [he had] commenced” (D&C 9:5). Ask a student to read Doctrine and Covenants 9:7–8 aloud, and invite the class to follow along, looking for what the Lord told Oliver he needed to do to receive revelation.

- Based on the Lord’s counsel to Oliver Cowdery, what do we learn is often required on our part in order to receive revelation? (One possible principle students may identify is that **receiving and recognizing revelation require effort on our part**. You may wish to write this truth or a similar one expressed by students on the board.)
- Using Doctrine and Covenants 9:8, what advice would you give to a friend who was trying to make an important decision?

You might also ask students to share experiences when they needed to exert effort to make a difficult decision and then ask Heavenly Father if they had made the right choice.

Doctrine and Covenants 11–12; 14–16

The Lord instructs Hyrum Smith, Joseph Knight Sr., and the Whitmer brothers about their roles in the work of God

Ask students to imagine they were asked to participate in one of the greatest causes occurring on the earth. Tell them that in May and June 1829, five men were personally instructed concerning the Lord’s will for them in the Restoration of the gospel.

Write the following headings and references on the board. Ask students to search the references to find what the Lord advised each of these men to do in order to assist in building God’s kingdom on the earth. Invite students to search all four references. (If time is short, divide the references among the class and ask students to report what they found.)

Hyrum Smith	Joseph Knight Sr.	David Whitmer	John and Peter Whitmer
D&C 11:16, 18–19, 21	D&C 12:6–9	D&C 14:6–8, 11	D&C 15:4–6; 16:4–6

After students have studied the references, ask the following questions:

- What similarities do you notice in the Lord’s commands to these five men? What differences do you see?
- From what you learned from the verses in Doctrine and Covenants 11, why did the Lord want Hyrum Smith to “wait a little longer” (D&C 11:16) to preach the gospel?
- What advice did the Lord give to Hyrum in Doctrine and Covenants 11:21 that would be helpful to a young man or woman preparing to serve a mission? (From their answers, help students to identify the following principle: **Those who study the Lord’s word will receive His Spirit and the power to convince others of the truth of the gospel.**) You may want to write it on the board.

Invite students to ponder what they can do to be more deliberate in their efforts to study and obtain the Lord’s word and to set a goal to act on the promptings they receive while they ponder.

To help students further master the scripture mastery verse in Doctrine and Covenants 13:1, invite them to recite it from memory together. Let them use their scriptures if needed. Then divide students into pairs and ask them to use the passage to explain to their partner how the keys of the Aaronic Priesthood help to bring people to Jesus Christ.

Next Unit (Doctrine and Covenants 17–19)

Tell students that as they study the next unit they will learn about men who were chosen as witnesses to see the gold plates, the Liahona, and other sacred items. They will read the Savior’s account of His suffering in the garden of Gethsemane and on the cross. They will also read the Savior’s teachings about how we can avoid such suffering.

LESSON 21

Doctrine and Covenants 17

Introduction

While Joseph Smith was translating the Book of Mormon, he learned that three witnesses would be permitted to see the plates (see 2 Nephi 27:12–14; Ether 5:2–4; D&C 5:11–15, 18). When Oliver Cowdery and David Whitmer learned of this, both of them felt an inspired desire to act as witnesses. Previous to this, the Lord had said that if Martin Harris was sufficiently humble and obedient,

he would also be permitted to see the plates (see D&C 5:23–28). Oliver Cowdery, David Whitmer, and Martin Harris asked the Prophet to ask the Lord if they would be allowed to have this opportunity. The Lord confirmed that these three men would be permitted to view the plates and other objects if they exercised sufficient faith.

Suggestions for Teaching

Doctrine and Covenants 17:1–2

The Lord tells Oliver Cowdery, David Whitmer, and Martin Harris that if they have sufficient faith they will be allowed to see the plates and other sacred items

On the board, make a vertical list of the numbers 1 through 5. Write *gold plates* next to number 1. Invite students to copy the numbered list in their class notebooks or scripture study journals. Ask students to complete the list by writing any other items that the Three Witnesses saw when Moroni showed them the plates. After sufficient time, ask students to compare their lists with the items mentioned in Doctrine and Covenants 17:1.

- Which item mentioned in Doctrine and Covenants 17:1 would you most like to see? Why?
- How might seeing these items have strengthened the testimonies of the Three Witnesses? Why?
- How would seeing the sword of Laban and the Liahona provide further witnesses of the Book of Mormon?

To help students understand the historical background of the revelation they will study today, summarize the introduction to this lesson. The Lord told Joseph Smith that Martin Harris, Oliver Cowdery, and David Whitmer would be permitted to see the plates. However, the Lord required something of them first.

Invite a student to read Doctrine and Covenants 17:1–2 aloud. Ask the class to follow along, looking for what the Three Witnesses needed to do in order to see the plates. After students report what they find, ask the following questions:

- What do you think it means to rely upon God's word "with full purpose of heart"? (One meaning might be that we obey God or follow His words with all our hearts.)
- Why do you think these men needed to show faith like the prophets of old before the Lord would allow them to see the plates?

Although we may not have the opportunity to see the same physical objects the Three Witnesses saw, we can receive a witness of truths of the gospel. Write the following incomplete statement on the board: *If we obey and _____, we can receive a witness of the truths of the gospel.*

Ask students to suggest words that complete this statement. (Students might respond with something like this: *If we obey and exercise faith in God, we can receive a witness of the truths of the gospel.* Write the complete principle on the board using students' words.)

- How have you exercised faith in God in order to receive a witness of the Book of Mormon?

To help students understand how Joseph Smith helped Martin Harris apply this principle, invite a student to read the following account by Joseph Smith's mother, Lucy Mack Smith:

"The next morning, after attending to the usual services, namely, reading, singing and praying, Joseph arose from his knees, and approaching Martin Harris with a solemnity that thrills through my veins to this day, when it occurs to my recollection, said, 'Martin Harris,

Edifying teaching

As you decide what to teach from a scripture block and how to teach it, select truths and methods of teaching that will edify students and allow them to be uplifted by the Holy Ghost. Help students apply the truths in their own lives and understand doctrines and principles in relationship to the plan of salvation.

you have got to humble yourself before God this day, that you may obtain a forgiveness of your sins. If you do, it is the will of God that you should look upon the plates, in company with Oliver Cowdery and David Whitmer' " (*History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 151–52).

- How did Martin need to change in order to be a witness of the gold plates?

Doctrine and Covenants 17:3–9

The Lord reveals the Three Witnesses' responsibility to testify of the plates

Invite students to read Doctrine and Covenants 17:3–5 on their own, looking for the responsibility the Three Witnesses would have after seeing the plates. (They would have the responsibility to testify of what they had witnessed.)

- What responsibility do we have when the Lord gives us witnesses of divine truths? (Students should identify the following principle: **After we obtain a witness of the truth, we have a responsibility to testify of it.** You may want to suggest that students mark phrases in their scriptures that teach this principle.)
- How is our willingness to testify of the truth a demonstration of our faith?

To help students understand the account of the Three Witnesses, invite a student to read aloud the following account by Joseph Smith:



"Martin Harris, David Whitmer, Oliver Cowdery and [I] . . . retired [to the woods near the Whitmer home], and having knelt down, we began to pray in much faith to Almighty God. . . .

"According to previous arrangement, I commenced by vocal prayer to our Heavenly Father, and was followed by each of the others in succession. We did not at the first trial, however, obtain any answer or manifestation of divine

favor in our behalf. We again observed the same order of prayer . . . but with the same result as before.

"Upon this, our second failure, Martin Harris proposed that he should withdraw himself from us, believing, as he expressed himself, that his presence was the cause of our not obtaining what we wished for. He accordingly withdrew from us, and we knelt down again, and had not been many minutes engaged in prayer, when presently we beheld a light above us in the air, of exceeding brightness; and behold, an angel stood before us. In his hands he held the plates which we had been praying for these to have a view of. He turned over the leaves one by one, so that we could see them, and discern the engravings thereon distinctly. . . . We heard a voice from out of the bright light above us, saying, 'These plates have been revealed by the power of God, and they have been translated by the power of God. The translation of them which you have seen is correct, and I command you to bear record of what you now see and hear.'

"I now left David and Oliver, and went in pursuit of Martin Harris, whom I found at a considerable distance, fervently engaged in prayer. He soon told me, however, that he had not yet prevailed with the Lord, and earnestly requested me to join him in prayer, that he also might realize the same blessings which we had just received. We accordingly joined in prayer, and ultimately obtained our desires, for before we had yet finished, the same vision was opened to our view, at least it was again opened to me, and I once more beheld and heard the same things; whilst at the same moment, Martin Harris cried out, apparently in an ecstasy of joy, 'Tis enough; 'tis enough; mine eyes have beheld; mine eyes have beheld' " (in *History of the Church*, 1:54–55).

- Why do you think the law of witnesses, or having multiple witnesses, was so important in the Restoration of the gospel of Jesus Christ?

Consider asking a student to read the following statement, which details Joseph Smith's feelings about the experience:

"When they returned to the house it was between three and four o'clock p. m. Mrs. Whitmer, Mr. Smith and myself, were sitting in a bedroom at the time. On coming in, Joseph threw himself down beside me, and exclaimed, 'Father, mother, you do not know how happy I am: the Lord has now caused the plates to be shown to three more besides myself. They have seen an angel, who has testified to them, and they will have to bear witness to the truth of what I have said, for now they know for themselves, that I do not

go about to deceive the people, and I feel as if I was relieved of a burden which was almost too heavy for me to bear, and it rejoices my soul, that I am not any longer to be entirely alone in the world.' Upon this, Martin Harris came in: he seemed almost overcome with joy, and testified boldly to what he had both seen and heard. And so did David and Oliver, adding that no tongue could express the joy of their hearts, and the greatness of the things which they had both seen and heard" (*History of Joseph Smith by His Mother*, 152).

- What feelings do you have when you are with others who also know the gospel is true? How do their testimonies help you?

Divide students into pairs. Invite each partnership to read "The Testimony of Three Witnesses" aloud (found after the introduction to the Book of Mormon). As students read, invite them to look for words or phrases that strengthen their testimonies.

Explain to students that although each of the Three Witnesses fell away from the Church (Oliver Cowdery and Martin Harris were later rebaptized), none of them ever denied their witness of the Book of Mormon.

Ask students to imagine that their personal testimony of the Book of Mormon could be added to each copy of the Book of Mormon. Invite students to write in their class notebooks or scripture study journals what they would want to include in their testimony. Consider inviting several students to share what they have written.

Invite students to read Doctrine and Covenants 17:6 silently, looking for Jesus Christ's testimony of the Book of Mormon. **Jesus Christ testified that the Book of Mormon is true.**

- How does the Lord's testimony of the Book of Mormon strengthen your testimony?

Invite a student to read Doctrine and Covenants 17:7–9 aloud. Ask students to follow along, looking for the promises given to the Three Witnesses. Focus students' attention on the phrase "righteous purposes" in verse 9.

- What might be some of the Lord's purposes for having the Three Witnesses? (You may also want students to review Doctrine and Covenants 17:4 to answer this question.)
- What might be a "righteous purpose" for providing you with a witness of the truth you desire to know?

Remind students that we can gain or strengthen a testimony as we share it. Invite the class to ponder who they could share their testimony with who might benefit from hearing it. Encourage them to share their testimony with that person this week.

Commentary and Background Information

Doctrine and Covenants 17:1. The plates, the Urim and Thummim, and the breastplate

Joseph Smith delivered up the plates, the breastplate, and the Urim and Thummim to the angel Moroni when he was finished and had accomplished the work God had required of him (see Joseph Smith—History 1:52, 59–60).

Doctrine and Covenants 17:6. God's testimony of the Book of Mormon

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

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

"This is God's testimony of the Book of Mormon. In it Deity himself has laid his godhood on the line. Either the book is true or God ceases to be God. There neither is nor can be any more formal or powerful language known to men or gods" ("The Doctrine of the Priesthood," *Ensign*, May 1982, 33).

LESSON 22

Doctrine and Covenants 18:1–16

Introduction

Joseph Smith received the revelation recorded in Doctrine and Covenants 18 for himself, Oliver Cowdery, and David Whitmer in June 1829, shortly after Peter, James, and John conferred the Melchizedek Priesthood

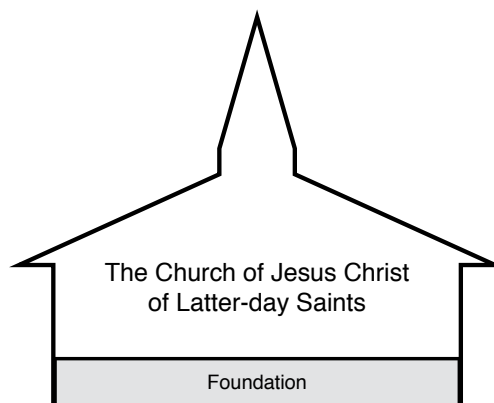
upon Joseph Smith and Oliver Cowdery. At the beginning of the revelation, the Lord taught Oliver Cowdery about building up the Church. Then He called Oliver Cowdery and David Whitmer to preach repentance.

Suggestions for Teaching

Doctrine and Covenants 18:1–5

The Lord teaches how to build up His Church

Draw the accompanying picture on the board before class.



Consider reading the following information or sharing similar information about an earthquake that may have occurred more recently or closer to where you live:

On October 17, 1989, at 5:04 p.m., an earthquake measuring 6.9 on the Richter scale hit the San Francisco, California, area of the United States. Thousands of buildings were damaged or destroyed. The foundations of many buildings cracked, which caused the buildings to be declared unsafe.

- What concerns would you have about living in a house with a weak foundation?

Explain that Doctrine and Covenants 18 records the Lord's revelation to Joseph Smith and Oliver Cowdery regarding how to build His Church on a secure foundation. At the beginning of this revelation, the Lord refers to the things Oliver Cowdery had written, meaning the words of the Book of Mormon that Oliver had recorded while acting as a scribe for the Prophet Joseph Smith. Invite a student to read Doctrine and Covenants 18:1–4 aloud. Ask the class to look for how the things written in the Book of Mormon would help in the building up of the Church.

- What did the Lord say was in the Book of Mormon? How could the teachings in the Book of Mormon help in the building up of the Church?

Invite a student to read Doctrine and Covenants 18:5 aloud. Ask the class to identify what the Savior promised if we would build His Church on the foundation of His gospel.

- According to verse 5, what is the true Church to be built upon? (Students' answers should reflect the following doctrine: **The true Church is built upon Jesus Christ and His gospel.**)
- What does the Lord promise us as we build His Church on the foundation of His gospel?

Doctrine and Covenants 18:6–16

The Lord calls Oliver Cowdery and David Whitmer to preach repentance

Invite a student to read Doctrine and Covenants 18:6 aloud. Ask the class to follow along, looking for how the Lord describes the world we are living in. After students report what they have discovered, invite them to read Doctrine and Covenants 18:9 to learn what the Lord commanded in response to the increasing iniquity in the world.

- What was the Lord’s response to the increasing iniquity in the world? (He called servants to preach repentance.)

Point out that the Lord called Oliver Cowdery and David Whitmer to preach repentance, as He had called the ancient Apostle Paul to do. While Oliver and David were not called to be members of the Quorum of the Twelve Apostles, they would have roles in establishing this quorum in the latter days. Explain that students will learn more about Oliver Cowdery and David Whitmer’s roles in the next lesson.

To help students prepare to study the Lord’s teachings about the worth of souls, display a few items that you think may have value to your students. Ask them how much they would pay for each item. Explain that one way to determine an object’s worth is to find out what people would be willing to pay for it. Someone might claim that a particular object is worth a certain amount of money, but this price is accurate only if another person is willing to pay that amount for the object.

Read Doctrine and Covenants 18:10 aloud. Invite students to use this verse to explain their value in the eyes of God. Students may suggest a variety of principles, but be sure to emphasize that **the worth of souls is great in the sight of God**.

- Why do you think you are of such great worth to God?

Ask a student to read the following statement by President Dieter F. Uchtdorf of the First Presidency:

“God sees you not only as a mortal being on a small planet who lives for a brief season—He sees you as His child. He sees you as the being you are capable and designed to become. He wants you to know that you matter to Him” (“You Matter to Him,” *Ensign* or *Liahona*, Nov. 2011, 22).

Remind students of the activity in which you demonstrated that an item’s worth is based on what someone is willing to pay for it. Invite a student to read Doctrine and Covenants 18:11–12. Ask the class to follow along and identify what the Savior was willing to pay for us.

- What price did the Savior pay for our souls? (You may want to remind students that in these verses, the phrase “all men” refers to all people.)
- How can we show gratitude for the sacrifice the Savior has made for us? (Though various answers are correct, emphasize that one of the best ways we can show our gratitude is by repenting.)

Write the following statement on the board: ***My worth is so great that Jesus Christ suffered and died so I can repent.***

You may want to suggest that students write this principle in their class notebooks or scripture study journals.

- How might this truth influence how you see yourself?
- How might this truth influence the way you treat other people?

Testify of the Savior’s love and willingness to die for each of us.

Invite students to read Doctrine and Covenants 18:13 silently.

- Why do you think the Lord feels great joy when we repent?
- If someone believes that the worth of souls is great in the sight of God, then what might their belief lead them to do? (Answers might include the following: treat others with respect, serve others, or prepare to serve a mission.)

Invite students to read Doctrine and Covenants 18:14 silently to learn what the Lord called Oliver Cowdery and David Whitmer to do.

- What do you think it means to “cry repentance”?

Doctrine and Covenants 18:10–11

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Doctrine and Covenants 18:15–16

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Invite students to share experiences

When students share inspiring experiences, it invites the Spirit of the Lord into the classroom. As students hear the experiences and testimonies of their peers, their testimonies are strengthened and they learn new ways to apply gospel principles in their lives. It is usually sufficient to have one to three students share experiences.

To help students better understand this phrase, read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles: “Crying repentance simply means helping people return to God” (“Preparing for Your Spiritual Destiny” [CES fireside address, Jan. 10, 2010], 7, speeches.byu.edu).

- What are some ways we can help others repent?

Invite students to read Doctrine and Covenants 18:15–16 to learn what individuals experience when they help someone come unto Jesus Christ.

- What blessings are given to those who help others come unto Jesus Christ? (As students respond, you may want to write the following principle on the board: ***If we help others to repent and come unto the Lord, we will feel joy with them in the kingdom of God.***)
- Why do you think you will feel joy if you bring others to Jesus Christ?

Invite students to share an experience in which either they or someone they know felt joy because they helped someone grow closer to the Lord. You may want to share an experience of your own.

Invite students to write one thing they can do to assist in the work of saving souls. Ask them to consider specific people they might help.

Scripture Mastery—Doctrine and Covenants 18:10–11

Give students time to write the words from Doctrine and Covenants 18:10–11 on note cards or small pieces of paper. Invite students to carry their cards with them and refer to them periodically throughout the day to help them remember their worth and the worth of others in the sight of God. You might encourage students to share this scripture with a friend or family member. Follow up with students at the beginning of the next class to see how the truths in Doctrine and Covenants 18:10–11 have influenced them and others.

Scripture Mastery—Doctrine and Covenants 18:15–16

Divide the class into five groups. Assign each group a line from Doctrine and Covenants 18:15–16:

Group 1: “And if it so be that you should labor all your days”

Group 2: “in crying repentance unto this people,”

Group 3: “and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father!”

Group 4: “And now, if your joy will be great with one soul that you have brought unto me into the kingdom of my Father,”

Group 5: “how great will be your joy if you should bring many souls unto me!”

Invite the first group to recite the first segment in unison, followed by the second group, and so on until students have recited the entire passage. Repeat this activity several times. Then ask students to try to recite the entire verse in unison.

Note: You may use these scripture mastery teaching ideas as part of this lesson, or you may use them at another time.

LESSON 23

Doctrine and Covenants 18:17–47

Introduction

Joseph Smith received this revelation for himself, Oliver Cowdery, and David Whitmer in June 1829. After calling the two men to declare repentance, the Savior taught them the importance of taking His name upon themselves. He mentioned the forthcoming call of the Twelve Apostles and the desire they would have to

take upon themselves the name of Jesus Christ “with full purpose of heart” (D&C 18:27). The Lord then gave Oliver Cowdery and David Whitmer the responsibility to search for men who could serve as members of the Quorum of the Twelve.

Suggestions for Teaching

Doctrine and Covenants 18:17–25

Jesus Christ teaches that His name is the only name whereby we can be saved

Invite one or two students to write their surnames on the board. Ask them the following questions:

- What does your surname mean to you?
- What privileges and responsibilities come with that name? (Privileges might include a place to live, family love, security, and being raised in the Church. Responsibilities might include helping to keep the home safe, treating family members with respect, doing household chores, and bringing honor to the family name.)

Remind students that the Lord called Oliver Cowdery and David Whitmer to cry repentance (see D&C 18:6, 9, 14). Explain that after the Lord gave them this instruction, He spoke to them about the privileges and responsibilities of taking upon themselves His name.

Copy the following chart on the board, but do not include the answers in the bottom row. Invite students to copy the chart in their class notebooks or scripture study journals. Then invite students to read Doctrine and Covenants 18:17–25 silently and identify the privileges and responsibilities that come with taking upon ourselves the name of Jesus Christ. Ask them to write what they discover in the bottom row of the chart.

Privileges	Responsibilities
Receive and be taught by the Holy Ghost Invite others to be baptized and endure to the end Receive salvation in the kingdom of the Father	Have faith, hope, and charity Avoid contending with other churches Speak the truth in soberness Repent and endure to the end

- According to Doctrine and Covenants 18:23, why is it important for us to take upon ourselves the name of Jesus Christ? (Students should identify the following doctrine: **The name of Jesus Christ is the only name whereby we can be saved.** You may want to suggest that students mark this truth in their scriptures.)

Invite a student to read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles. Ask the class to listen for Elder Ballard’s counsel about how we are to take upon ourselves the name of Jesus Christ:



"We take the name of Christ upon us in the waters of baptism. We renew the effect of that baptism each week as we partake of the sacrament, signifying our willingness to take His name upon us and promising always to remember Him (see D&C 20:77, 79) . . .

"We are asked to stand as a witness of Him. . . . This means that we must be willing to let others know whom we follow and to whose Church we belong: the Church of Jesus Christ. We certainly want to do this in the spirit of love and testimony. We want to follow the Savior by simply and clearly, yet humbly, declaring that we are members of His Church" ("The Importance of a Name," *Ensign* or *Liahona*, Nov. 2011, 79–80).

- How did Elder Ballard suggest that we let others know we follow Jesus Christ?
- In Doctrine and Covenants 18:19–20, the Lord commanded Oliver Cowdery and David Whitmer to have faith, hope, and charity and to avoid contending with other churches and their members. Why do you think it is important for us to do these things as followers of Jesus Christ?

You may want to help students understand that in Doctrine and Covenants 18:20, the phrase "church of the devil" does not refer to a specific church. It refers to any person, group, organization, or philosophy that works against the Church of Jesus Christ and the salvation of the children of God.

Invite students to write in their class notebooks or scripture study journals one way they can let others know that they follow Jesus Christ.

Doctrine and Covenants 18:26–47

The Lord reveals the calling and mission of the Twelve Apostles

Explain that the Lord spoke of men besides Oliver Cowdery and David Whitmer who would take upon themselves the name of Jesus Christ and declare His gospel. Invite students to read Doctrine and Covenants 18:27–32 silently and to write their answers to the following questions. (Write these questions on the board before class or prepare them as a handout for each student.)

1. What desires would these twelve disciples have?
2. What would these men be called to do? (Look for 3–5 separate ideas.)
3. Which members of the current Quorum of the Twelve Apostles can you remember? (Write their names.)

After sufficient time, ask students to report their answers to the first question written on the board. Then ask the following question:

- What do you think it means to take upon ourselves the name of Jesus Christ with full purpose of heart?

Invite a few students to report their answers to the second question written on the board. One principle students should identify is that **the Lord's Twelve Apostles are called to preach and administer the gospel to the entire world**. Invite a student to read Doctrine and Covenants 18:37–39 aloud. Ask the class to follow along, looking for the responsibility God gave to Oliver Cowdery and David Whitmer.

- What did the Lord command Oliver and David to do? (Search for men the Lord would call as the first members of the Quorum of the Twelve Apostles in the latter days.)
- How would they be able to know who should be called as Apostles? (The future Apostles would demonstrate the desires and works the Lord had spoken of.)

Explain that Martin Harris also received the responsibility to search out the Twelve Apostles. The first members of the Quorum of the Twelve Apostles in the latter days were called on February 14, 1835, nearly five years after the official organization of the Church. The revelation in Doctrine and Covenants 18 helps us understand the importance of this quorum by outlining the role of Apostles in the Church of Jesus Christ.

Invite students to report their responses to the third question written on the board by asking them to name current members of the Quorum of the Twelve Apostles. If possible, display pictures of these men. Photographs are available in the May and November issues of the *Ensign* and *Liahona* and on lds.org/church/leaders.

Display pictures of Church leaders

Displaying pictures of Church leaders as you teach their words will help students become familiar with those whom the Lord has called as prophets, seers, and revelators. It will also enhance students' interest in their words. Occasionally, you may want to present statements from general conference addresses using a digital video or audio file (available on LDS.org). Take care not to overuse video and audio clips, as they are not always the most effective way to present statements by Church leaders.

Invite a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Before the student reads, explain that Elder Holland made these remarks in his first general conference address as a newly called Apostle.



“Obviously my greatest thrill and the most joyful of all realizations is that I have the opportunity, as Nephi phrased it, to ‘talk of Christ, . . . rejoice in Christ, . . . preach of Christ, [and] prophesy of Christ’ (2 Ne. 25:26) wherever I may be and with whomever I may find myself until the last breath of my life is gone. Surely there could be no higher purpose or greater privilege than that of ‘special [witness] of the name of Christ in all the world’ (D&C 107:23).

“ . . . Beyond my words and teachings and spoken witness, my life must be part of that testimony of Jesus. My very being should reflect the divinity of this work. I could not bear it if anything I might ever say or do would in any way diminish your faith in Christ, your love for this church, or the esteem in which you hold the holy apostleship.

“I do promise you—as I have promised the Lord and these my brethren—that I will strive to live worthy of this trust and serve to the full measure of my ability” (“Miracles of the Restoration,” *Ensign*, Nov. 1994, 31).

Invite a student to read Doctrine and Covenants 18:27 aloud.

- How does it help you to know that those who serve as Apostles have taken upon themselves the name of Jesus Christ with full purpose of heart? How can we follow their example?

Invite one or two students to help you with an activity. Blindfold these students or ask them to close their eyes. Invite several other students to take turns speaking in a normal voice. Ask the blindfolded students to name those who speak. Then ask the following question:

- Why are some voices easier to recognize than others? (Students may point out that the more frequently we hear a voice, the more familiar and the more recognizable it becomes.)

Invite a student to read Doctrine and Covenants 18:34–36, 47 aloud. Ask the class to follow along and identify one way the Lord said we can hear His voice. (You may need to explain that in verse 34, the phrase “these words” refers to the revelations in the Doctrine and Covenants.)

- According to these verses, how can we hear the voice of the Lord? (Students may give a variety of answers, but make sure the following principle is clear: ***We can hear the voice of Jesus Christ as we read the scriptures by the power of the Spirit.*** Write this truth on the board.)
- In what ways does scripture study help us hear the voice of Jesus Christ?

Help students understand that we can hear the voice of the Lord in ways that are not audible to our ears. Through the Holy Ghost, we can receive feelings and messages to our minds and hearts (see D&C 8:2–3).

Refer to the truth you have written on the board.

- How might this truth influence the way you think about the scriptures? How might it guide you as you choose the time and place in which you read the scriptures?
- When have you felt the Lord inspire you as you have read or pondered the scriptures?

Encourage students to search the scriptures daily and be diligent in seeking for and understanding the Lord’s voice. Summarize Doctrine and Covenants 18:40–47 by explaining that the Lord affirmed that Oliver Cowdery, David Whitmer, and future members of the Quorum of the Twelve Apostles would receive great blessings if they were faithful in keeping His commandments. You may want to conclude this lesson by testifying of the truths you have discussed with students.

LESSON 24

Doctrine and Covenants 19:1–22

Introduction

In June 1829, Joseph Smith hired the printer Egbert B. Grandin to print 5,000 copies of the Book of Mormon at a cost of \$3,000. Using his farm as collateral, Martin Harris personally guaranteed to pay the cost of printing if sales of the book did not cover the cost. Before the publication was complete, some townspeople held a meeting and passed a resolution not to purchase the Book of Mormon. Concerned about these threats, Grandin stopped printing to avoid not being paid for the work. Martin was concerned that the books would not sell, and he requested that Joseph inquire of the Lord

about how they should proceed. The revelation found in Doctrine and Covenants 19 was given the next day.

Although the context of this revelation involves the debt concerns of Martin Harris, the gospel principles it contains are timeless and applicable to all. President Joseph Fielding Smith described this revelation, with its teachings on the Atonement, as “one of the great revelations given in this dispensation; there are few of greater import than this” (*Church History and Modern Revelation*, 2 vols. [1953], 1:85).

Suggestions for Teaching

Doctrine and Covenants 19:1–3

The Savior declares that He accomplished the will of the Father

As class begins, ask students to think of some things they have been asked to do or will be asked to do because they are members of the Church. Write their responses on the board. Then ask students to review the list on the board and select items that some may consider difficult. (Examples might include paying tithing, serving a mission, and repenting.)

- Why might these things be hard for some people to do?

To help students understand the historical context of Doctrine and Covenants 19, read aloud the introduction to this lesson.

Invite students to read Doctrine and Covenants 19:1–3 silently, looking for truths about the Savior. Ask students to report their findings. As part of the discussion, make sure students identify the following doctrines: **Jesus Christ fulfilled the will of His Father. Jesus Christ will judge us according to our works.** Copy the following chart on the board, using these truths as titles for the two columns. Invite students to make a similar chart in their class notebooks or scripture study journals and fill it in during the lesson. Leave plenty of room on the board to complete the chart as shown later in the lesson.

Jesus Christ fulfilled the will of His Father.	Jesus Christ will judge us according to our works.

- How might knowing these truths about the Savior have helped Martin Harris feel peace concerning his decision to sell a large part of his farm?

Doctrine and Covenants 19:4–12

Jesus Christ explains eternal and endless punishment

In the chart on the board, write *Doctrine and Covenants 19:4–12* below the title “Jesus Christ will judge us according to our works.” Invite students to read Doctrine and Covenants 19:4 silently, looking for a truth about the judgment that we should all consider. Ask them to report what they find. Students may use different words, but make sure they identify the following doctrine: **All men must repent or suffer.** Invite a student to write this doctrine on the board under “Doctrine and Covenants 19:4–12.”

Explain that Doctrine and Covenants 19:5 contains the Savior's explanation that He will not revoke His judgments. This implies that those who do not repent will have to suffer a penalty for their sins. Invite a student to read Doctrine and Covenants 19:5 aloud. Ask the class to follow along, looking for how the Savior described the state of those who do not repent and will therefore receive His judgments.

- What will be the experience of those who do not repent?
- How can Doctrine and Covenants 19:5 motivate us to repent?

Write the following phrase on the board below "All men must repent or suffer": *Endless or eternal punishment*.

- What do you think of when you hear or read the phrase "endless or eternal punishment"?

Invite students to read Doctrine and Covenants 19:6–12 silently, looking for how the Lord defines endless or eternal punishment. After students respond, erase the words *Endless or eternal* on the board and replace them with the word *God's*.

- What do you think of when you read or hear the phrase "God's punishment"?

You may need to explain that in the scriptures, the terms *endless punishment* and *eternal punishment* do not refer to the length of time people will suffer for their sins. The Savior said, "I am endless, and the punishment which is given from my hand is endless punishment, for Endless is my name" (D&C 19:10). Therefore, when He refers to endless punishment or eternal punishment, He is speaking of the punishment He will administer according to divine law and the requirements of justice.

Doctrine and Covenants 19:13–22

The Savior speaks of His suffering for sin

In the chart on the board, write *Doctrine and Covenants 19:13–17* in the column titled "Jesus Christ will judge us according to our works." Explain that verses 13–17 contain a warning to members of the Church. Invite students to read Doctrine and Covenants 19:13–17 silently, looking for the consequences for those who choose not to repent.

- What will happen to those who choose not to repent of their sins? (Students should identify the following doctrine: ***Those who choose not to repent will suffer the penalty for their sins.*** Write this truth on the board under "Doctrine and Covenants 19:13–17.")

Write *Doctrine and Covenants 19:16–19* in the column titled "Jesus Christ will judge us according to our works." Invite a student to read Doctrine and Covenants 19:16–19 aloud. Ask the class to follow along, looking for the reason the Savior gave for why He suffered for our sins.

- What reason did the Savior give for why He suffered for our sins? (Students may use different words, but they should identify the following doctrine: ***The Savior suffered for our sins so we could repent and not have to suffer as He did.***)
- According to these verses, what made it possible for our sins to be forgiven? (As students respond, write the following statement in the chart on the board under "Doctrine and Covenants 19:16–19": ***Jesus Christ's suffering and His atoning blood satisfied the demands of justice. Therefore, mercy is extended to those who repent.***)
- How does knowing the truths we've identified so far today affect your desire to repent?

To help students understand the choice we all have to either repent or suffer the penalty for our sins, invite one of them to read aloud the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles:

"We will end up either choosing Christ's manner of living or His manner of suffering! It is either 'suffer even as I' (D&C 19:16–17), or overcome 'even as [He] . . . overcame (Revelation 3:21)' ('Overcome . . . Even As I Also Overcame,' *Ensign*, May 1987, 72).

In the chart on the board, write *Doctrine and Covenants 19:15, 18–19* under the heading "Jesus Christ fulfilled the will of His Father."

Explain that most accounts of Jesus Christ's suffering are given by someone other than Himself (see Matthew 26:36–39; Luke 22:39–44). Doctrine and Covenants 19 contains the Savior's personal account of His suffering. Invite students to read Doctrine and Covenants 19:15, 18–19 silently, looking for how the Savior described the suffering



Doctrine and Covenants 19:16–19

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

He experienced during the Atonement. You may want to suggest that they mark what they find. Add students' responses to the board under "Doctrine and Covenants 19:15, 18–19." The final chart may look like the following:

Jesus Christ fulfilled the will of His Father.	Jesus Christ will judge us according to our works.
D&C 19:15, 18–19 The Savior's suffering was sore, exquisite, and hard to bear. The Savior's suffering caused Him to tremble because of pain and to bleed from every pore. Jesus Christ suffered both physically and spiritually. The Savior prayed that He might be spared from partaking of the bitter cup. The Savior fulfilled the Father's will and "finished [His] preparations unto the children of men" (D&C 19:19).	D&C 19:4–12 All men must repent or suffer. God's punishment D&C 19:13–17 Those who choose not to repent will suffer the penalty for their sins. D&C 19:16–19 Jesus Christ's suffering and His atoning blood satisfied the demands of justice. Therefore, mercy is extended to those who repent.

- How do you feel about the Savior suffering the penalty for your sins?
- How might knowing about the Savior's suffering have helped Martin Harris as he considered things like the loss of the 116 manuscript pages or giving up part of his property to finance the printing of the Book of Mormon?
- When has your knowledge of the Savior's Atonement helped you face something difficult? (Remind students that some experiences are too sacred or personal to share.)

Invite a student to read Doctrine and Covenants 19:20 aloud. Ask students to follow along, looking for a phrase that refers to a time when Martin Harris experienced suffering for his sins.

- Why do you think the withdrawal of the Spirit would lead to suffering?

Invite students to reread Doctrine and Covenants 19:13, 15, 20 silently, looking for the command in each verse and the warnings in verses 15 and 20.

- How is the Lord's commandment to repent evidence of His love for us?

Invite students to write in their class notebooks or scripture study journals their testimonies about one of the doctrines and principles they learned from Doctrine and Covenants 19:1–22.

Scripture Mastery—Doctrine and Covenants 19:16–19

To help students memorize Doctrine and Covenants 19:16–19, copy the entire passage on a poster and display it at the front of the classroom. Invite the class to read the passage aloud several times. After the second or third time, cover a few words or phrases on the poster. Invite students to continue to recite the scripture mastery passage, reciting the covered portions from memory. Time permitting, continue this activity until students feel comfortable reciting Doctrine and Covenants 19:16–19 in its entirety.

Conclude by encouraging students to share this scripture mastery passage with a family member or friend.

LESSON 25

Doctrine and Covenants 19:23–41

Introduction

In order to guarantee E. B. Grandin payment for printing the Book of Mormon, Martin Harris signed a mortgage agreement on his farm in August 1829. During the printing, some local citizens held a meeting and passed resolutions not to purchase the Book of Mormon. In March 1830, Martin Harris, fearing that he might lose his farm if the Book of Mormon did not sell, approached the Prophet and requested guidance. The revelation recorded in Doctrine and Covenants 19 came in answer

to Martin's request. In this revelation, the Lord exhorted Martin to impart of his property freely to the printing of the Book of Mormon (see D&C 19:26). Martin eventually sold 151 acres of his farm to cover the printing costs. Although some verses in this section relate to Martin Harris's concerns over giving his property, the gospel principles Martin learned should be the main focus of this lesson.

Suggestions for Teaching

Doctrine and Covenants 19:23–24

The Savior testifies that He does the will of the Father

Before class, write the following question on the board: *When have you had to do something that you knew was right, but you were unsure or nervous about how it would turn out?*

Start class by inviting students to respond to this question. (Remind them that some experiences are too sacred or personal to share.)

After students have had sufficient time to share, ask the class the following questions:

- If you were faced with having to do something that was right, but you were unsure how it would turn out, what would help you have the faith to follow through even though it was hard?
- Would your reaction change depending on who had asked you to do the difficult thing? Why or why not?

To remind students of the historical context for Doctrine and Covenants 19, read aloud the first three sentences of the lesson introduction. Then invite students to read the section introduction for Doctrine and Covenants 19 and Doctrine and Covenants 19:26 silently, looking for who commanded Martin Harris to mortgage his farm.

- If you were in Martin's position, how might knowing that this commandment came from God help you?

The Lord responded to Martin's concern by revealing some things he needed to do and some things he needed to know. Create two columns on the board and label them *To Do* and *To Know*. Invite a student to read Doctrine and Covenants 19:23–24 aloud. Ask the class to follow along, looking for what the Lord wanted Martin to do and to know. As students discuss their findings, write their responses in the appropriate column on the board. The lists should look something like the following:

To Do	To Know
Learn of Jesus Christ Listen to Jesus Christ's words Walk in the meekness of the Spirit	This revelation came from Jesus Christ Jesus Christ was obedient to the will of Heavenly Father

Point out the words *learn*, *listen*, and *walk* in the "To Do" column.

- What can we do to learn of Christ, listen to His words, and walk in the meekness of His Spirit? (You may need to explain that *meekness* denotes submissiveness.)
- How do you think doing these things might have helped calm Martin's fears?

Doctrine and Covenants 19:23

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

Invite students to reread Doctrine and Covenants 19:23 silently, looking for the Lord's promise to Martin Harris.

- What truth did the Lord teach Martin Harris that we can also apply in our own lives? (As students identify the following principle, write it on the board: *If we learn of Christ, listen to His words, and walk in the meekness of His Spirit, then we will have peace.*)

Invite students to ponder whether they or someone they know have found strength to make difficult decisions because the Spirit gave them a feeling of peace. Invite a few students to share their experiences with the class.

- How might feeling peace help you make correct choices, even when you are worried or nervous about an outcome? (Before students answer this question, you may want to explain that "in the scriptures, peace can mean either freedom from conflict and turmoil or the inner calm and comfort born of the Spirit that God gives to his faithful Saints" (Guide to the Scriptures, "Peace," scriptures.lds.org).

Doctrine and Covenants 19:25–35

The Lord commands Martin Harris to sell his property for the printing of the Book of Mormon

Tell students that the Lord provided Martin Harris with additional commandments and counsel. Divide students into pairs. Ask each pair to search Doctrine and Covenants 19:25–35, looking for the commandments and counsel given to Martin. (You may want to suggest that they look for and consider marking the phrases "I command" and "thou shalt.")

- What commandments and counsel did the Lord give Martin Harris?

Point out that the Lord cared for Martin Harris and gave him specific commandments for his individual circumstances. We do not have sufficient information to understand why the Lord gave Martin Harris certain commandments. However, the Lord did make clear what would happen if Martin were to disregard those commandments.

- According to Doctrine and Covenants 19:33, what did the Lord say would happen if Martin were to "slight" God's commandments? (Explain that in this context, the word *slight* means to disregard something because it is seen as insignificant or of little value.)

Invite students to ponder some of the commandments they have received from the Lord. Encourage them to include the commandments and counsel they have received individually through priesthood blessings and priesthood leaders.

- How are the commandments and counsel we receive evidence that the Lord knows us and loves us?

Invite students to ponder a time when they or someone they know have experienced misery because they disregarded God's commandments.

Invite a student to read aloud the following counsel by Elder Russell M. Nelson of the Quorum of the Twelve Apostles:

"[You] will encounter people who pick which commandments they will keep and ignore others that they choose to break. I call this the cafeteria approach to obedience. This practice of picking and choosing will not work. It will lead to misery. To prepare to meet God, one keeps *all* of His commandments" ("Face the Future with Faith," *Ensign* or *Liahona*, May 2011, 34).

- How might the "cafeteria approach to obedience" Elder Nelson described be evidence that a person is slighting the Lord's commandments?

Assure students that just as the Lord knew Martin Harris, He knows each of us. And just as He gave Martin commandments and counsel to help him, the Lord gives commandments and counsel to help us. Ask students to consider whether they have a tendency to slight, or disregard, any of the commandments the Lord has given them and whether there is a particular commandment they could obey with greater dedication.

Doctrine and Covenants 19:36–41

The Lord counsels Martin Harris concerning his ministry

Explain that just like Martin Harris, we all have to decide whether or not we will submit our will to the will of the Father, even when what He asks is difficult. Invite a student to read the first part of the following account shared by President Thomas S. Monson.



“Born in poverty but nurtured in faith, Jose [Garcia] prepared for a mission call. I was present the day his recommendation was received. There appeared the statement: ‘Brother Garcia will serve at great sacrifice to his family, for he is the means of much of the family support. He has but one possession—a treasured stamp collection—which he is willing to sell, if necessary, to help finance his mission.’

“President [Spencer W.] Kimball listened attentively as this statement was read to him, and then he responded: ‘Have him sell his stamp collection. Such sacrifice will be to him a blessing’” (“Profiles of Faith,” *Ensign*, Nov. 1978, 56).

- How might difficult decisions like Jose’s be easier if we have already experienced the peace that results from obedience to the Lord’s commandments?

Invite students to read Doctrine and Covenants 19:36–41 silently, looking for principles that might have helped motivate Martin Harris to be obedient to the Lord’s commandments. Ask them to report what they find. Help students identify the following principle in Doctrine and Covenants 19:38: **If we do the will of the Lord, He will give us blessings that are of greater value than the treasures of the earth.** You may want to suggest that students write this truth in the margin next to Doctrine and Covenants 19:38.

- How does this principle relate to other truths you have learned in this lesson?

Read the conclusion of the account by President Monson, and ask students to listen for how Jose was blessed for selling his stamp collection:

“Then, with a twinkle in his eye and a smile on his face, this loving prophet said, ‘Each month at Church headquarters we receive thousands of letters from all parts of the world. See that we save these stamps and provide them to Jose at the conclusion of his mission. He will have, without cost, the finest stamp collection of any young man in Mexico’” (“Profiles of Faith,” 56).

Martin Harris obeyed the command to impart of his property to finance the printing of the Book of Mormon by selling 151 acres of his farm. Because of Martin’s choice, millions of lives have been blessed and will continue to be blessed.

To conclude this lesson, consider inviting students to ponder what they can do to better submit their will to the will of the Father.

Scripture Mastery—Doctrine and Covenants 19:23

Note: Because of the length of this lesson, you may want to use this activity on another day when you have more time.

To help students apply the doctrines and principles in Doctrine and Covenants 19:23, write the following questions on the board and invite students to answer them in their class notebooks or scripture study journals:

1. What can you do to learn more about Christ?
2. In what ways can you listen to the words of Christ?
3. How can you be more submissive to the Lord’s will?

Home-Study Lesson

Doctrine and Covenants 17–19 (Unit 5)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 17–19 (unit 5) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 17)

Through the Lord's counsel to the Three Witnesses of the Book of Mormon, students learned that if we exercise faith in God, we can receive a witness of the truths we desire to know. Those who obtain a witness of the truth have a responsibility to testify of it. The Savior Himself testified that the Book of Mormon is true.

Day 2 (Doctrine and Covenants 18)

In this lesson students learned that the worth of souls is so great that Jesus Christ suffered and died so that all people can repent and return to Heavenly Father. Students also discovered that if we help others to repent and come unto the Lord, we will feel joy with them in the kingdom of God. We can hear the voice of Jesus Christ as we read the scriptures by the power of the Spirit.

Day 3 (Doctrine and Covenants 19:1–22)

From the Savior's counsel to Martin Harris, students learned that Jesus Christ fulfilled the will of His Father and that Jesus Christ will judge us according to our works. Students also learned that we must repent of our sins or suffer. Those who choose not to repent will suffer the penalty for their sins.

Day 4 (Doctrine and Covenants 19:23–41)

Students learned about the Lord's promise to Martin Harris: if Martin would learn of Him, listen to His words, and walk in the meekness of His Spirit, then he would have peace. This promise also applies to us. The lesson also helped students learn that if we do the will of the Lord, He will give us blessings that are of greater value than the treasures of the earth.

Introduction

This lesson will help students learn why repentance is necessary. It will help deepen their understanding of the Atonement of Jesus Christ. The more we understand about the sacrifice and obedience of Jesus Christ, the more our doubts about our ability to assist in God's work will decrease.

Suggestions for Teaching

Doctrine and Covenants 17

The Lord promises the Three Witnesses that they will be allowed to see the plates and other sacred items

Bring an interesting object to class, but do not let students see it. As class begins, tell students you have brought the object with you. Ask students if they believe you have the object even though they haven't seen it.

Invite a student to read Doctrine and Covenants 17:2 aloud. Ask the class to follow along, looking for what the Three Witnesses needed to have before they could see the gold plates.

- Why do you think the Three Witnesses needed to have faith before they could see the plates?

Invite a student to read Doctrine and Covenants 17:3–5 aloud. Ask the class to follow along, looking for what the Lord required the Three Witnesses to do after they saw the gold plates and other sacred objects.

- What did the Lord tell the Three Witnesses they would need to do after they saw the gold plates and the other sacred objects?
- What does the Lord require of us after we gain a witness of truth? **(After we obtain a witness of the truth, we have a responsibility to testify of it.)**

Invite the students to ponder what they know is true and how they can testify of those things.

Doctrine and Covenants 18–19

The Lord speaks of His suffering and teaches the importance of repentance

Show students a piece of fruit, or show a picture of a piece of fruit. Ask them how we know when fruit is ready to eat. (Its appearance or other features indicate that it is ripe.)

Invite a student to read Doctrine and Covenants 18:6 aloud. Ask the class to follow along, looking for what the Lord said is ripening in iniquity.

- What do you think it means that “the world is ripening in iniquity”?
- What evidence do you see that this is occurring?

Invite students to read Doctrine and Covenants 18:10 (part of a scripture mastery passage) silently, looking for how the Lord feels about all people, even those who are ripening in iniquity. Next, ask them to read Doctrine and Covenants 18:10 aloud, in unison, multiple times until each member of the class can recite it from memory.

- How does the Lord feel about His children?
- How could knowing this influence how you treat those around you?
- How can someone come to know that he or she is of great worth to God?

Point out that in many situations the worth of an object is determined by how much someone is willing to pay for it. You may want to display a few objects of differing value to illustrate this point. Invite a student to read Doctrine and Covenants 18:11–12 aloud. Ask the class to follow along, looking for the price the Savior paid for our souls.

- What price was paid for our souls? Why was it paid? (You may want to write the following principle on the board: ***The worth of every individual is so great that Jesus Christ suffered and died so we can repent and return to Heavenly Father.***)
- What does repentance have to do with coming unto the Savior?

To help students better understand how repentance helps us come unto the Savior, ask a student to read aloud the following passage from *True to the Faith*:

“Repentance is much more than just acknowledging wrongdoings. It is a change of mind and heart that gives you a fresh view about God, about yourself, and about the world. It includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and the sincere desire to obey His commandments” (*True to the Faith: A Gospel Reference* [2004], 132).

Encourage students to contemplate any sins, behaviors, and attitudes they may need to turn away from in order to repent and come unto Christ.

Write the following scripture reference on the board: *Doctrine and Covenants 18:13–16*.

Invite a few students to take turns reading these verses aloud while the class follows along. You may want to suggest that students mark any form of the word *repent* in these verses (*repenteth* and *repentance*). After each verse is read, ask the class what that verse teaches about repentance. You could point out that Doctrine and Covenants 18:15–16 is a scripture mastery passage.

Add the truths that students identify to the board. Students may identify a variety of principles, but make sure it is clear that ***if we help others to repent and come unto the Lord, we will feel joy with them in the kingdom of God.***

Invite students to think about what it might be like when they return to God’s presence to be judged. Ask them how they

plan on preparing for that great event. Invite a student to read Doctrine and Covenants 19:4 aloud. Ask the class to follow along, looking for what we should do to prepare for that day.

- According to this verse, what happens if we choose not to repent?

Invite students to silently read Doctrine and Covenants 19:13–19. Ask them to look for the consequences for those who choose not to repent.

- According to Doctrine and Covenants 19:16–19, what reason did the Savior give for why He suffered for our sins? (You may want to add the following doctrine to those on the board: ***The Savior suffered for our sins so we could repent and not have to suffer as He did.***)

Consider showing the students a picture of the Savior in Gethsemane, such as Jesus Praying in Gethsemane (*Gospel Art Book* [2009], no. 56; see also LDS.org). Explain that most accounts of Jesus Christ’s suffering are given by someone other than Himself (see Matthew 26:36–39; Luke 22:39–44), but Doctrine and Covenants 19 contains the Savior’s personal account of His suffering.

Invite students to review Doctrine and Covenants 19:18–19 silently, looking for how the Savior described the suffering He experienced during the Atonement.

Write the following two questions on the board:

Which parts of the Savior’s description of His suffering are meaningful to you? Why?

What in the Savior’s description helps increase your desire to repent and return to Him?

Invite students to choose one of the questions and discuss their answer with a partner.

Invite students to sing or listen to the words of the hymn “I Stand All Amazed” (*Hymns*, no. 193). Ask them to ponder the words of this hymn and think about what the Savior has done for them.

If time allows, invite students to share their testimonies about the Savior and the blessings of repentance. Encourage them to act on any feelings or promptings they have had to repent and come unto the Savior.

To conclude this lesson, invite students to recite Doctrine and Covenants 19:23 from memory or read it in unison from their scriptures. Ask how they think this scripture mastery verse relates to repentance and the hope of forgiveness.

Next Unit (Doctrine and Covenants 20–23)

What do we do in the Church today that is the same as when the Church was organized on April 6, 1830? What are the requirements for baptism? How is a priesthood holder instructed to bless the sacrament? What are the duties of a teacher or a priest? Students will learn answers to these questions as they study Doctrine and Covenants 20–23.

LESSON 26

Doctrine and Covenants 20:1–36

Introduction

In a revelation to the Prophet Joseph Smith, the Lord commanded that His restored Church be organized on April 6, 1830. He also taught about the importance of the Book of Mormon and gave instructions about the government of His Church, including priesthood offices, ordinances, and procedures of the newly restored Church. This revelation, which was called the “Articles

and Covenants” in the early days of the Church, is now found in Doctrine and Covenants 20. This revelation was recorded a few days after April 6, 1830, but the Lord may have revealed parts of it to the Prophet as early as the summer of 1829. Due to its length, Doctrine and Covenants 20 is divided among three lessons in this manual.

Suggestions for Teaching

Doctrine and Covenants 20:1–4

God commands that the Church be established

Invite students to think of the last meeting they attended in which testimonies were shared. Ask them to describe how bearing a testimony is different from telling a story or expressing gratitude.

Ask a student to read the following definition of a testimony by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“A testimony of the gospel is a personal witness borne to our souls by the Holy Ghost that certain facts of eternal significance are true and that we know them to be true” (“Testimony,” *Ensign* or *Liahona*, May 2008, 26).

Write the following on the board: *We know that . . .*

Invite students to turn to Doctrine and Covenants 20. Explain that Church leaders read this section aloud at conferences of the Church held on June 9, 1830, and September 26, 1830, which helped remind the members of the new Church of many important gospel truths. Encourage students to search for doctrines and principles in this section that could be preceded by the phrase, “We know that . . .”

Invite students to read Doctrine and Covenants 20:1–2 silently, looking for insights about the Restoration of the gospel.

- What truths concerning the Restoration of the gospel do these verses testify of? (One of the doctrines students may identify is that **Joseph Smith was called of God and commanded to organize the Church of Jesus Christ**. Invite a student to write this doctrine, along with others students identify, on the board under the phrase “We know that . . .” Students may want to create a similar list in their class notebooks or scripture study journals.)

To help students understand the importance of these truths, encourage them to ponder their own testimonies of the divine calling of Joseph Smith and the truthfulness of the Church. You may want to ask students to share with the class how they have come to know these things are true.

- What do you think the word “rise” in Doctrine and Covenants 20:1 means in relation to the organization of the Church? (You may need to remind students about the Apostasy and the need for the Restoration.)
- How can we help the Lord’s Church to continue to “rise” in our day?

Doctrine and Covenants 20:5–16

The Lord briefly recounts some of the events of the Restoration

Invite a student to read Doctrine and Covenants 20:5–8 aloud. Ask the class to follow along, looking for things that prepared Joseph Smith to organize the Church again on the earth.

Invite students to testify

Teachers can encourage students to testify of gospel truths by asking questions that invite them to share their experiences and beliefs. As students testify of their feelings and convictions, the Holy Ghost can often testify more powerfully of these truths to them, helping students develop a deeper testimony of the very things they are expressing. Through the power of the Spirit, their words can also have a significant impact on the hearts of their peers.

- What did Joseph experience that enabled him to organize the true Church again on the earth? (He was instructed by God and angels and was given power to translate the Book of Mormon.)

Explain that when the Church was organized in April 1830, the Book of Mormon had just been printed. Ask students to read Doctrine and Covenants 20:9–12 silently, looking for truths the Book of Mormon teaches. You may want to suggest that students mark what they discover. After sufficient time, write the following incomplete statement on the board: *The Book of Mormon proves to the world that . . .*

Invite several students to come to the board and complete the sentence using phrases they have found in Doctrine and Covenants 20:9–12. You might point to their list of answers and ask the following questions:

- Why is it so important to gain a testimony that the Book of Mormon is true?
- If the Book of Mormon is true, then what does that imply about Joseph Smith?

Testify that **the Book of Mormon is evidence that God has restored the gospel in our day**. This truth could be written on the board under the heading “We know that . . .”

Invite a student to read Doctrine and Covenants 20:14–15 aloud. Ask the class to look for what the Lord promises to those who receive the Book of Mormon and live by its teachings.

- What blessings does the Lord promise to those who receive the Book of Mormon in faith?
- What will happen to those who harden their hearts in unbelief and reject the Book of Mormon?
- What are some ways we can receive the Book of Mormon in faith?
- How can the Book of Mormon lead a person to “work righteousness”?

Ask students to ponder (1) how their testimony of the Book of Mormon has helped them be more obedient to God’s commandments and (2) what they can do to strengthen their testimony of it.

Doctrine and Covenants 20:17–36

The Book of Mormon teaches and clarifies key doctrines of the gospel

You may want to invite a student to read the following statement by President Ezra Taft Benson:



“In the twentieth section of the Doctrine and Covenants, the Lord devotes several verses to summarizing the vital truths which the Book of Mormon teaches. (See vs. 17–36.) It speaks of God, the creation of man, the Fall, the Atonement, the ascension of Christ into heaven, prophets, faith, repentance, baptism, the Holy Ghost, endurance, prayer, justification and sanctification through grace, and loving and serving God” (“A New Witness for Christ,”

Ensign, Nov. 1984, 7).

Invite students to scan Doctrine and Covenants 20:17, 29, 30, 31, 35 and identify the phrase that is repeated near the beginning of each verse. (Students should identify the phrase “we know that” or a variation of it.) Explain that in Doctrine and Covenants 20:17–36, we can find several important doctrines that the Lord’s Church declares to the world as a result of the First Vision and the coming forth of the Book of Mormon. Among these are truths about Heavenly Father, Jesus Christ, and the Holy Ghost and what we must do to be saved in the kingdom of God.

Write the following references on the board: *Doctrine and Covenants 20:17–19; Doctrine and Covenants 20:21–25; Doctrine and Covenants 20:26–28.*

To help students fulfill their role in the learning process and prepare them to identify gospel truths, divide them into pairs and assign each pair one of the passages on the board. Invite them to study their assigned verses together, looking for truths about the Father, the Son, and the Holy Ghost and what They have done for our salvation.

After sufficient time, invite several students to share one truth they have identified about Heavenly Father, Jesus Christ, or the Holy Ghost and explain why it is significant to them. You may want to encourage students to write truths that are particularly meaningful to them in their class notebooks or scripture study journals.

As students identify these truths, you may want to add them to the list on the board under the heading “We know that . . .” Some of the doctrines students may identify include the following:

God lives and is infinite, eternal, and unchanging (verse 17).

We are created in the image and likeness of God (verse 18).

God gave His Only Begotten Son to be crucified and rise again so that all who believe, are baptized, and endure in faith may be saved (verses 21–25).

The Holy Ghost testifies of the Father and the Son (verse 27).

The Father, the Son, and the Holy Ghost work together to prepare us for eternal life (verses 17–28).

Invite a student to read Doctrine and Covenants 20:29–34 aloud. Ask the class to look for responsibilities we have if we want to inherit eternal life. To help students understand these verses, you may need to explain that *justification* (verse 30) means to be forgiven, pardoned, and declared not guilty. *Sanctification* (verse 31) means to become clean, pure, holy, and Christlike.

- What do these verses teach that we must do to be saved in the kingdom of God?

Invite a student to read Doctrine and Covenants 20:35–36 aloud. Ask the class to look for what they can do to show that they know these things are true.

- How can we give honor and glory to the Lord’s name?

Ask students to review the list on the board under the phrase “We know that . . .” Ask them to quietly consider which of those principles they know are true. If they have been writing the same list in their class notebooks or scripture study journals, you might invite them to place a checkmark next to those truths.

Conclude the lesson by inviting students to choose one of the highlighted principles and share how they have come to know of its truthfulness.

LESSON 27

Doctrine and Covenants 20:38–67

Introduction

In the revelation to the Prophet Joseph Smith found in Doctrine and Covenants 20, the Lord commanded that His restored Church be organized on April 6, 1830. He also gave instructions about the government of His Church,

including an explanation of different priesthood offices and the duties of those who would hold those offices. With these offices in place, Heavenly Father's children could receive priesthood ordinances and make covenants.

Suggestions for Teaching

Doctrine and Covenants 20:38–59

The duties of priesthood offices are set forth

Write the following on the board before class: *preach, teach, expound, exhort, warn, invite all to come unto Christ*

At the beginning of class, refer to the words on the board and ask the following question:

- Who has these responsibilities? (You may need to explain that the word *expound* means to teach something in greater detail and that the word *exhort* means to strongly encourage someone to do something.)

Students may point out that prophets, apostles, other Church leaders, and full-time missionaries have these responsibilities. They may also point out that these are duties that all priesthood holders, including Aaronic Priesthood holders, can carry out. If they do not mention Aaronic Priesthood holders, mention this truth yourself. Emphasize that the Aaronic Priesthood holders in your class have been trusted with significant opportunities to serve.

Divide the class into three groups. Explain that in connection with the organization of the Church, the Lord revealed to Joseph Smith many of the duties of priesthood holders. Ask one group to study Doctrine and Covenants 20:38–45, looking for the duties of elders. Invite the second group to study Doctrine and Covenants 20:46–52, looking for the duties of priests. Invite the third group to study Doctrine and Covenants 20:53–59, looking for the duties of teachers and deacons. As they study, write the following across the top of the board:

Elders	Priests	Teachers and Deacons
D&C 20:38–45	D&C 20:46–52	D&C 20:53–59

After sufficient time, invite a representative or two from each group to come to the board and list the duties of the office or offices they have studied.

- What differences do you notice between the duties of elders, priests, teachers, and deacons? What similarities do you see?
- Which office has the authority to bestow the gift of the Holy Ghost? (Elder; see verse 41.) Which offices have the authority to administer the sacrament? (Elder and priest; see verses 40 and 46.) Which offices have the authority to ordain priests, teachers, and deacons? (Elder and priest; see verses 39 and 48.) Which offices have the authority to expound, exhort, and teach? (Elder, priest, teacher, and deacon; see verses 42, 46, and 59.)
- What truths can we learn about priesthood offices by comparing and contrasting their duties?

Students may identify a variety of principles, but be sure to emphasize the following:

As Heavenly Father's sons receive higher offices of the priesthood, they receive more responsibilities and opportunities to serve others.

As a priesthood holder is ordained to additional offices of the priesthood, he retains the lesser offices and their associated responsibilities.

All priesthood holders have the responsibility to perform ordinances and to watch over members of the Church and minister to them.

After you help students identify the last truth in the preceding list, write it on the board under the list of priesthood responsibilities. You may need to point out that the word *minister* means to give service.

To help students understand priesthood holders' responsibilities, direct their attention to the list on the board and ask the following questions:

- What are some ways Aaronic Priesthood holders can "watch over the church" and "be with and strengthen them"? (Examples might include home teaching, caring for the poor and needy, caring for the meetinghouse and grounds, and fulfilling other assignments from the bishop and quorum leaders.)
- What are some ways Aaronic Priesthood holders can "invite all to come unto Christ"?

As class members discuss this question, you may want to ask a student to read the following counsel:

"If you are a priesthood holder, remember that the priesthood should be a part of you at all times and in all circumstances. It is not like a cloak that you can put on and take off at will. Any ordination to a priesthood office is a call to lifelong service, with the promise that the Lord will qualify you to do His work according to your faithfulness.

"You must be worthy in order to receive and exercise priesthood power. The words you speak and your everyday behavior affect your ability to serve. Your behavior in public must be above reproach. Your behavior in private is even more important" (*True to the Faith: A Gospel Reference* [2004], 127).

Write on the board the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles, and invite a student to read it aloud. (This statement is found in "Honor the Priesthood and Use It Well," *Ensign* or *Liahona*, Nov. 2008, 46.) You might want to suggest that students write it in the margin of their scriptures in Doctrine and Covenants 20 or in their class notebooks or scripture study journals.

"The purpose of priesthood authority is to give, to serve, to lift, to inspire" (Elder Richard G. Scott).

Ask students to tell about times when they have seen priesthood holders give, serve, lift, and inspire. You might add your own observations.

As part of this discussion, point out that while the revelation in Doctrine and Covenants 20 is about priesthood holders, all members of the Church have the responsibility and privilege to minister to others. Young women have many opportunities to serve. Some may choose to serve missions, and they will someday have the privilege of being members of Relief Society, "work[ing] alongside men who hold the priesthood to increase faith and personal righteousness, strengthen families and homes, and seek out and help those in need" (*Daughters in My Kingdom: The History and Work of Relief Society* [2011], 7).

Give students a few moments to write about what they have learned from Doctrine and Covenants 20:38–59. Encourage the young men to consider writing a goal that will help them faithfully watch over and strengthen members of the Church. This could be done as part of their efforts with Duty to God.

Sharing thoughts and feelings

When youth express their thoughts and feelings about gospel principles, they invite the Holy Ghost to deepen their understanding and strengthen their testimonies. You can help this happen by inviting students to share relevant experiences when they have felt the Spirit or when the Lord has blessed them. Elder Richard G. Scott of the Quorum of the Twelve Apostles taught, "Efforts to share knowledge are often rewarded with more understanding as additional light flows into your mind and heart (see D&C 8:2–3)" ("Acquiring Spiritual Knowledge," *Ensign*, Nov. 1993, 88).

Doctrine and Covenants 20:60–67

Guidelines on priesthood ordinations are given

Invite a student to read Doctrine and Covenants 20:60 aloud, and ask the class to look for the Holy Ghost's role when someone is ordained to a priesthood office.

Ask students to raise their hands if they have witnessed a priesthood ordination or have been ordained to an office in the priesthood. Invite a few of those who raised their hands to share their experiences and any feelings they had during the ordinations. You might ask the following question:

- How was the Holy Ghost part of the ordination?

Write the following statement on the board: *Priesthood holders need the power of the Holy Ghost with them as they perform their duties.*

To help the young men consider their worthiness when performing priesthood ordinances, invite a student to read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



“Your authority comes through your ordination; your power comes through obedience and worthiness. . . .

“Power in the priesthood comes from doing your duty in ordinary things: attending meetings, accepting assignments, reading the scriptures, keeping the Word of Wisdom” (“The Aaronic Priesthood,” *Ensign*, Nov. 1981, 32–33).

Invite the young men to prayerfully consider what the Lord would have them do to invite the power of the Holy Ghost to accompany them as they perform their current and future priesthood duties. Emphasize that young women also have important responsibilities in the Church. Invite them to consider what the Lord would have them do to invite the power of the Holy Ghost as they fulfill those responsibilities.

You might explain that Doctrine and Covenants 20:61–63 mentions some of the purposes of holding Church conferences, such as openly conducting Church business.

Invite a student to read Doctrine and Covenants 20:65 aloud. Explain that in this verse, the word *vote* refers to the sustaining vote someone receives before being ordained to an office in the priesthood. Ask the young men in the class to recall the last time they were sustained by the members of their ward or branch to be ordained to a priesthood office.

- How did you feel when you saw that members of your ward (or branch) sustained your ordination? How might remembering their sustaining vote help you in your priesthood service? (Answers might include that they will feel more accountable to the ward for their service and that they will feel the support of ward members.)

You may want to invite a few students to share why they are thankful for priesthood authority. Also share your testimony of the truths discussed in the lesson.

Scripture Mastery Review

If you have extra time at the end of a lesson, consider reviewing a scripture mastery passage. Or you might introduce students to a few new scripture mastery passages and discuss the doctrines and principles they contain. (Scripture mastery passages like D&C 13:1, D&C 107:8, and D&C 121:36, 41–42 contain principles that relate to the topic of this lesson. You might consider using them to support what students have learned in Doctrine and Covenants 20.) If you prefer a more visual or hands-on approach, consider inviting students to draw pictures that represent a verse they are working to learn. Have students explain their drawings and how they relate to scripture mastery passages.

Commentary and Background Information

Doctrine and Covenants 20:60–67. Proper priesthood ordination

President Boyd K. Packer of the Quorum of the Twelve Apostles emphasized that proper priesthood ordination is of great importance to the Lord:

“You can receive the priesthood only from one who has the authority and ‘it is known to the church that he has authority.’ (D&C 42:11.)

“The priesthood cannot be conferred like a diploma. It cannot be handed to you as a certificate. It cannot be delivered to you as a message or sent to you in a letter. It comes only by proper ordination. An authorized

holder of the priesthood has to be there. He must place his hands upon your head and ordain you.

“That is one reason why the General Authorities travel so much—to convey the keys of priesthood authority. Every stake president everywhere in the world has received his authority under the hands of one of the presiding brethren of the Church. There has never been one exception.

“Remember these things. The priesthood is very, very precious to the Lord. He is very careful about how it is conferred, and by whom. It is never done in secret” (“The Aaronic Priesthood,” *Ensign*, Nov. 1981, 32).

LESSON 28

Doctrine and Covenants 20:37, 68–84

Introduction

In this portion of section 20, the Lord gave instructions about the government of His Church, including explanations about the requirements for baptism

and confirmation and the correct way to administer the ordinances of baptism, confirmation, and the sacrament.

Suggestions for Teaching

Doctrine and Covenants 20:37, 68–74

The Lord reveals the requirements for individuals before and after baptism

Invite students to think about what they might say in the following situation:

A friend who belongs to another church has gained a testimony of the restored gospel. She asks you, “What do I need to do so I can be baptized and become a member of your church?”

Ask students to write their answers to this question in their class notebooks or scripture study journals. Then invite them to read Doctrine and Covenants 20:37, looking for the requirements for those who desire to be baptized. You might suggest that students mark each requirement they discover. To help students better understand the meaning of this verse, you may want to explain that people with “broken hearts and contrite spirits” are humble and receptive to the will of God. They feel deep sorrow for sin and a sincere desire to repent.

Write the following incomplete statement on the board: *Before people can be baptized, they must . . .*

Invite a student to come to the board and act as a scribe. Ask the class the following questions:

- Based on Doctrine and Covenants 20:37, what must a person demonstrate before he or she can be baptized? (As students answer this question, ask the scribe to complete the statement on the board. The scribe might write something like this: ***Before people can be baptized, they must be humble, repentant, willing to take upon themselves the name of Jesus Christ, and determined to serve Him to the end.***)

- Why do you think a person needs to meet these requirements before being baptized?

Point out that Doctrine and Covenants 20:37 also outlines the covenant we made when we were baptized. Invite students to ponder what they are doing now to live according to their baptismal covenant.

Invite students to imagine that the same friend asks about what takes place when someone is baptized. After a few students respond, invite a student to read Doctrine and Covenants 20:72–74 aloud. You may want to suggest that students mark the manner of baptism described by the Lord.

- According to verses 72–74, how does the Lord want baptisms to be performed? (Students’ answers should reflect the following principle: ***Baptism must be done by immersion and performed by one holding proper authority.*** Write this principle on the board under the previous principle.)

Invite students to read Doctrine and Covenants 20:68–69 silently, identifying the Lord’s expectations for each of us after we have been baptized. You might suggest that students mark these expectations.

- What are some things you discovered that the Lord expects from us after we are baptized?

Note: Students may ask about the requirement in verse 68 that newly baptized members must be taught by elders before they can be confirmed. Explain that the current practice of teaching missionary lessons to investigators prior to baptism allows people to be confirmed and receive the gift of the Holy Ghost soon after they are baptized.

- From verse 69, what do you learn about how we show the Lord our worthiness after we are baptized? (Students' answers may vary, but they should identify the following principle: ***After baptism, we show the Lord our worthiness through our godly walk and conversation.*** Write this truth on the board under the previous two.)
- What do you think it means to “manifest . . . a godly walk and conversation”? (You may need to explain that a person manifests, or shows, “a godly walk and conversation” through actions, attitude, and speech that are in harmony with God.)

Based on the needs of your students, consider asking them to turn to a section of *For the Strength of Youth* for more specific counsel on how a young person might manifest a “godly walk and conversation.”

- When have you seen others “manifest . . . a godly walk and conversation”? How do you think their actions and attitude influence others around them?

To help students apply this principle, encourage them to ponder how they could more fully manifest a “godly walk and conversation” in the next few days. If any students feel comfortable sharing how they plan to do this, invite them to share their ideas with the class. You may want to do the same, sharing your testimony about the blessings that come when we honor our baptismal covenant.

Doctrine and Covenants 20:75–79

The Lord gives instructions on administering the sacrament

Invite a pair of students to come to the front of the class. Ask one of the students to represent a friend who is coming to sacrament meeting for the first time and wants to know why bread and water is passed to the congregation. Ask the other student to explain the ordinance of the sacrament to the friend. After the student has shared his or her insights, encourage the class to look for scriptural support for what the student has explained, as well as any additional insights they could use to explain the sacrament, as they study the next several verses.

Invite a student to read Doctrine and Covenants 20:75 aloud, and ask the class to follow along. (You may want to point out that today we use water instead of wine in the sacrament. See D&C 27:1–2.)

- Why do you think we are directed to partake of the sacrament together often?

As part of this discussion, ask a student to read the following statement by Elder Melvin J. Ballard of the Quorum of the Twelve Apostles. (You may want to explain that when Elder Ballard spoke of “appear[ing] at the sacrament table,” he simply referred to the practice of partaking of the sacrament.)



“The one thing that would make for the safety of every man and woman would be to appear at the sacrament table every Sabbath day. We would not get very far away in one week—not so far away that, by the process of self-investigation, we could not rectify the wrongs we may have done. . . . The road to the sacrament table is the path of safety for Latter-day Saints” (in Bryant S. Hinckley, *Sermons and Missionary Services of Melvin Joseph Ballard* [1949], 151).

Write the following headings on the board:

What we promise

What the Lord promises

Ask one half of the class to read Doctrine and Covenants 20:77–79, looking for what we promise as we partake of the sacrament. Invite the other half to read the same verses, looking for what the Lord promises. After students have had sufficient time to study the passage, ask them to report what they have found. Invite a student to list their answers on the board under the appropriate headings. As students complete these lists, they will identify the following principles:

When we partake of the sacrament, we witness that we are willing to take upon ourselves the name of Jesus Christ, that we will always remember Him, and that we will keep His commandments.

When we are faithful to the promises we make during the sacrament, we can always have the Spirit to be with us.

Adapting the lesson to the needs of students

As you pray for guidance to help your students, the Lord can prompt you to adapt lessons to meet their needs. For example, in this discussion about manifesting a “godly walk and conversation,” look for ways to adapt the lesson based on the needs of the students and the promptings of the Holy Ghost.

You may want to suggest that students mark these truths in their scriptures.

- Comparing the lists on the board with Doctrine and Covenants 20:37, what similarities do you see in the promises made during the sacrament and the covenant of baptism?

Explain that when we partake of the sacrament, we renew the covenant we made when we were baptized and confirmed.

- How can we show our willingness to take upon ourselves the name of Jesus Christ? (Answers may include standing for what is right, telling others that we are members of The Church of Jesus Christ of Latter-day Saints, sharing our belief in Him, and participating in His work.)
- What are some things we can do to always remember the Savior?
- How does partaking of the sacrament help us “manifest . . . a godly walk and conversation”?

To help students understand the value of having the Spirit with us, ask a student to read the following statement from *True to the Faith*. Ask the class to listen for blessings of renewing our baptismal covenant.

“You receive great blessings when you keep the baptismal covenant. As you renew it, the Lord renews the promised remission of your sins. Cleansed from sin, you are able to ‘always have his Spirit to be with [you]’ (D&C 20:77). The Spirit’s constant companionship is one of the greatest gifts you can receive in mortality. The Spirit will guide you in the paths of righteousness and peace, leading you to eternal life with your Father in Heaven and Jesus Christ” (*True to the Faith: A Gospel Reference* [2004], 148).

Invite students to ponder (or write) how they will prepare themselves to partake of the sacrament this week. You may want to share your testimony of the value of renewing our baptismal covenant weekly.

Doctrine and Covenants 20:80–84

The Lord instructs Church leaders to keep accurate Church membership records

Summarize Doctrine and Covenants 20:81–84 by informing students that priesthood holders in the early Church were instructed to record the names of people who had joined the Church. They kept these names in a book. The names of those who fell away from the Church were removed from the book. In addition, Church members who moved from one location to another were to take a certificate of their membership with them to give to their new priesthood leaders. In our day, Church leaders continue to keep accurate membership records, but the methods of doing so are more efficient.

You may want to conclude by sharing your testimony of the doctrines and principles discussed in the lesson.

Commentary and Background Information

Doctrine and Covenants 20:37, 68–74. Joy at the baptisms of loved ones

On April 6, 1830, as part of the meeting to organize the restored Church of Jesus Christ, Joseph Smith and Oliver Cowdery confirmed those who had previously been baptized and bestowed upon them the gift of the Holy Ghost (see *History of the Church*, 1:61).

Joseph Smith’s parents were baptized and confirmed that day. This was a joyful time for the Prophet, who exclaimed, “Praise to my God! that I lived to see my own father baptized into the true Church of Jesus Christ!” (in Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 168; see also *History of the Church*, 1:79).

LESSON 29

Doctrine and Covenants 21

Introduction

Under the direction of the Prophet Joseph Smith, The Church of Jesus Christ of Latter-day Saints was officially organized on April 6, 1830, at the home of Peter Whitmer Sr. in Fayette, New York. Nearly 60 people attended the meeting, which consisted of prayer, sustainings, ordinations, the administration

of the sacrament, and confirmations. At this meeting, Joseph Smith received the revelation now recorded in Doctrine and Covenants 21. In this revelation the Lord declared the calling and responsibility of Joseph Smith and instructed Church members to heed his words.

Suggestions for Teaching

Doctrine and Covenants 21:1–3

Joseph Smith is designated as the prophet and seer of the Church

Consider asking the class to sing “We Thank Thee, O God, for a Prophet” (*Hymns*, no. 19) as part of the daily devotional. As you begin the lesson, mention this hymn and ask the following question:

- What are some reasons you feel thankful for a prophet?

Explain to students that in their study of Doctrine and Covenants 21, they will learn truths that can increase their understanding of the role of prophets. To give students some historical context for this revelation, summarize the information given in the introduction to this lesson.

Invite a student to read Doctrine and Covenants 21:1 aloud. Ask students to follow along, looking for titles by which Joseph Smith would be known. Then ask students to report what they found.

- What does it mean that the Lord called Joseph Smith to be a seer?
- What does it mean that the Lord called Joseph Smith to be a prophet?

To help students understand these titles and the responsibilities that are associated with them, invite two students to read aloud the following descriptions of a seer and a prophet. Ask them to read each statement slowly, pausing briefly at the end of each sentence. Ask the rest of the class to listen for sentences that are meaningful to them and to be prepared to explain why.



“A seer is one who sees with spiritual eyes. He perceives the meaning of that which seems obscure to [unclear to or hidden from] others; therefore he is an interpreter and clarifier of eternal truth. He foresees the future from the past and the present. This he does by the power of the Lord operating through him directly, or indirectly with the aid of divine instruments such as the Urim and Thummim. In short, he is one who sees, who walks in the Lord’s light with open eyes” (John A. Widtsoe, *Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 258).

A prophet is “a person who has been called by and speaks for God. As a messenger of God, a prophet receives commandments, prophecies, and revelations from God. His responsibility is to make known God’s will and true character to mankind and to show the meaning of his dealings with them. A prophet denounces sin and foretells its consequences. He is a preacher of righteousness. On occasion, prophets may be inspired to foretell the future for the benefit of mankind. His primary responsibility, however, is to bear witness of Christ” (Guide to the Scriptures, “Prophet,” scriptures.lds.org).

After each definition is read, invite several students to explain which sentences stood out to them.

Before continuing, it may be helpful to briefly discuss with students the following definitions of the other titles given in the first verse of Doctrine and Covenants 21:

Teach by the Spirit and testify of Jesus Christ

Do all you can to create an atmosphere in which students can be taught by the Holy Ghost. One of the most meaningful ways to create such an atmosphere is to focus your examples and discussions on the Savior, bear testimony of Him often, and provide opportunities for students to bear testimony of Him.

Translator: someone who (1) converts written or spoken words to another language or (2) gives clearer meaning to an existing translation by improving or correcting it or by restoring lost material (see Guide to the Scriptures, “Translate,” scriptures.lds.org).

Apostle: a special witness of Jesus Christ to the world (see Bible Dictionary, “Apostle”).

Elder: “the proper title given to all holders of the Melchizedek Priesthood” and to someone who has been called to be a full-time minister for Jesus Christ (see Bible Dictionary, “Elders”).

- How do the titles given to Joseph Smith help you to understand his important role in the Restoration?

Invite students to read Doctrine and Covenants 21:2–3 silently, looking for what God inspired Joseph Smith to do. Ask students to report what they learned. (Students should express the truth that **God directed Joseph Smith to restore the Church of Jesus Christ.**)

- Why do you think it is important for us to know that Joseph Smith was called by God to restore and lead the Church of Jesus Christ?

Show students the picture Brother Joseph (*Gospel Art Book* [2009], no. 87; see also LDS.org) and testify of the truth you discussed above.



Doctrine and Covenants 21:4–9

Members of the Church should heed the words of Joseph Smith

Remind students that the Lord gave this revelation on the day the Church was organized. That this revelation was given on this particular day gives it special significance.

Write the following words and phrases from Doctrine and Covenants 21:4–5 on the board (do not include the definitions in parentheses):

the church (members of The Church of Jesus Christ of Latter-day Saints in Joseph Smith’s day as well as our own)

his (specifically Joseph Smith, but can also refer to the current Church President)

words and commandments (could refer to all of a prophet’s teachings and counsel, including specific instructions given by the Lord through the prophet)

in all patience and faith (could mean that we can trust completely in the prophet’s teachings, that we should not be critical of him, that we should follow his counsel in spite of any personal shortcomings he may have, and that we should await promised blessings patiently)

Invite students to read Doctrine and Covenants 21:4–5 silently and ponder the meaning of the words and phrases on the board. After sufficient time, ask students how they would define these words and phrases. You may want to use the definitions in parentheses to guide the discussion. Then ask the following questions:

- According to Doctrine and Covenants 21:4–5, which of the prophet’s teachings are we to heed? (We are to heed “all his words and commandments.”)
- Why might it sometimes require patience and faith to heed the words of a prophet?
- How does knowing that the prophet receives counsel and commandments from the Lord help you to receive his words “in all patience and faith”? (D&C 21:5).

Invite each student to read Doctrine and Covenants 21:6 silently, looking for three blessings extended to those who receive the prophet’s words in patience and faith. (You might explain that one meaning of *shake* is to dislodge or release something from a support or a container. Thus, one interpretation of this verse could be that when the heavens shake “for [our] good,” revelations and blessings are “released” and poured out upon those who follow the living prophets.)

- How would you summarize the promises given to those who heed the words of the prophet? (Students may use different words, but they should express the following principle: **If we heed the words of the prophet, we will be protected against the adversary.** You may want to write this principle on the board.)
- How does heeding the words of the prophet “disperse the powers of darkness”?

To help students understand the principle they just identified, invite one of them to read aloud the following excerpt on dating (or another excerpt of your choice) from *For the Strength of Youth*. Ask the rest of the class to listen carefully and identify the prophetic

counsel and the promised blessings. After the student has finished reading, invite students to report what they identified.

“A date is a planned activity that allows a young man and a young woman to get to know each other better. In cultures where dating is acceptable, it can help you learn and practice social skills, develop friendships, have wholesome fun, and eventually find an eternal companion.

“You should not date until you are at least 16 years old. When you begin dating, go with one or more additional couples. Avoid going on frequent dates with the same person. Developing serious relationships too early in life can limit the number of other people you meet and can perhaps lead to immorality. Invite your parents to become acquainted with those you date.

“Choose to date only those who have high moral standards and in whose company you can maintain your standards. Remember that a young man and a young woman on a date are responsible to protect each other’s honor and virtue” (*For the Strength of Youth* [booklet, 2011], 4; see also LDS.org).

- When have you or someone you know been blessed for heeding the words and commandments of the living prophet?

Encourage students to ponder what they must do to claim the blessings promised in Doctrine and Covenants 21:6. Assure them that as they earnestly heed the words of the prophet, they will receive great blessings now and in the eternities.

Invite a student to read Doctrine and Covenants 21:7–9 aloud. Ask the class to follow along, looking for the righteous desires and behaviors of the Prophet Joseph Smith.

- What do we learn about the Prophet Joseph Smith from these verses?
- How do you think these verses also apply to the current President of The Church of Jesus Christ of Latter-day Saints?

Doctrine and Covenants 21:10–12

Oliver Cowdery is acknowledged as an elder and a preacher

Tell students that at the first meeting of the Church, Oliver Cowdery was ordained an elder by the Prophet Joseph Smith, and the Prophet was ordained an elder by Oliver Cowdery. Invite a few students to take turns reading aloud from Doctrine and Covenants 21:10–12.

You may want to point out that in verse 10, the Lord refers to Oliver Cowdery as “mine apostle” (see also D&C 20:2–3). Explain that in Greek, *apostle* means “one sent forth” (Guide to the Scriptures, “Apostle,” scriptures.lds.org). Oliver Cowdery was sent forth by Jesus Christ and commanded to testify of the Savior. Although Oliver was given apostolic responsibilities, he was not a member of the Quorum of the Twelve Apostles. However, he did assist in seeking out the men who were called as members of that quorum when it was organized in 1835.

- According to Doctrine and Covenants 21:11, what was Oliver Cowdery asked to do? (Bear the Lord’s name.)
- What does it mean to you to bear the Lord’s name?

Conclude today’s lesson by encouraging students to act on promptings they receive regarding ways they can bear the Lord’s name and represent the Church in their families, their community, and the world.

Commentary and Background Information

Doctrine and Covenants 21. Joseph Smith’s description of April 6, 1830

Regarding the events of April 6, 1830, when the Church was formally organized, the Prophet Joseph Smith said:

“The Holy Ghost was poured out upon us to a very great degree—some prophesied, whilst we all praised the Lord, and rejoiced exceedingly” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 138).

Doctrine and Covenants 22–23

Introduction

During the Great Apostasy, the ordinances of Jesus Christ’s Church were changed, eliminated, or performed without proper authority. In the revelation recorded in Doctrine and Covenants 22, the Lord affirmed that the ordinance of baptism must be performed by those with the authority to grant individuals Church membership

and entrance into the kingdom of God. Section 23 of the Doctrine and Covenants includes a revelation received by Joseph Smith for five men who earnestly desired to know God’s will for them: Oliver Cowdery, Hyrum Smith, Samuel Smith, Joseph Smith Sr., and Joseph Knight.

Suggestions for Teaching

Role-playing

Role-playing helps students practice applying gospel solutions to real-life situations. Role-playing will be more successful if you give participants enough information and time to prepare. As students role-play, they will likely make mistakes. Be sensitive to their feelings and attitudes, and take care not to criticize their mistakes. At the end of the role play, it can be helpful to ask observers if there are other ideas they might have brought up if they had been participants.

Doctrine and Covenants 22

Baptism must be performed by those who have the proper authority

Invite three students to take part in a role play. Invite one student to play the role of an investigator who believes the Church is true. The investigator has been baptized by immersion in another church and does not understand why another baptism is necessary. Ask the other two students to play the role of missionaries who are trying to answer the investigator’s question. Invite the class to consider how they might respond if they were in this situation themselves.

After the role play, explain that the revelation recorded in Doctrine and Covenants 22 was prompted by a similar situation. Many of those seeking membership in the Church had been baptized in their former faiths. They wondered why they had to be baptized again.

Joseph Smith inquired of the Lord concerning their question. In response, the Lord taught an important doctrine of the Restoration of the gospel. Invite a student to read Doctrine and Covenants 22:1 aloud. Ask the class to follow along, looking for a phrase that relates to the Restoration of the gospel.

- What phrase in this verse relates to the Restoration of the gospel? (“A new and an everlasting covenant.”)

To help students understand this phrase, invite one of them to read the following statement aloud.



“The new and everlasting covenant is the fulness of the gospel. [See D&C 66:2.] It is composed of ‘All covenants, contracts, bonds, obligations, oaths, vows, performances, connections, associations, or expectations’ that are sealed upon members of the Church by the Holy Spirit of promise, or the Holy Ghost, by the authority of the President of the Church who holds the keys. [See D&C 132:7.] The President of the Church holds the keys of the Melchizedek

Priesthood. He delegates authority to others and authorizes them to perform the sacred ordinances of the priesthood.

“Marriage for eternity is a new and everlasting covenant. Baptism is also a new and everlasting covenant [see D&C 132:22], and likewise ordination to the priesthood, and every other covenant is everlasting and a part of the new and everlasting covenant which embraces all things” (Answers to Gospel Questions, comp. Joseph Fielding Smith Jr., 5 vols. [1957–66], 1:65).

Ask students to summarize in their own words the meaning of the phrase *new and everlasting covenant*.

- How might learning about the new and everlasting covenant be helpful to those who have been baptized without priesthood authority?
- By what authority are ordinances administered under the new and everlasting covenant? (The authority of the priesthood.)

Write the following doctrine on the board: ***Baptism must be performed by one having authority from God.***

Invite a student to read Doctrine and Covenants 22:2–4 aloud. Ask the class to follow along and identify phrases that indicate the Lord does not accept baptisms performed without priesthood authority. In this revelation, the Lord referred to the ordinance of baptism as entering in at “the strait gate” (see D&C 22:2). Then invite students to report what they have found.

- In what sense are unauthorized baptisms “dead works”? (They provide no eternal benefit to those who participate in them.)
- According to Doctrine and Covenants 22:3, what did the Lord do because of the dead works that were being performed at that time? (He caused His covenant to be reestablished and His Church to be built up.)
- How have you been blessed because you belong to The Church of Jesus Christ of Latter-day Saints—the only church that has the authority to perform essential ordinances?

Doctrine and Covenants 23

Five men are called to strengthen the Church

Ask students to think of a time when they received some much-needed words of encouragement or direction from another person. You might ask a few students to share their experiences.

Invite students to look at the introduction to Doctrine and Covenants 23 and identify the five men addressed in this section. Explain that in this revelation, each of these men received specific instruction from the Lord. Encourage students to look for lessons they can learn as they study the Lord’s words to these men. The following biographical sketches provide helpful context for Doctrine and Covenants 23.

Hyrum Smith, an older brother of the Prophet, assisted in the publication of the Book of Mormon by working directly with the printer. He served as president of the first branch of the Church in Colesville, New York. Hyrum was faithful to the Lord and the Church throughout his life.

Samuel Smith, a younger brother of the Prophet, was baptized in May 1829. In June 1830, he departed on a mission and placed a Book of Mormon that would eventually lead to the conversion of Brigham Young and many of his family members. Samuel was loyal to his family and to the Church throughout his life. Samuel was not ready to preach when this revelation was given, but two months later he would begin his missionary service.

Joseph Smith Sr., the Prophet’s father, joined the Church the day it was organized. The following summer, he and his son Don Carlos embarked on a mission to extended family in New York. He became a high priest and the first patriarch of the Church. Joseph Smith Jr. described his father as “a man faithful to his God and to the Church in every situation and under all circumstances through which he was called to pass” (*History of the Church*, 4:192).

Joseph Knight Sr. was a close friend of Joseph Smith Jr. and had shown him great kindness. He provided the Prophet with supplies while he worked on the translation of the Book of Mormon. He had felt a desire to be baptized with others on the day the Church was organized, but he refrained because he wanted to study the Book of Mormon further. He later wrote, “I should [have] felt better if I had . . . gone forward” to be baptized (as quoted in Larry Porter, “The Joseph Knight Family,” *Ensign*, Oct. 1978, 40; spelling and capitalization standardized).

Invite a student to read Doctrine and Covenants 23:1–2 aloud. Ask the class to follow along, looking for a warning the Lord gave to Oliver Cowdery.

- What warning did the Lord give to Oliver? How can pride lead to temptation?
- What are some ways we can avoid feelings of pride that would lead us to temptation?
- According to verse 2, what blessing would Oliver have? (The ability to “preach the truth.”)

Invite a student to read Doctrine and Covenants 23:3–5 aloud. Ask the class to follow along, looking for similarities in the instructions the Lord gave to Hyrum Smith, Samuel Smith, and Joseph Smith Sr.

- How were the Lord's instructions to these men similar? (Each was called to exhortation and to strengthen the Church. You may want to explain that the call to exhortation refers to the responsibility to teach the gospel to others.)

Invite three students to take turns reading aloud the biographical sketches of Hyrum Smith, Samuel Smith, and Joseph Smith Sr. Before the sketches are read, ask the class to listen for ways in which these men fulfilled the calling to exhort and to strengthen the Church. After each sketch is read, ask students to share what they learned.

- What are the similarities and differences between the instructions to Hyrum Smith and Samuel Smith?
- What are some ways in which we can exhort and strengthen the Church?

Invite a student to read aloud the biographical sketch of Joseph Knight Sr. Then ask another student to read Doctrine and Covenants 23:6–7, which contains the Lord's counsel to Joseph Knight Sr. Ask the class to follow along, looking for what the Lord commanded him to do.

- What was Joseph Knight commanded to do? (To pray vocally in private, with his family and friends, and before the world; to join the true Church; and to exhort others.)
- What evidence do you see in Doctrine and Covenants 23:7 that the Lord desired to bless Joseph Knight Sr.?

Explain that a short time after the Lord gave this revelation, Joseph Knight Sr. chose to be baptized. He remained devoted to the Church throughout his life, defending the Prophet Joseph Smith privately and publicly. The Prophet later described Joseph Knight Sr. as “faithful and true, and even-handed and exemplary, and virtuous and kind, never deviating to the right hand or to the left” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 462).

Invite students to state a principle they have learned from studying Doctrine and Covenants 23. Students may express principles such as the following:

As we desire to serve the Lord, we can receive personal guidance from Him.

The Lord will bless us as we follow the guidance He gives us.

Invite students to ponder the guidance they have received from the Lord through the Holy Ghost, the words of living prophets, or the scriptures. Give them a few minutes to reflect on how they will obey the counsel they have received. You may want to invite them to write in their class notebooks or scripture study journals any impressions they receive. Assure them that they will be blessed with help and guidance from the Lord as they do what He asks.

Scripture Mastery Review

In previous lessons, students learned the first 10 scripture mastery passages selected for the Doctrine and Covenants course of study. If time allows, help students deepen their mastery of these passages by reviewing them and conducting a brief locating activity.

Invite students to locate and explain the meaning of the first 10 scripture passages listed on the scripture mastery bookmark. Then ask them to close their books. Call out a phrase from one of the passages (either from the text of the passage or from the keywords on the bookmark), and invite students to turn to the correct passage in their scriptures. You might add variety by timing the class to see how long it takes for everyone to find the passage. Or you could invite a student to give the clue and challenge the class to race you to locate the correct passage. Other scripture mastery review ideas can be found in the appendix at the end of this manual.

Home-Study Lesson

Doctrine and Covenants 20–23 (Unit 6)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 20–23 (unit 6) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 20:1–36)

This lesson emphasized Joseph Smith's calling from God to organize the Church of Jesus Christ. It helped students understand that the coming forth of the Book of Mormon is evidence of the truthfulness of the Restoration. Students also identified fundamental truths about the character and nature of the Godhead.

Day 2 (Doctrine and Covenants 20:38–67)

Students studied the duties of priesthood offices and learned that as Heavenly Father's sons receive higher offices of the priesthood, they receive more responsibilities and opportunities to serve others. Students also studied the responsibility priesthood holders have to administer ordinances of the gospel and to watch over and minister to members of the Church.

Day 3 (Doctrine and Covenants 20:37, 68–84)

Students learned about the ordinances of baptism and the sacrament. For baptism to be recognized by God, it must be performed by one holding proper authority and done in the proper manner. Students also considered the promise that if they are faithful to their baptismal covenants and partake of the sacrament worthily, they can always have the Spirit to be with them.

Day 4 (Doctrine and Covenants 21–23)

As students learned about events surrounding the formal organization of the Church, they studied the following truths: God inspired Joseph Smith to restore the Church of Jesus Christ. If individuals heed the words of the prophet, they will be protected against the adversary and receive the blessings of heaven. Baptism must be performed by one having authority from God. As we desire to serve the Lord, we can receive specific guidance from Him, and the Lord will bless us as we follow the guidance He gives us.

Introduction

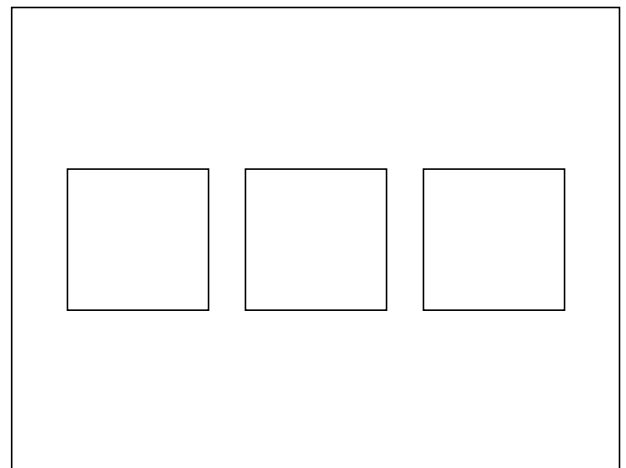
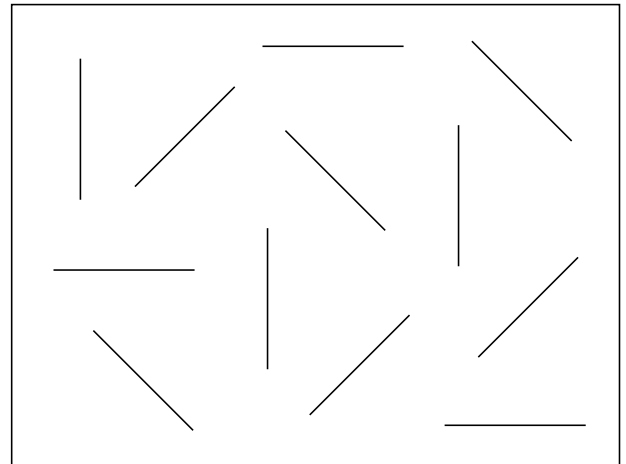
The Church was organized based on revelations from the Lord to the Prophet Joseph Smith. This lesson highlights the importance of the Lord's revelations to His prophets.

Suggestions for Teaching

Doctrine and Covenants 20–21

The Lord organizes His Church

Prepare the accompanying pictures on two separate pieces of paper. Don't allow students to see the pictures until you follow the instructions below.



Tell students you will show them two pictures and that they should try to draw what they see. Explain that they will see each picture for one second only, so they should pay close attention. Show them the first picture, give them time to

draw, and then show them the second picture and give them time to draw.

- Which picture was easiest to draw?

Show both of the pictures at the same time. Point out that both pictures have the same number of lines.

- Why was the second picture easier to draw? (Twelve lines in a recognizable order are easier to draw.)
- What lesson can we learn from drawing these two pictures?

Explain that when Jesus Christ restored His Church, He gave several revelations on how it should be organized and who should lead the Church.

- How does having a prophet and 12 apostles give order to the Church?

Invite a student to read Doctrine and Covenants 20:1–2 aloud; then invite another student to read Doctrine and Covenants 21:1–3 aloud. Ask the class to follow along, looking for one of the first steps Jesus Christ took to establish order in His Church.

- According to these verses, what did the Savior do to establish order in and help organize His Church? (He called Joseph Smith as a prophet, gave him commandments, and gave him direction on how to organize the Church.)

Summarize students' answers by writing **God directed Joseph Smith to restore His Church** on the board.

- Why do you think having a prophet is essential to the restoration of the Church of Jesus Christ?

Invite students to share how their studies during the week helped them gain greater appreciation for Joseph Smith and his role in restoring the Church of Jesus Christ. Share your testimony that Joseph Smith received revelation and direction to establish the Lord's Church and that through Joseph Smith the Lord brought order to His kingdom on earth.

Invite students to read Doctrine and Covenants 21:5–6 silently, looking for the three blessings promised to those who receive the Prophet Joseph Smith's words in patience and faith. After they read, explain that these promises also apply to following the living prophet.

- How would you summarize the blessings promised to those who heed the words of the prophet? (The following is one way to state the principle: **If we heed the words of the prophet, we will be protected against the adversary and receive the blessings of heaven.**)
- Why is heeding (accepting and living) and not just hearing the words of the prophet important to being able to receive these blessings?
- When have you or someone you know been protected against the adversary by following the words of the living prophet?

Ask students to think of a teaching of the living prophet that they may need to do better at heeding or living. Encourage them to do something to act on that teaching today.

Write the phrase "*We know that . . .*" on the board.

Remind students that Doctrine and Covenants 20 was read out loud at some of the early Church conferences, which served to remind the members of the new church of many important

truths of the gospel of Jesus Christ. Divide students into four groups. Assign each group to read one of the following references, looking for doctrines that could be included under the heading "*We know that . . .*"

- Doctrine and Covenants 20:17
- Doctrine and Covenants 20:18–19
- Doctrine and Covenants 20:21–23
- Doctrine and Covenants 20:25, 29

After students have had time to study their verses, invite them to report the doctrines they identified. Ask a student to act as scribe and write these truths on the board as the class members identify them.

Doctrines students identify might include the following:

God lives and is infinite, eternal, and unchanging (verse 17).

We are created in the image and likeness of God (verse 18).

God gave His Only Begotten Son to be crucified and rise again (verses 21–23).

All people need to repent, believe in Jesus Christ, be baptized, and endure in faith to be saved (verses 25, 29).

Once students have finished listing the truths they discovered in these verses, ask them to choose one that is meaningful to them and that they personally know to be true. Invite several students to share their testimony of the truth they chose and to explain why that truth is important to them.

Conclude by sharing your testimony of the truths discussed today and your gratitude for belonging to the Lord's restored Church.

Next Unit (Doctrine and Covenants 24–29)

What if you met someone who wasn't the prophet but claimed to receive revelation for the entire Church? In the next unit students will learn how the Prophet Joseph Smith handled this problem. They will also learn about some of the signs of the Second Coming.

LESSON 31

Doctrine and Covenants 24 and 26

Introduction

In June and July 1830, Joseph Smith and other Church members were facing intense persecution. During this time of difficulty, the Lord strengthened Joseph Smith and Oliver Cowdery and instructed them concerning

their responsibilities through the revelation contained in Doctrine and Covenants 24. The Lord also gave direction for the practice of common consent in the Church, found in Doctrine and Covenants 26.

Suggestions for Teaching

Doctrine and Covenants 24:1–12

Joseph Smith and Oliver Cowdery receive counsel regarding their callings

Before class begins, write the following question on the board: *What do you do when life is difficult?*

Ask students to think about a difficult or frustrating time they have had and how they dealt with the difficulties. Invite a few students to share their experiences. (Remind students that some experiences are too sacred or personal to share.)

Explain that Joseph Smith experienced many difficult periods in his life. Ask a student to read the heading to section 24 aloud. Invite the class to follow along and identify the circumstances in which this and the following two revelations were received.

To illustrate the persecution Joseph Smith and others were facing at this time, consider asking a student to summarize the following historical background aloud (you might need to provide this information before class to allow the student time to prepare):

In June 1830, Joseph Smith and a few colleagues went to Colesville, New York, to visit with people who were interested in being baptized. A stream was dammed to prepare for baptisms the next day (Sunday), but a hostile mob destroyed the dam during the night. Early Monday morning, the dam was rebuilt and 13 people were baptized, including Emma Smith. By the time the baptisms were completed, however, a mob of nearly 50 men had gathered, insulting and threatening to harm the Saints. That evening, the Saints met to confirm those who had been baptized earlier that day, but before the confirmations could be performed, Joseph was arrested on charges of “being a disorderly person, of setting the country in an uproar by preaching the Book of Mormon.” (See *History of the Church*, 1:86–88.)

En route to his trial, Joseph escaped a mob with the help of the sympathetic constable who escorted him. After standing trial and being acquitted of the charges, Joseph was immediately arrested again by a constable from a different county. That night Joseph was ridiculed and abused by “a number of men,” and the next morning he stood trial. Joseph was again acquitted of the charges and escaped another mob as he traveled home. (See *History of the Church*, 1:88–96.)

Joseph Smith and Oliver Cowdery made another attempt to unite with the recently baptized members in Colesville, but a mob gathered shortly after they arrived. Joseph and Oliver were forced to flee, barely escaping as the mob pursued them throughout the night (see *History of the Church*, 1:97). Joseph said of this trying time, “Notwithstanding all the rage of our enemies, we had much consolation, and many things occurred to strengthen our faith and cheer our hearts” (in *History of the Church*, 1:101).

Ask a student to read aloud the last sentence of the section heading for Doctrine and Covenants 24. You may want to suggest that students mark this sentence. Invite them to consider during the lesson how the Lord’s counsel to Joseph Smith and Oliver Cowdery can also help them when they experience a difficult time.

Write the following on the board:

Strengthen and Encourage	Instruct

Working in pairs

Working in pairs can give students the opportunity to “teach one another the doctrine of the kingdom” (D&C 88:77). Be thoughtful in your decisions about which students you assign to work together. Some students may be either assisted or distracted if they are partners.

Assign students to study Doctrine and Covenants 24:1–12 in pairs. Invite one student to read the verses silently, looking for phrases that might have strengthened and encouraged the Prophet and Oliver Cowdery. Invite the second student to read the verses, searching for instructions the Lord gave. After sufficient time, direct students to share with their partners what they discovered. Invite both partners to select one phrase that was meaningful to them and include in their discussion how they think that specific encouragement or instruction from the Lord might have helped Joseph Smith and Oliver Cowdery.

After each pair has discussed Doctrine and Covenants 24:1–12, invite a few students to report what they learned. As students offer their insights, list the words of encouragement and instruction they discovered under the appropriate heading on the board.

- What principle can we learn from Doctrine and Covenants 24:8 regarding what can help us in our afflictions? (You may need to explain that an *affliction* is a cause or condition of pain, distress, or suffering. Students may use different words, but make sure they identify the following principle: ***If we are patient and endure our afflictions, the Lord will be with us.*** Write this principle on the board.)

To help students understand this principle, ask them to write in their class notebooks or scripture study journals a brief explanation of what they feel it means to be patient and endure. Invite a few students to read their descriptions aloud. Add to their insights by explaining that in a gospel context, to endure afflictions can mean to remain faithful to the Lord and withstand trials with courage.

- Why can it be hard to be patient during afflictions?
- When have you seen people exercise patience and remain faithful during afflictions?
- How did the Lord show those people that He was with them?

To help students identify a truth related to the principle written on the board, invite a student to read Doctrine and Covenants 24:10–12 aloud. Ask the class to follow along and identify the blessing the Lord promised Oliver Cowdery if he would continue faithfully in his calling to declare the gospel.

- What blessings did the Lord promise Oliver if he would continue faithfully in doing what the Lord asked? (Help students see the following promises: “I am with him to the end” [verse 10]. “In me he shall have glory” [verse 11]. “I will give unto him strength such as is not known among men” [verse 12].)

Write the following on the board: *If . . . , then . . .*

Invite students to identify an “if–then” statement that expresses a principle taught in Doctrine and Covenants 24:10–12. (Students may identify a variety of principles, but be sure to emphasize the following principle: ***If we faithfully do what the Lord asks of us, then He will strengthen us.*** Fill in the blanks on the board to complete the principle.)

- How has the Lord strengthened you as you have been faithful to Him?

Invite students to write down something they can do to be patient and remain faithful to the Lord when facing difficulties in their lives. Consider sharing how you have been strengthened and have had the Lord be with you because of your patient faithfulness in difficult times.

Doctrine and Covenants 24:13–19

The Lord instructs Joseph Smith and Oliver Cowdery about their work and about those who oppose them

Summarize Doctrine and Covenants 24:13–19 by explaining that the Lord instructed Joseph Smith and Oliver Cowdery regarding miracles they could perform in His name. He also told them about protection they could receive when people opposed them. You may want to explain that the Lord gave them some instructions that were different from

instructions missionaries receive today. For example, He gave them permission to “[cast] off the dust of [their] feet” as a testimony against those who would not receive them (D&C 24:15). This practice is reserved for extreme circumstances. Full-time missionaries are not authorized to do this today. Joseph Smith and Oliver Cowdery were also commanded to “take no purse nor scrip” (D&C 24:18), meaning that they traveled without money, relying on the goodness of Church members and others to provide food and shelter. Today, full-time missionaries are not commanded to go without purse or scrip.

Doctrine and Covenants 26

The Lord instructs Joseph Smith, Oliver Cowdery, and John Whitmer

Explain that Doctrine and Covenants 26:1 contains further instruction to Joseph Smith, Oliver Cowdery, and John Whitmer regarding the spiritual and physical labors they were to perform. The Lord then reemphasized an important principle regarding Church governance. To introduce this principle, encourage students to imagine that a friend of another faith goes with them to a meeting in which Church officers are sustained. Ask how they would explain to their friend the practice of sustaining. (Consider inviting two students to role-play this scenario.)

Invite a student to read Doctrine and Covenants 26:2 aloud. Ask the class to follow along, looking for a phrase relating to the practice of sustaining. After the verse is read, ask students what they identified. You may want to suggest that they mark the words that express the following principle: **All things in the Church shall be done by common consent.**

- What do you think “common consent” means? (You might need to explain that “common consent” refers to Church members using their agency to express their willingness or unwillingness to support a proposal from a Church leader. In sacrament meetings and stake and general conferences, we are asked to signify consent by raising our right hands.)
- What is the difference between sustaining by common consent and voting?

You may need to explain that in the Lord’s kingdom, the Lord often reveals decisions to His appointed leaders. In some cases, however, He allows leaders to make decisions through the authority entrusted to them. The Holy Ghost confirms those decisions, and Church members then use their agency to signify their willingness to support the decisions. The law of common consent applies for Church callings, priesthood ordinations, and revelations. We participate in the law of common consent each time we raise our hands to sustain a person or decision in a Church meeting.

To help students further understand what it means when we sustain others, ask a student to read aloud the following statement by President Gordon B. Hinckley. Invite the class to listen for three things we commit to do when we sustain others by common consent.

“The procedure of sustaining is much more than a ritualistic raising of the hand. It is a commitment to uphold, to support, to assist those who have been selected” (“This Work Is Concerned with People,” *Ensign*, May 1995, 51).

- What do we commit to do when we raise our hands to sustain others?

Ask students if they have been sustained for an ordination, advancement, or calling.

- How did you feel about being sustained?
- How can we sustain others in the three ways President Hinckley described? (Write students’ responses on the board.)

Invite students to write down the name of an individual they have sustained by raising their hands (for example, the prophet, apostles, bishop, or youth leaders). Ask students to write down one action they will take to better sustain this individual. Express your testimony of the blessings that come from sustaining Church leaders.

Doctrine and Covenants 25

Introduction

Persecution against the Prophet Joseph Smith and members of the Church of Jesus Christ continued during the summer of 1830. Joseph's wife Emma was baptized on June 28, but persecution of the members delayed her confirmation until August 1830. In late June, between

Emma's baptism and confirmation, Joseph received the revelation in Doctrine and Covenants 25. In it, the Lord provided Emma words of comfort as well as instructions regarding her family and Church responsibilities.

Suggestions for Teaching

Doctrine and Covenants 25:1–3

The Lord addresses Emma Smith as an elect lady



Before class, invite three students to familiarize themselves with the following summaries of the life and character of Emma Smith, wife of the Prophet Joseph. Begin class by inviting these three students to tell the class what they have learned about Emma Smith. You may want to display a picture of Emma Smith (*Gospel Art Book* [2009], no. 88; see also LDS.org).

1. Emma assisted Joseph Smith during the translation of the Book of Mormon.

Shortly after Emma Hale married Joseph Smith, the angel Moroni told Joseph that the time had come for him to receive the gold plates. Early in the morning on September 22, 1827, Joseph and Emma rode together in a wagon to the Hill Cumorah, where Joseph received the plates. Because of persecution in New York, Joseph and Emma then moved to Harmony, Pennsylvania, where they eventually purchased land from Emma's parents. There in Harmony, the Prophet began to translate the plates. For a time, Emma acted as scribe while Joseph translated. Up to this point, Joseph had been commanded that he should show the plates to no one, not even Emma. Although Emma observed the plates lying on the table covered by a linen cloth, she never lifted the cloth to look at them.

2. Emma experienced tragedy, heartache, and persecution.

While living in Harmony, Pennsylvania, Emma gave birth to a son named Alvin who did not long survive. Emma herself became critically ill, and Joseph feared she would not live. When she recovered, she heard the devastating news that the 116 translated pages of manuscript had been lost by Joseph's friend Martin Harris. Even in her frail health, Emma consoled her heartbroken husband, who had lost the power to translate. Together, they awaited the Lord's will for the translation of the plates. She was later forced to leave her home in Harmony because of threats from malicious people.

3. The day Emma was baptized, Joseph was arrested.

In June 1830, Joseph and a small group of believers built a dam in a stream near Colesville, New York, to create a pool deep enough to perform baptisms. However, a mob tore down the dam before any baptisms could be performed. The next day, the Saints rebuilt the dam and performed baptisms for 13 people, including Emma Smith. That night, just before the confirmations were to be performed, Joseph was arrested on charges of "being a disorderly person" (*History of the Church*, 1:88). He was tried and acquitted, but immediately after the trial he was arrested again on the same charge by a constable from a neighboring county. He was again released. Because of continuous opposition to their missionary efforts, Church members had to delay their confirmation meetings. Emma wasn't confirmed a member of the Church and given the gift of the Holy Ghost until early August. In late June, between her baptism and confirmation, Joseph received a revelation directed to Emma, which is now recorded in Doctrine and Covenants 25.

- What impressed you about Emma Smith as you learned about some of her experiences?

Ask students to read Doctrine and Covenants 25:1–3 silently, looking for words and phrases that may have been comforting to Emma. Invite a few students to report what they found and explain why they think those words or phrases may have been comforting to her.

- How does knowing that you are a son or daughter in the Lord’s kingdom help you during difficult times?
- What did the Lord promise Emma if she would be faithful and “walk in the paths of virtue”?
- What do you think it means to “walk in the paths of virtue”? How might a person be protected by walking in paths of virtue?

Draw students’ attention to the phrase “elect lady” in Doctrine and Covenants 25:3. You may want to suggest that they mark this phrase. Explain that when the Relief Society was organized in 1842 (more than a decade after this revelation was given), Emma Smith was called to be the organization’s first president. On that occasion, the Prophet Joseph Smith read the revelation contained in Doctrine and Covenants 25. He then explained that Emma was “elect” because she had been “elected to a certain work . . . and that the revelation was then fulfilled by [her] election to the Presidency of the Society, she having previously been ordained to expound the Scriptures” (in *History of the Church*, 4:552–53).

Doctrine and Covenants 25:4–16

Emma Smith receives counsel regarding her family and Church duties

Write the following words on the board and invite students to copy them in their class notebooks or scripture study journals:

Counsel	Calling	Promise

Invite students to read Doctrine and Covenants 25:4–16 silently and look for phrases or ideas that are related to the three categories written on the board. (They could do this individually or with a partner.) Ask them to write what they find under the appropriate category. (For example, in verse four, the Lord’s instruction for Emma to “murmur not” because she had not seen the plates could be categorized as counsel.) After sufficient time, assign students to discuss the following questions in small groups. You could write the questions on the board or prepare them on handouts for each group. You might also want to assign a discussion leader in each group to ask the questions and encourage each student’s participation.

- Which of the phrases or ideas you identified show that the Lord knew and loved Emma Smith? Explain how each phrase or idea is evidence of the Lord’s love.
- Doctrine and Covenants 25:16 contains the Lord’s declaration that He intended the counsel and promises in this section to also apply to us. What are some lessons you learn from the Lord’s words to Emma? (As you identify these truths, write them down.)

After the groups discuss their answers to these questions, ask them to report to the class the principles they identified in Doctrine and Covenants 25:4–16. Their responses might include some or all of the following (although they may be worded differently):

We are to lay aside the things of the world and seek for that which is eternal.

As we worship the Lord through righteous music, He will bless us.

We can find joy and comfort in cleaving to the covenants we have made with God.

If we will keep God’s commandments continually, we will receive a crown of righteousness.

As students report the truths they identified, discuss their answers with the class. Follow the direction of the Spirit as you invite students to explain what they have found and share insights and examples. The questions and instructions below may be helpful as you lead this discussion.

We are to lay aside the things of the world and seek for that which is eternal (see D&C 25:10).

Doctrine and Covenants 25:13

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Leading class discussions

Class discussions can help students learn from one another, obtain a deeper understanding of truths being discussed, and feel a desire to apply what they learn. By listening carefully to students and asking follow-up questions, you can discern their needs and guide the discussion under the direction of the Holy Ghost. Consider asking questions such as “Can you help me understand what you mean by that?” or asking other class members “What would you add to that comment?”

- How do you think the counsel to put eternal things before the things of this world might have been helpful to Emma, especially as Joseph Smith's wife? (It might be helpful to explain that Emma Hale was raised in a prosperous home but, after marrying, often lived in very poor conditions.)
- How is the counsel to put eternal things before the things of the world helpful to us today?
- What are some things of the world that people tend to place ahead of God?
- What can we do to seek for things that are eternal?

Invite students to ponder whether they are putting any worldly things before God.

As we worship the Lord through righteous music, He will bless us (see D&C 25:12).

- According to this verse, what is one thing the Lord delights in? What does He say about the blessings that come through "the song of the righteous"?
- What blessings have you received as a result of worshipping the Lord through appropriate music?

Consider inviting students to set a goal to listen to worthy and appropriate music. Encourage them to watch for the blessings that will come as they pursue this goal.

We can find joy and comfort in cleaving to the covenants we have made with God (see D&C 25:13).

You may want to explain that the phrase "cleave unto the covenants" means to adhere closely or cling to the promises we have made with God.

Think of someone you know who has remained faithful to his or her covenants, even during difficult times.

- How has that faithfulness been a blessing to him or her?
- When have you been blessed because you have been faithful to the covenants you have made?

Invite students to think about how they might lift up their hearts and stay true to their covenants.

If we will keep God's commandments continually, we will receive a crown of righteousness (see D&C 25:15).

Explain that the phrase "a crown of righteousness thou shalt receive" refers to receiving exaltation in the celestial kingdom (see also D&C 29:13).

- How might this promise help someone who has been through or is going through hard times?
- Why is it important to be obedient continually and not just periodically?

Invite students to ponder how they can improve in being continually obedient. You may want to ask them to write their thoughts in their class notebooks or scripture study journals.

After you have discussed these truths from Doctrine and Covenants 25 with the class, invite students to prayerfully consider and write down what they feel the Lord would have them do based on what they learned in class today. Encourage them to act on these impressions.

Scripture Mastery—Doctrine and Covenants 25:13

To help students memorize Doctrine and Covenants 25:13, ask them to copy the words of this verse on a piece of paper or card. Invite them to carry the paper or card with them throughout the day, think about the words, and try to memorize them. During the next class, ask them to practice reciting the verse to another student and then explain what the passage means.

Note: You could use this teaching idea during the lesson as you discuss the scripture mastery passage, or you could use it at the end of the lesson.

LESSON 33

Doctrine and Covenants 27

Introduction

In August 1830, Newel Knight and his wife, Sally, traveled to Harmony, Pennsylvania, to visit the Prophet Joseph Smith. Sally Knight and Emma Smith had been baptized earlier in the summer but had not yet been confirmed because of persecution by a mob. During the Knights' visit to Harmony, it was determined that Sally

and Emma should be confirmed and that the group, along with John Whitmer, would partake of the sacrament together. When Joseph went out to obtain wine for the sacrament, he was met by a heavenly messenger who communicated the revelation now recorded in Doctrine and Covenants 27.

Suggestions for Teaching

Doctrine and Covenants 27:1–4

The Lord gives instructions concerning the emblems of the sacrament

If available, display some potato peelings and ask students to guess what spiritual purpose they might be used for. After a few responses, invite a student to read the following statement from President Ezra Taft Benson's recollection of his visit to war-torn Europe following World War II:

"I cannot forget the French Saints who, unable to obtain bread, used potato peelings for the emblems of the sacrament" ("Prepare for the Days of Tribulation," *Ensign*, Nov. 1980, 33–34).

- What would you think if you saw potato peelings being used for the sacrament?
- Why do you think it was acceptable for the French Saints to use something other than bread for the emblems of the sacrament?

To give students the historical context for the revelation recorded in Doctrine and Covenants 27, summarize the information given in the introduction to the lesson. Invite a student to read Doctrine and Covenants 27:1–2 aloud. Ask the class to follow along, looking for what the angel told Joseph Smith about the emblems of the sacrament.

- What did the messenger teach Joseph Smith about what we should eat or drink as we partake of the sacrament? (What we use as emblems of the sacrament is not as important as what those emblems help us remember.)
- According to these verses, what should be our focus as we partake of the sacrament? (Students may use different words, but their responses should reflect the following principle: **As we partake of the sacrament, we are to remember the atoning sacrifice of Jesus Christ.** You might want to suggest that students mark this truth in Doctrine and Covenants 27:2. As part of the discussion, you may need to explain that we have "an eye single to [the Lord's] glory" when we focus on Him and align our will with His.)

To help students feel the importance of this truth and consider how it can apply in their lives, discuss the following questions:

- What have you experienced when you have reflected upon the Savior's atoning sacrifice during the administration of the sacrament?
- What can we do to improve our ability to remember the sacrifice of Jesus Christ and partake of the sacrament "with an eye single to [His] glory"?

Invite students to write in their class notebooks or scripture study journals about what they will do to prepare to partake of the sacrament each week. Encourage them to consider ways to remember Jesus Christ and the meaning behind the emblems of the sacrament. You may want to invite a few of them to share what they have written.

Summarize Doctrine and Covenants 27:3–4 by explaining that the Lord warned Joseph Smith not to purchase wine or strong drink (any drink with intoxicating qualities) from the enemies of the Church for use in the sacrament. They were to use only wine that was "made new" by the Saints. It may be helpful for your students to know that the Word of

Applying doctrines and principles

Effective gospel lessons can increase students' desire and ability to apply the truths they have learned in meaningful ways. One way teachers can help accomplish this is by inviting students to consider specific ways they can apply a doctrine or principle in their own circumstances.

Wisdom would not be revealed for another two and a half years (see D&C 89) and that in the Church today we use water for the sacrament.

Doctrine and Covenants 27:5–14

The Lord will partake of the sacrament again on the earth

Ask students to ponder how their experience of partaking of the sacrament might change if they were partaking of it in the presence of the Savior. Invite a few students to share their thoughts.

Remind students that the Savior introduced the ordinance of the sacrament to His Apostles at the Last Supper. On this occasion, Jesus Christ prophesied of a time when He would return to the earth and partake of the sacrament again with His disciples (see Matthew 26:26–29).

Explain that in Doctrine and Covenants 27:5–12, the Lord specifically named some of the individuals who will attend this meeting. Invite students to scan these verses and identify (1) who these individuals are and (2) if mentioned, what keys or responsibilities they have. Invite a student to list this information on the board as the rest of the class reports what they have found. (You may want to explain that throughout the earth's history the Lord has given priesthood authority to righteous men to help administer His gospel. He has also given priesthood keys to priesthood leaders so they can direct, control, and govern the use of His priesthood on earth.)

When the list is complete, invite a student to read Doctrine and Covenants 27:12–13 aloud. Ask the class to follow along and identify the keys the Lord gave to the Prophet Joseph Smith.

- What keys did the Lord commit, or give, to the Prophet Joseph Smith? (Invite a student to add *Joseph Smith* and *keys of the Lord's kingdom* to the list on the board.)

Point out that many of the prophets whose names are found in Doctrine and Covenants 27 visited Joseph Smith to bestow keys upon him.

You may want to suggest that students mark the phrase “dispensation of the gospel for the last times; and for the fulness of times” in Doctrine and Covenants 27:13.

- According to this verse, what does the Lord say He will do during the dispensation of the fulness of times? (“Gather together in one all things.”)

Write the following doctrine on the board under the list: ***The dispensation of the fulness of times gathers together all gospel keys, ordinances, and truths of past dispensations.***

Explain that a dispensation is “a period of time in which the Lord has at least one authorized servant on the earth who bears the [keys of the] holy priesthood . . . and who has a divine commission to dispense the gospel” (Bible Dictionary, “Dispensations”) and to administer the ordinances thereof. When the Lord organizes a dispensation, “the gospel is revealed anew so that the people of that dispensation do not have to depend basically on past dispensations for knowledge of the plan of salvation” (Bible Dictionary, “Dispensations”). Adam, Enoch, Noah, Moses, and others were heads of gospel dispensations. Joseph Smith is the head of the dispensation in which we live—the dispensation of the fulness of times. This final dispensation began with the Restoration of the gospel through the Prophet Joseph Smith. It is called the dispensation of the fulness of times because all keys that the Lord has revealed for the blessing of His children have been restored and all the Lord's plans and purposes since the world began will be fulfilled.

Invite a student to read Doctrine and Covenants 27:14 aloud. Ask the rest of the class to follow along and identify who else will be present at the sacrament meeting described in this section.

- Whom do you think the phrase “all those whom my Father hath given me out of the world” refers to?

Invite a student to read the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:

“Every faithful person in the whole history of the world, every person who has so lived as to merit eternal life in the kingdom of the Father will be in attendance and will partake, with the Lord, of the sacrament” (*The Promised Messiah: The First Coming of Christ* [1978], 595).

Add *you and me* to the list on the board.

- According to Elder McConkie, how must we live in order to be present at this special sacrament meeting?

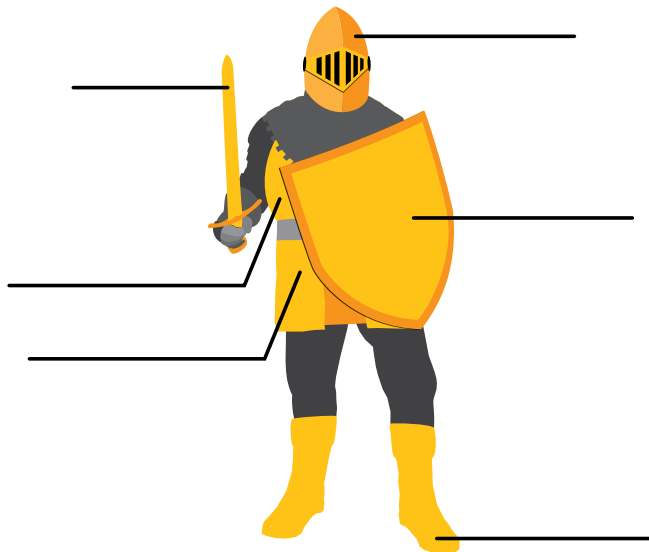
Doctrine and Covenants 27:15–18

The Lord commands His people to put on the whole armor of God

Explain that Doctrine and Covenants 27:15–18 contains counsel that will help us be worthy to qualify for the Lord’s blessings, including the blessing of attending the sacrament meeting mentioned in verses 4–14.

Ask students what they would want to wear if they knew they were going into battle. Then invite a student to read Doctrine and Covenants 27:15 aloud. Ask the class to follow along and look for (1) what the Lord directs us to do to prepare for spiritual battles and (2) what blessing He promises if we follow His direction.

- What does the Lord counsel us to do to prepare for spiritual battles? (Summarize students’ responses by writing the following on the board: *If we take upon ourselves the whole armor of God . . .*)
- What blessing does the Lord promise those who put on the whole armor of God? (As students respond, complete the principle on the board: *If we take upon ourselves the whole armor of God, we will be able to withstand evil.*)



Copy the accompanying illustration on the board, with lines drawn to each piece of armor mentioned in Doctrine and Covenants 27:15–18. Divide the class into small groups, and assign each group one of the pieces of armor. Give each group a copy of the following statement by President Harold B. Lee and the information and questions in the following section pertaining to their assigned piece of armor. Invite students to work within their groups to answer the questions for their assigned piece of armor and be prepared to share their answers with the class.



“We have the four parts of the body that the Apostle Paul said [are] the most vulnerable to the powers of darkness. The loins, typifying virtue, chastity. The heart, typifying our conduct. Our feet, our goals or objectives in life and finally our head, our thoughts” (Harold B. Lee, *Feet Shod with the Preparation of the Gospel of Peace*, Brigham Young University Speeches of the Year [Nov. 9, 1954], 2).

“Loins girt about with truth” (see D&C 27:15–16):

President Lee said, “The loins is that part of the body between the lower rib and the hip into which you will recognize are the vital organs which have to do with reproduction” (*Feet Shod*, 2). To *gird* implies tying firmly with a belt.

- Why do you think Satan attacks our purity, virtue, and chastity?
- How do you think knowing God’s standard of morality can help us stay pure, virtuous, and chaste?

Scripture study helps gird us in truth and helps protect virtue and chastity.

“Breastplate of righteousness” (D&C 27:16):

- According to President Lee, what does the breastplate protect?
- How do you think the righteousness of our hearts (our conduct and desires) influences our ability to fight our spiritual battles?

“Feet shod with the preparation of the gospel of peace” (D&C 27:16):

Having your feet “shod” means wearing shoes or protection on your feet.

- According to President Lee, what do our feet represent?
- How does Satan attack our goals and objectives in life?
- What has God given us to “hold to” in order to help us keep our feet moving along the path of life toward our goals? (See 1 Nephi 8:24.)
- How can focusing on righteous goals and objectives help us overcome temptation?

“The shield of faith” (D&C 27:17):

- What do you think it means to “quench all the fiery darts of the wicked”?
- How has your faith shielded and protected you?

“The helmet of salvation” (D&C 27:18):

- According to President Lee, what is protected when our head is covered?
- Why is it important to protect our thoughts?
- How does Satan attack our thoughts?
- What specific things can we do to protect our thoughts?

“The sword of my Spirit” (D&C 27:18):

- How can the Spirit help us overcome Satan’s attacks?
- What advantage does having the Spirit give us in our fight against evil?
- How does the word of God help us use the sword of the Spirit?
- What can you do to invite the Spirit into your life more?

After students have reported their answers, read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, and ask students to listen for how we put on and strengthen the armor of God:



“I like to think of this spiritual armor not as a solid piece of metal molded to fit the body but more like chain mail. Chain mail consists of dozens of tiny pieces of steel fastened together to allow the user greater flexibility without losing protection. I say that because it has been my experience that there is not one great and grand thing we can do to arm ourselves spiritually. True spiritual power lies in numerous smaller acts woven together in a fabric of spiritual fortification that protects and shields from all evil” (“Be Strong in the Lord,” *Ensign*, July 2004, 8).

- What are some small acts that, combined in their strength, will help protect us against temptation and evil?

Invite students to look back at the opening lines of Doctrine and Covenants 27:15. Then ask the following question:

- What attitude should we have as we put on the armor of God? (We should “lift up [our] hearts and rejoice.”) Why should we have this attitude?

Ask students to consider what they have learned in today’s lesson, and invite them to choose one specific thing they can do to better put on the armor of God. Encourage them to write what they will do on a piece of paper that they can refer to often as a reminder of their commitment.

To conclude this lesson, invite a few students to share their testimonies of the truths taught in the lesson.

LESSON 34

Doctrine and Covenants 28

Introduction

In 1830, the Prophet Joseph Smith encountered a challenge because Church members did not understand the order of revelation in the Church. Hiram Page claimed to receive revelations for the Church through the medium of a special stone, and some

Church members, including Oliver Cowdery, believed him. Shortly before a Church conference that was held on September 26, 1830, the Lord revealed truths that helped Oliver Cowdery and others understand the order of revelation in the Church.

Suggestions for Teaching

Doctrine and Covenants 28:1–7

The Lord declares that the President of the Church is the only person who can receive revelation to govern the Church

Write *imitation* on the board.

- What are some examples of things that are just imitations? (As part of this discussion, you may want to display an example of an item that is an imitation, such as copied artwork, play money, or a piece of plastic fruit.)
- Why might it be harmful to mistake an imitation for something that is real?

Invite a student to read aloud the following warning from Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“The devil is the father of lies, and he is ever anxious to frustrate the work of God by his clever imitations” (“Two Lines of Communication,” *Ensign* or *Liahona*, Nov. 2010, 84).

Invite a student to read aloud the section introduction for Doctrine and Covenants 28. Ask the class to follow along and identify an imitation Satan used to deceive some members of the early Church.

- What imitation did Satan use to deceive Church members? (If students do not mention the similarity between Hiram’s stone and the Urim and Thummim that Joseph Smith sometimes used, point out this similarity.)

Explain that some Church members believed the false revelations that Satan conveyed to Hiram Page. As students study and discuss the revelation in Doctrine and Covenants 28, encourage them to look for truths that can help them avoid being misled by Satan’s imitations. Inform students that you will write these truths on the board as they discover them throughout the lesson. You may want to suggest that students write these truths in the margins of their scriptures.

Invite a student to read Doctrine and Covenants 28:1–4 aloud, and invite the class to identify how Oliver Cowdery’s responsibilities in the Church were different from Joseph Smith’s responsibilities.

- How were Oliver Cowdery’s responsibilities different from Joseph Smith’s? (Joseph was responsible to receive commandments and revelations for the Church. Oliver was responsible to teach by the Comforter concerning the commandments and revelations that Joseph received.)
- What important truth about the President of the Church can we learn from Doctrine and Covenants 28:2? (Students should identify the following doctrine: ***The President of the Church is the only person who can receive revelation for the whole Church.*** Write this statement on the board.)
- How can our knowledge of this truth help us avoid being deceived?

As students discuss these questions, you may want to assure them that we can always trust the teachings and counsel of the President of the Church because the Lord will never allow the President to lead us astray. (Note that this promise is found in a statement by

President Wilford Woodruff. That statement is included in the Doctrine and Covenants, in the supplemental material after Official Declaration 1.)

Explain that not long before the Lord revealed the truths that are now recorded in Doctrine and Covenants 28, Oliver Cowdery did something that showed that he did not yet fully understand the differences between his responsibilities in the Church and Joseph Smith's responsibilities as the President of the Church. Invite a student to read the following account:

Joseph Smith was living in Harmony, Pennsylvania, when he received a letter from Oliver Cowdery, who was in Fayette, New York, about 100 miles (160 kilometers) away. Oliver said he had discovered an error in the revelation we now call Doctrine and Covenants 20. Oliver wrote: "I command you in the name of God to erase those words." Joseph traveled to Fayette and learned that the Whitmer family agreed with Oliver about the supposed error in the revelation. Joseph wrote, "It was not without both labor and perseverance that I could prevail with any of them to reason calmly on the subject." Eventually, the Prophet "succeeded in bringing not only the Whitmer family, but . . . Oliver Cowdery also to acknowledge that they had been in error" (*Histories, Volume 1: 1832–1844*, vol. 1 of the Histories series of *The Joseph Smith Papers* [2012], 426; see also pages 424–25).

Ask students to read Doctrine and Covenants 28:6–7 silently, looking for the Lord's direction to Oliver Cowdery.

- What did the Lord teach Oliver Cowdery? (After students respond, write the following doctrine on the board: ***In the Church of Jesus Christ, individuals do not receive revelation to direct someone who presides over them.***)
- How does this truth relate to the account we just read?
- How can this truth help us today?

Doctrine and Covenants 28:8–10

The Lord calls Oliver Cowdery to preach the gospel to the Lamanites

Invite a student to read Doctrine and Covenants 28:8–10 aloud, and ask the class to identify what the Lord called Oliver Cowdery to do.

- What did the Lord call Oliver to do? (Preach the gospel among the Lamanites.)
- What can we learn about personal revelation from Doctrine and Covenants 28:8? (After students respond, write the following principle on the board: ***We may receive revelation for our own benefit and to help us in the callings and assignments we are given.***)

To help students understand this principle, ask a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



"We are entitled to personal revelation. However, unless we are set apart to some presiding office, we will not receive revelations concerning what others should do. . . .

"An unusual spiritual experience should not be regarded as a personal call to direct others. It is my conviction that experiences of a special, sacred nature are individual and should be kept to oneself" ("Revelation in a Changing World," *Ensign*, Nov. 1989, 14–15).

Before class, write the following roles and callings on separate pieces of paper: *parent, General Authority, bishop, missionary, Sunday School teacher, Mia Maid president, home teacher, visiting teacher*. Place the papers in a container.

Invite students to select papers from the container and read them to the class, one at a time. As each paper is read, ask students to suggest the kinds of revelation individuals can receive to help them fulfill that role or calling.

You may want to invite students to share experiences in which they have received revelation in an assignment or responsibility. You may also want to share an experience in which you received revelation to help you in a calling or assignment. Remind students that some experiences are too sacred or personal to share.

Encourage students to pray for revelation to help them in their personal lives and in their Church callings and assignments. Also encourage them to pray that Church leaders will

Sharing personal experiences

When you share experiences you have had as you have sought to live gospel principles, you can help students understand how to apply those principles themselves. Keep your stories brief, and always include statements of testimony that convey what you learned or how you were blessed through your experiences. This will invite the Holy Ghost to bear witness of the truths you share.

be blessed with health and safety and with the inspiration to they need to fulfill their responsibilities.

Doctrine and Covenants 28:11–16

The Lord directs Oliver Cowdery to correct Hiram Page and help set the Church in order

Remind students of the false revelations that Hiram Page presented to some members of the Church. Invite students to read Doctrine and Covenants 28:11–14 silently to discover what the Lord directed Oliver Cowdery to do to help resolve this difficulty.

- What did the Lord command Oliver to do to help resolve the problem with Hiram Page?
- What can we learn from these verses about the responsibilities of Church leaders? (Students may identify a variety of principles, but be sure to emphasize the following: ***Church leaders have the responsibility to correct those who are leading others astray.*** Write this principle on the board.)
- What can we learn from Doctrine and Covenants 28:13 about the way the Lord leads His Church? (Students may use different words, but make sure they identify the following principle: ***In the Church of Jesus Christ, all things must be done in order.*** Write this principle on the board.)

Explain that one way we do things “in order, and by common consent” is that we publicly sustain individuals in Church callings.

- Why do you think it is important that individuals are publicly sustained in their callings?

To help the class understand how common consent provides order and protection for the Church, ask a student to read the following statement by President Packer:

“Revelation in the Church comes to those who have been properly called, sustained, ordained, or set apart. A bishop, for instance, will not receive any revelation concerning a neighboring ward, because that is out of his jurisdiction.

“Occasionally someone will claim to have received authority to teach and bless without having been called and set apart. . . .

“That is why the process of sustaining those called to office is so carefully protected in the Church—that all might know who has authority to teach and to bless” (“Revelation in a Changing World,” 15).

- According to President Packer, why do we publicly sustain those who receive Church callings?
- After we raise our hands to say that we will sustain people in their callings, what should we do to truly sustain them?

To help students apply the principles they learned in today’s lesson, read aloud the following situations and ask them how they would respond to each:

1. You receive an electronic communication claiming to be new revelation. It contains teachings that are not in harmony with the scriptures or the words of the living prophets.
2. You notice that a member of your ward makes a statement that is doctrinally incorrect as she bears her testimony during sacrament meeting. You are concerned that if the message is mistaken for truth, it might have a hurtful impact on others. Who should correct the member who spoke incorrectly?

Invite a student to read Doctrine and Covenants 28:15–16 aloud, and ask the class to identify the Lord’s concluding counsel to Oliver Cowdery in this revelation.

Explain that after Joseph Smith received this revelation, he convened a conference and set the Church in order. At the conference, “Brother Page, as well as the whole church who were present, renounced the said stone, and all things connected therewith” (*Histories, Volume 1: 1832–1844*, 452). To conclude this lesson, testify of the truths you have discussed and their value in helping us avoid being misled.

LESSON 35

Doctrine and Covenants 29:1–29

Introduction

Shortly before a Church conference that was held on September 26, 1830, the Prophet Joseph Smith received a revelation in the presence of six elders. Through the

revelation, these elders learned about the gathering of the Savior's elect before His Second Coming.

Suggestions for Teaching

Doctrine and Covenants 29:1–13

The Lord testifies of His Atonement and His desire to gather His people

Before class, write the following on the board: “*Lift up your hearts and be glad*” (D&C 29:5).

- Why is it sometimes difficult to obey this counsel? What are some ways you have found to obey this counsel?

Explain that Doctrine and Covenants 29:1–3 contains words of the Savior that can help us “lift up [our] hearts and be glad.”

Display the picture *Christ with the Children* (Gospel Art Book [2009], no. 47; see also LDS.org) and, if possible, a picture of a hen gathering her chicks. Ask if anyone can describe how and why a hen gathers her chicks. (If students do not know, explain that when a hen senses danger, she calls to her chicks. As they come to her, she gathers them under her wings to protect them.) Ask a student to read Doctrine and Covenants 29:2 aloud.

- How is the Savior like a hen gathering and protecting her chicks?
- What must the chicks do in order to be safely gathered under the protection of their mother's wings? (If needed, point out that the chicks have to make the effort to go to their mother.)

Write the following on the board: *Jesus Christ will gather us as we . . .*

- According to Doctrine and Covenants 29:2, what do we need to do to be gathered by the Savior? (Use students' responses to complete the principle on the board: ***Jesus Christ will gather us as we hearken to His voice, humble ourselves, and call upon Him in prayer.***)

Explain that from the beginning, prophets have prophesied concerning the gathering of Israel. The house of Israel—the Lord's covenant people—will be gathered in the last days before the coming of Christ (see Articles of Faith 1:10). The Lord gathers His people as they exercise faith in Him and keep His commandments.

To help students understand and feel the truth and importance of this principle, discuss the following questions:

- What are some ways we hear the Savior's voice? (Answers may include that we can hear His voice through the scriptures, the teachings of living prophets and apostles, and the inspiration of the Holy Ghost.)
- How is hearkening to the Savior's voice different from just hearing His voice?
- Why do you think we need to be humble in order to be gathered by the Savior?

Invite students to think about times when they have felt close to the Savior through scripture study, following the words of living prophets, or praying to Heavenly Father. Give a few students the opportunity to share these experiences, reminding them that some experiences are too sacred or personal to share.

Refer to the scripture you wrote on the board before class.

- How can the thought of being gathered by the Savior help you lift up your heart and be glad?



Invite the Holy Ghost

Encourage students to invite the influence of the Holy Ghost while they study the scriptures together. Some actions that invite the Spirit are sincere prayer, teaching from the scriptures, bearing testimony, asking inspired questions, expressing love for God and others, and sharing spiritual experiences. On occasion, you may feel prompted to help students recognize the influence of the Holy Ghost during lessons.

Invite a student to read Doctrine and Covenants 29:1, 3. Ask the class to follow along, looking for a reason to lift up our hearts and be glad. Then ask students to identify a principle from these verses that explains why we can lift up our hearts and be glad.

After sufficient time, invite a few students to share the principle they identified. (Their answers should reflect the following principle: **Because the Savior has atoned for our sins, we can lift up our hearts and be glad.**)

- How has your testimony of the Atonement of Jesus Christ brought happiness to your life? (After students have responded to this question, you may also want to share your answer.)

Explain that one way the Savior gathers people is through our efforts to share the gospel. In the revelation recorded in Doctrine and Covenants 29, He spoke through Joseph Smith to six elders and commanded them to declare His gospel.

Invite students to read Doctrine and Covenants 29:4–6 silently. Encourage them to look for words and phrases that relate to missionary work. Then ask the following questions:

- What words and phrases did you find? What do these words and phrases teach about the experience of sharing the gospel?

Invite a student to read Doctrine and Covenants 29:7–8 aloud. Ask the class to follow along, looking for the Savior’s explanation of what these six elders were being called to do and why.

- What did the Savior call these elders to do? (“To bring to pass the gathering of [His] elect.”) How did the Savior describe His elect? (Those who “hear [His] voice and harden not their hearts.”)
- How do missionaries help bring to pass the gathering of the elect?

Explain that when this revelation was given, Church membership was small. The Saints were able to “be gathered in unto one place” (D&C 29:8). However, as the Church grew, the Lord commanded the Saints to gather in different locations. Today we gather in the stakes of Zion where we live.

- In what places do we gather today? (Answers may include homes, meetinghouses, and temples.)

Summarize Doctrine and Covenants 29:9–13 by explaining that in these verses the Savior declared that He will come again to the earth with power and glory. The hosts who will come with the Savior in glory at His Second Coming will be faithful Saints who have lived in all periods of time in the earth’s history. The righteous who have died will be resurrected, and the wicked will be destroyed. Jesus Christ will “dwell in righteousness with men on earth a thousand years” (D&C 29:11).

Doctrine and Covenants 29:14–21

Jesus Christ describes some of the signs that will precede His Second Coming

Explain that the gathering of Israel is part of our preparation for the Savior’s return. The Lord has revealed other signs that will occur before His Second Coming. Ask students to read Doctrine and Covenants 29:14–21 silently, looking for signs that will occur before the Second Coming. You may want to suggest that students mark these signs in their scriptures or list them in their class notebooks or scripture study journals.

Before students read these verses, emphasize that we do not know how or when these prophecies will be fulfilled.

After students have had time to study these verses, point out that although these signs will come because of wickedness, they will affect all people on the earth, even the righteous. You may want to read the following statement by the Prophet Joseph Smith:



“Concerning the coming of the Son of Man . . . it is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape’ [see D&C 63:34]; still many of the Saints will escape, for the just shall live by faith [see Habakkuk 2:4]; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God”

(*Teachings of Presidents of the Church: Joseph Smith* [2007], 253).

- Why would you want to be gathered as one of the Savior’s elect when these things happen?

Point out that if we have faith in Jesus Christ and follow Him, we can always have peace, even in times like those described in this revelation. To emphasize this truth, you might invite students to read some or all of the following verses: John 14:27; 16:33; Doctrine and Covenants 59:23.

Invite a student to read Doctrine and Covenants 29:17 aloud. Ask the class to look for the consequence of refusing to repent.

- What is the consequence of refusing to repent? (Students should express the following principle: **If we do not repent, Jesus Christ's atoning blood will not cleanse us.** You may want to suggest that students mark this principle in Doctrine and Covenants 29:17.)

Assure students that the most important preparation we can make for the Second Coming is to come to the Savior, repent, and be cleansed of our sins. Invite students to think about whether they need to repent of anything and what they must do to be cleansed of sin.

Doctrine and Covenants 29:22–29

The Savior reveals truths about what will happen after the Millennium, including the Final Judgment

Assign each student one of the following passages from Doctrine and Covenants 29: verse 22, verse 26, or verses 27–28. Invite students to read their assigned verse or verses silently and identify one thing that will happen at the end of the Millennium. (For those students who are assigned to study Doctrine and Covenants 29:26, you may want to explain that Michael, the archangel, is Adam. See D&C 107:54.) After students have had time to search their assigned verse or verses, ask them to report what they have discovered, beginning with verse 22.

Invite a student to read Doctrine and Covenants 29:27 aloud, and ask the class to look for the blessing given to the righteous at the Final Judgment.

- What blessing will come to us if we have gathered to the Savior? (Students should identify the following doctrine: **Those who have lived righteously and come to Jesus Christ will receive eternal life.** You may want to encourage them to mark this truth in Doctrine and Covenants 29:27.)

Conclude by placing the picture of Jesus Christ with children on the board. Then write the word *Me* on the board. Invite students to think about where they would put the word *Me* if its placement represents their closeness to the Savior. Ask students to share experiences they have had when they have followed promptings that have brought them nearer to the Savior. Invite them to choose one thing they will do to act on what they have learned today and draw nearer to Him.

Commentary and Background Information

Doctrine and Covenants 29:7–9. The Saints are to gather to the stakes of Zion

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles explained where the Saints should gather:

“Stakes of Zion are . . . being organized at the ends of the earth. In this connection, let us ponder these truths: A stake of Zion is a part of Zion. You cannot create a stake of Zion without creating a part of Zion. Zion is the pure in heart; we gain purity of heart by baptism and by obedience. A stake has geographical boundaries. To create a stake is like founding a City of Holiness. Every

stake on earth is the gathering place for the lost sheep of Israel who live in its area.

“The gathering place for Peruvians is in the stakes of Zion in Peru, or in the places which soon will become stakes. The gathering place for Chileans is in Chile; for Bolivians it is in Bolivia; for Koreans it is in Korea; and so it goes through all the length and breadth of the earth. Scattered Israel in every nation is called to gather to the fold of Christ, to the stakes of Zion, as such are established in their nations” (“Come: Let Israel Build Zion,” *Ensign*, May 1977, 118).

Home-Study Lesson

Doctrine and Covenants 24–29:30 (Unit 7)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 24–29:30 (unit 7) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 24–26)

Through the Lord's counsel to Joseph Smith and Oliver Cowdery about responding to trials, students learned that we should be patient and endure our afflictions because the Lord is with us. As students studied the Lord's counsel to Emma Smith about her role in the Church, they identified several principles and chose one to focus on that they felt would be applicable in their own lives. Finally, students studied the Lord's declaration that all things are to be done by common consent in the Church and considered how they can better fulfill their commitments to support those who have been called and sustained to serve in their wards or branches.

Day 2 (Doctrine and Covenants 27)

As students studied Doctrine and Covenants 27, they learned that as we partake of the sacrament, we are to remember the atoning sacrifice of Jesus Christ. They also learned that we are living in the dispensation of the fulness of times, which brings together all gospel keys, ordinances, and truths of past dispensations. In order to be able to withstand evil in our day, students were encouraged to take upon themselves the whole armor of God.

Day 3 (Doctrine and Covenants 28)

From the Savior's counsel to Oliver Cowdery, students learned that in the Church of Jesus Christ, individual members do not receive revelation to direct someone who presides over them and that only the President of the Church will receive revelation for the whole Church. However, we may receive revelation for our own benefit and to help us in the callings and assignments we are given. Students also learned that Church leaders have the responsibility to correct those who are leading others astray and that in the Church of Jesus Christ, all things must be done in order.

Day 4 (Doctrine and Covenants 29:1–30)

From the Savior's instruction about the Second Coming and the events following the Millennium, students learned that those who come to the Savior will be prepared for the trials and tribulations of the last days and will receive eternal life. This lesson also helped students understand that because Jesus Christ atoned for our sins and is our advocate with the Father, we can lift up our hearts and be glad.

Introduction

This lesson provides students with an opportunity to deepen their understanding of the importance of putting on the whole armor of God. As students learn about each piece of the armor of God, they will have an opportunity to evaluate the strength of their armor and make changes as prompted by the Holy Ghost.

Suggestions for Teaching

Doctrine and Covenants 27:15–18

The Lord commands His people to put on the whole armor of God

Bring some type of protective equipment to class, such as protective sports equipment, safety glasses, medical gloves, a construction helmet, or a protective vest. Ask students to explain the purpose of the equipment and how it works to protect the wearer. Explain that while these things protect us physically, the Lord gave counsel to help protect us spiritually.

Invite a student to read Doctrine and Covenants 27:15 aloud. Ask the class to follow along, looking for what the Lord said we must do to be protected spiritually.

- What do we need to do in order to be protected spiritually?
- According to this verse, what did the Lord promise those who put on the whole armor of God?

Write the following principle on the board: ***If we take upon ourselves the whole armor of God, we will be able to withstand evil.***

- Why do you think it is important to put on the *whole* armor of God and not just a part of it?

Invite a student to read Doctrine and Covenants 27:16–18 aloud. Ask the class to follow along and identify each piece of spiritual armor we need to put on to be able to withstand evil.

Invite a student to serve as scribe and list (or draw) the pieces of armor on the board as the class identifies them. (You may want to point out that the Apostle Paul also taught about the whole armor of God [see Ephesians 6:11–17].)

To help students understand the significance of the spiritual protection described in these verses, divide the class into small groups and assign each group one of the pieces of armor. Give each group a copy of the following statement by President Harold B. Lee and the following information and questions pertaining to their assigned piece of armor. Invite students to work within their groups to answer the questions for their assigned piece of armor and be prepared to share their answers with the class.

“We have the four parts of the body that the Apostle Paul said [are] the most vulnerable to the powers of darkness. The loins, typifying virtue, chastity. The heart typifying our conduct. Our feet, our goals or objectives in life and finally our head, our thoughts” (Harold B. Lee, *Feet Shod with the Preparation of the Gospel of Peace*, Brigham Young University Speeches of the Year [Nov. 9, 1954], 2).

“Loins girt about with truth” (see D&C 27:15–16):

President Lee said, “The loins is that part of the body between the lower rib and the hip into which you will recognize are the vital organs which have to do with reproduction” (*Feet Shod*, 2). To *gird* implies tying firmly with a belt.

- Why do you think Satan attacks our purity, virtue, and chastity?
- How do you think knowing God’s standard of morality can help us stay pure, virtuous, and chaste?

Scripture study helps gird us in truth and helps protect truth and chastity.

“Breastplate of righteousness” (D&C 27:16):

- According to President Lee, what does the breastplate protect?
- How do you think the righteousness of our hearts (our desires) influences our ability to fight our spiritual battles?

“Feet shod with the preparation of the gospel of peace” (D&C 27:16):

Having your feet “shod” means wearing shoes or protection on your feet.

- According to President Lee, what do our feet represent?
- How does Satan attack our goals and objectives in life?
- What has God given us to “hold to” in order to help us keep our feet moving along the path of life toward our goals? (See 1 Nephi 8:24.)
- How can focusing on righteous goals and objectives help us overcome temptation?

“The shield of faith” (D&C 27:17):

- What do you think it means to “quench all the fiery darts [temptations] of the wicked”?
- How has your faith shielded and protected you?

“The helmet of salvation” (D&C 27:18):

- According to President Lee, what is protected when our head is covered?

- Why is it important to protect our thoughts?
- How does Satan attack our thoughts?
- What specific things can we do to protect our thoughts?

“The sword of my Spirit” (D&C 27:18):

- How can the Spirit help us overcome Satan’s attacks?
- What advantage does having the Spirit give us in our fight against evil?
- How does the word of God help us use the sword of the Spirit?
- What can you do to invite the Spirit into your life more?

After students have reported their answers, read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, and ask students to listen for how we put on and strengthen the armor of God:

“I like to think of this spiritual armor not as a solid piece of metal molded to fit the body but more like chain mail. Chain mail consists of dozens of tiny pieces of steel fastened together to allow the user greater flexibility without losing protection. I say that because it has been my experience that there is not one great and grand thing we can do to arm ourselves spiritually. True spiritual power lies in numerous smaller acts woven together in a fabric of spiritual fortification that protects and shields from all evil” (“Be Strong in the Lord,” *Ensign*, July 2004, 8).

- What are some small acts that, combined in their strength, will help protect us against temptation and evil?

Invite students to look back at the opening lines of Doctrine and Covenants 27:15.

- What attitude should we have as we put on the armor of God? (We should “lift up [our] hearts and rejoice.”) Why should we have this attitude?
- What scripture mastery passage did you learn about this week that also counsels us to lift up our hearts and rejoice? (D&C 25:13. Consider inviting students to repeat it together or recite it from memory.)
- How can following the command in Doctrine and Covenants 25:13 to cleave to our covenants with Heavenly Father protect us from Satan?

Ask students to consider what they have learned in today’s lesson, and invite them to choose one specific thing they can do to better put on the armor of God. Encourage them to write what they will do on a piece of paper that they can refer to often as a reminder of their commitment.

To conclude this lesson, invite a few students to share their testimonies of the truths taught in the lesson.

Next Unit (Doctrine and Covenants 29:31–50; 30–35)

How many of Heavenly Father’s children were cast out of heaven in the pre-earth life? Why were they cast out? What does it mean to “thrash [thresh] the nations”? In the next unit, students will learn the answers to these questions. They will also learn about early Church members who were called to “thrash [thresh] the nations by the power of [the] Spirit” (D&C 35:13).

LESSON 36

Doctrine and Covenants 29:30–50

Introduction

Shortly before a Church conference that was held on September 26, 1830, the Prophet Joseph Smith received a revelation in the presence of six elders. Through the

revelation, these elders learned about the Fall of Adam and Eve and about redemption from the Fall through the Atonement of Jesus Christ.

Suggestions for Teaching

Doctrine and Covenants 29:30–45

The Savior declares that He has redeemed us from the Fall and that He offers salvation from our sins

Share the following scenario with your students and then ask the question that follows:

Imagine that one of your friends comes to you and is a little discouraged. When you ask why she is discouraged, she tells you she doesn't know if being good has been worth the effort. She explains that even though she has tried to keep the commandments, she doesn't see her life being any better than the lives of her peers who choose to sin. In addition, she points out that nothing bad seems to happen to her peers because of their wrong choices.

- How might you respond to your friend's concerns?

Invite students to look for doctrines and principles as they study Doctrine and Covenants 29 that could help them respond to their friend's concerns.

Invite a student to read Doctrine and Covenants 29:31–32 aloud, and ask the class to follow along. To help students understand the teachings in these verses, explain the following before the student reads aloud:

At the Creation, Adam, Eve, the earth, and all things on the earth were in a spiritual state. Even though Adam and Eve had physical bodies, they were not subject to death and could dwell in God's presence forever. However, as part of Heavenly Father's plan, all His creations would become temporal. In other words, they would become temporary and subject to death. Following the resurrection, they will return to a spiritual state—physical but also immortal.

Invite another student to read Doctrine and Covenants 29:34–35. Ask students to look for the way the Lord views the commandments He gives us.

- How did the Lord describe His commandments? (Students' answers should reflect the following doctrine: **All God's commandments are spiritual**. Write this doctrine on the board.)
- How would you explain the Lord's declaration that all His commandments are spiritual? What are some examples of spiritual blessings that come when we keep the commandments?

As students respond to these questions, you may want to point out that many commandments, such as the Word of Wisdom and the law of tithing, lead to temporal blessings. However, they lead to even greater spiritual blessings. While the temporal blessings eventually end, the spiritual blessings endure forever.

- How might the doctrine written on the board help your friend in the scenario discussed at the beginning of the lesson?

Summarize Doctrine and Covenants 29:36–39 by explaining that the devil rebelled against God in the premortal spirit world and turned away "a third part of the hosts of heaven." Because the devil and his followers rebelled, they were cast out.

Invite a student to read Doctrine and Covenants 29:39 aloud, and ask the class to look for reasons why the Lord allows the devil to tempt us.

Teacher presentation

While it is important for students to take an active role in the learning process, this does not replace the need for a teacher to make clear presentations about information that may be new to students. In such cases, students participate by listening carefully and asking questions. You may need to make such presentations when you summarize scripture passages; present new information about doctrines, principles, or historical context; make transitions between various parts of the lesson; and draw conclusions.

- Why does the Lord allow the devil to tempt us? Why is it important for us to have choices between good and evil?

To prepare students to discuss the truths in Doctrine and Covenants 29:40–45, point out that in Doctrine and Covenants 29:35, the Lord mentioned a commandment He gave to Adam in the Garden of Eden (see also D&C 29:40). Invite students to read this commandment silently in Moses 3:16–17.

- What commandment did the Lord give Adam? (The Lord commanded Adam not to eat the fruit of the tree of the knowledge of good and evil.) What did the Lord say would happen if Adam transgressed this commandment? (Adam would die. From the day of his transgression Adam was subject to physical and spiritual death.)

Invite a student to read Doctrine and Covenants 29:40–41. Ask the class to follow along, looking for the meaning of the phrase “spiritual death.”

- According to this verse, what is spiritual death? (Students should express the following doctrine: **Spiritual death is being removed from God’s presence.**)

To help students understand the meaning of the phrase “the first death” in verse 41, explain that there are two spiritual deaths. The first is a result of the Fall and is temporary. The second is a result of unrepented sins and will be permanent for those who fail to repent and be obedient.

Invite a student to read Doctrine and Covenants 29:42. Ask the class to follow along, looking for another kind of death that came because of Adam’s transgression.

- What other kind of death came because of Adam’s transgression? (Temporal death; in other words, the death of the physical body. This death is the separation of the spirit from the body.)

To help students understand the consequences of the Fall for all mankind, invite them to read Helaman 14:16 silently. Ask them to identify who experiences the consequences of Adam’s transgression.

- Who experiences the consequences of Adam’s transgression? (All mankind.)

Invite a student to read Helaman 14:17 aloud. Ask the class to look for what this verse says about how the consequences of Adam’s transgression will be overcome.

- How will the consequences of Adam’s transgression be overcome? Who will receive these blessings?

Write the following scripture references on the board: *Alma* 33:22; 42:23. Explain that all people will return to God’s presence for judgment, but not all people will be worthy to dwell in His presence forever. Then invite students to silently read the scripture passages you have listed on the board, looking for evidence of this truth. After sufficient time, ask them to report what they have found.

Invite a student to read Doctrine and Covenants 29:43–44 aloud. Point out the declaration that those who “believe not” in Christ “cannot be redeemed from their spiritual fall.” Explain that although all people will be redeemed from the Fall of Adam and Eve, those who refuse to exercise faith in Jesus Christ and repent will not be redeemed from their own spiritual fall.

Invite a student to read Doctrine and Covenants 29:42–43 aloud. Ask the class to follow along, looking for the way we can be saved from the consequences of our own sins.

- According to these verses, what do we need to do to be saved from the consequences of our own sins? (Students may use different words, but they should express the following doctrine: **Through His Atonement, Jesus Christ offers forgiveness and eternal life to all those who exercise faith in Him and repent of their sins.** Write this doctrine on the board.)

Testify that the Fall of Adam and Eve was part of Heavenly Father’s plan for our happiness. Although we lived in God’s presence before we were born, each of us needed to come to earth, receive a physical body, and learn through experience to use our agency to follow Jesus Christ. Our spiritual state when we receive eternal life will be greater than the spiritual state we experienced in the premortal spirit world. Invite a student to read the following explanation from *True to the Faith*:

“Immortality is to live forever as a resurrected being. Through the Atonement of Jesus Christ, everyone will receive this gift. Eternal life, or exaltation, is to inherit a place in the highest degree of the celestial kingdom, where we will live in God’s presence and continue as families (see D&C 131:1–4). Like immortality, this gift is made possible through the Atonement of Jesus Christ. However, it requires our ‘obedience to the laws and ordinances of the Gospel’ (Articles of Faith 1:3)” (*True to the Faith: A Gospel Reference* [2004], 52).

To help students understand the importance of making choices that will help them receive the blessings of the Savior’s Atonement, invite a student to read aloud the following counsel from President Thomas S. Monson:



“Don’t put your eternal life at risk. If you have sinned, the sooner you begin to make your way back, the sooner you will find the sweet peace and joy that come with the miracle of forgiveness.

“ . . . You are of a noble birthright. Eternal life in the kingdom of our Father is your goal. Such a goal is not achieved in one glorious attempt but rather is the result of a lifetime of righteousness, an accumulation of wise choices, even a constancy of purpose. As with anything really worthwhile, the reward of eternal life requires effort.

“ . . . May we be filled with gratitude for the *right* of choice, accept the *responsibility* of choice, and ever be conscious of the *results* of choice” (“The Three Rs of Choice,” *Ensign* or *Liahona*, Nov. 2010, 69–70).

Doctrine and Covenants 29:46–50

The Savior declares that little children and those without understanding are redeemed through His Atonement

Explain that in Doctrine and Covenants 29:46–50, we see that the consequences of transgressing God’s laws are different for little children and for others who are not accountable before God. We also see the great power and mercy of Jesus Christ. Invite a student to read Doctrine and Covenants 29:46–47 aloud.

- What does this mean for little children who die before they reach the age of eight? (They are saved in the celestial kingdom. See also D&C 137:10. You may want to point out that according to Joseph Smith Translation, Genesis 17:11 [in the Bible appendix] and Doctrine and Covenants 68:25, little children begin to become accountable before the Lord at age eight. For additional teachings on this topic, see Moroni 8 and Doctrine and Covenants 137:10.)
- How does this passage enhance your understanding of the Atonement of Jesus Christ?

To conclude, invite students to read Doctrine and Covenants 29:49 silently and ponder the Lord’s expectation for them personally. Invite a few students to share what it means to them to be able to return to Heavenly Father’s presence and remain there eternally. After a few students have responded, encourage students to make choices that will enable them to dwell in the Lord’s presence eternally.

Commentary and Background Information

Doctrine and Covenants 29:34–35. Consequences of obeying or disobeying God’s laws

President Boyd K. Packer of the Quorum of the Twelve Apostles taught:

“Natural and spiritual laws which govern life were instituted from before the foundation of the world. . . . They

are eternal, as are the consequences for either obeying or disobeying them. They are not based on social or political considerations. They cannot be changed. No pressure, no protest, no legislation can alter them” (“For Time and All Eternity,” *Ensign*, Nov. 1993, 22).

Doctrine and Covenants 30

Introduction

In September 1830, shortly after a Church conference in Fayette, New York, Joseph Smith received revelations for David Whitmer, Peter Whitmer Jr., and John Whitmer.

These revelations were originally published separately, but Joseph Smith had them combined into one section in the 1835 edition of the Doctrine and Covenants.

Suggestions for Teaching

Encourage daily scripture study

Few things have a more lasting influence for good than helping students develop a habit of daily personal scripture study. Encourage students to set aside time each day for studying the scriptures. Also provide students regular opportunities in class to share what they are learning and feeling during their personal scripture study.

Doctrine and Covenants 30:1–4

The Lord chastens David Whitmer for not giving heed to the Spirit and the Lord's appointed servants

Ask students to silently consider the following situations:

1. A young man has been listening to music that does not meet the standards outlined in *For the Strength of Youth*. Although he enjoys listening to this music, he is beginning to realize that its messages are causing him to lose the Spirit and drift away from his family, his friends, and the Church.
2. After a number of dates with one young man, a young woman begins to recognize, by the promptings of the Holy Ghost, that the young man has been slowly attempting to persuade her to break the law of chastity.

Point out that the Holy Ghost will warn us when we are in danger spiritually. However, if we do not heed His warnings, the Spirit of the Lord will withdraw from us. Doctrine and Covenants 30 contains doctrines and principles that can help us prepare to receive and follow warnings from the Spirit.

Explain that the first part of Doctrine and Covenants 30 is a revelation that the Prophet Joseph Smith received for David Whitmer.

- What do you know about David Whitmer? (Answers may include that he and his parents had provided a place for Joseph Smith to translate the Book of Mormon, that he was one of the Three Witnesses of the Book of Mormon, and that he was one of the six original members of the Church.)

Explain that even though David Whitmer had been faithful in many ways, the Lord chastened him about neglecting his responsibilities in the Church. Invite a student to read Doctrine and Covenants 30:1–2. Ask the class to follow along, looking for the Lord's words of chastening.

- Why did the Lord chasten David Whitmer? (You may want to list students' responses on the board. Answers may include that David had feared men, had not relied on the Lord for strength, had placed his mind more on the things of the earth than on the things of the Lord, had not followed the direction of the Spirit and Church leaders, and had been persuaded by those whom the Lord had not called.)

Invite students to suggest principles we can learn from Doctrine and Covenants 30:1–2. They might suggest some or all of the following principles:

Rather than fear men, we should rely on the Lord for strength.

We should place our minds on the things of God more than on the things of the earth.

We should follow the Spirit and the counsel of Church leaders rather than be persuaded by those whom the Lord has not called.

To help students understand and feel the importance of these principles, ask some or all of the following questions:

- What do you think it means to fear men? (Answers may include that it means to allow teachings of other people to lead us away from the teachings of God.)

- What are some things we can do to rely on the Lord for strength? When have you felt that the Lord has strengthened you?
- What do you think it means to have our minds on the things of the earth more than on the things of the Lord? What are some dangers of being guilty of this?
- How have you been blessed as you have followed the Spirit and the counsel of Church leaders?

Invite a student to read Doctrine and Covenants 30:3–4 aloud. Encourage the class to look for the Lord’s counsel to David Whitmer.

- After chastening David, what did the Lord command David to do? (To ponder the things he had received and to attend to his Church duties.)
- How can pondering the things we have received from God help us remain faithful?
- How are we influenced for good when we dedicate ourselves to the callings we have received?

Encourage students to review Doctrine and Covenants 30:1–4 silently, looking for counsel that applies particularly well in their lives. Also ask them to ponder what they can do to follow that counsel. Invite them to write their thoughts in their class notebooks or scripture study journals.

Doctrine and Covenants 30:5–8

Peter Whitmer Jr. is called to go with Oliver Cowdery on a mission to the Lamanites

Bring to class a heavy object or a bag filled with weighty items, such as books or stones. Invite a student to hold the object in front of him or her. While the student is holding the object, explain that in addition to the revelation to David Whitmer, Doctrine and Covenants 30 contains two additional revelations, addressed to David’s brothers Peter and John. Invite students to read Doctrine and Covenants 30:5 on their own and look for what the Lord called Peter Whitmer Jr. to do.

- What did the Lord call Peter Whitmer Jr. to do? (Declare the gospel.) Who was to be Peter’s leader in this effort? (Oliver Cowdery.)

Invite a second student to help the student who is holding the heavy object. Ask the first student to describe the difference he or she feels in having the support of someone else. Explain that the Lord gave counsel to Peter, describing how he was to support Oliver Cowdery. Invite students to search Doctrine and Covenants 30:5–8, looking for phrases describing how Peter was to sustain Oliver. You may want to suggest that students mark these phrases.

- What phrases did you find? (You may want to invite a student to write students’ responses on the board.)
- What do you think it meant for Peter to be “afflicted in all [Oliver’s] afflictions”? (Peter was to stand by Oliver, even in difficult times.)
- According to verse 6, what role does prayer play in supporting our Church leaders?

Doctrine and Covenants 30:9–11

John Whitmer is called to preach the gospel

Explain that Doctrine and Covenants 30:9–11 contains a revelation for John Whitmer. Invite a student to read Doctrine and Covenants 30:9–10 aloud. Ask the class to follow along, looking for what the Lord called John Whitmer to do. (It may be helpful to explain that Philip Burroughs’s wife was a member of the Church. The Burroughs family lived about seven miles north of the Whitmers, in Seneca Falls, New York. Though Philip Burroughs is referred to as “brother” in verse 10, there is no record of him ever joining the Church.)

After students report what they have found, ask them to search Doctrine and Covenants 30:11, looking for a principle about how we should serve the Lord. Encourage them to express what they learn in an “if–then” sentence.

- What principle do you see in verse 11? (Students may use different words, but they should express the following principle: **If we serve the Lord with all our soul, then He will be with us.**)

Invite students to share an experience they have had in which they have felt the Lord with them as they have served Him. (You may also want to share your testimony of this principle.) Encourage students to look for opportunities to draw nearer to the Lord by serving Him.

Commentary and Background Information

Doctrine and Covenants 30:5–7. Oliver Cowdery as a counselor to Joseph Smith

President Joseph Fielding Smith taught:

“Peter [Whitmer Jr.] was informed that there was none appointed to be Oliver’s counselor, except Joseph Smith. Thus Peter understood that it was his duty to take, not

to give, counsel while on this journey. The fact that Oliver Cowdery had shared with Joseph Smith in the conferring of Priesthood and authority on all occasions naturally gave to him the authority to stand second in the Church to Joseph Smith in the government of the Church” (*Church History and Modern Revelation*, 2 vols. [1953], 1:146–47).

LESSON 38

Doctrine and Covenants 31–32

Introduction

In September 1830, the Lord called Thomas B. Marsh to preach the gospel and help establish the Church. This call, contained in Doctrine and Covenants 31, also included promises and counsel to guide Thomas in his personal life and as a missionary. In October 1830, Joseph Smith received the revelation now contained

in Doctrine and Covenants 32, in which the Lord called Parley P. Pratt and Ziba Peterson to join Oliver Cowdery and Peter Whitmer Jr. on a mission to the Lamanites in western Missouri. The Lord promised to be with these men in their missionary labors.

Suggestions for Teaching

Doctrine and Covenants 31:1–8

The Lord calls Thomas B. Marsh to preach the gospel and help establish the Church

Invite students to think of their family members and the feelings they have for them. You might display a picture of your family and briefly describe your love for them. Ask students to consider whether there is anyone in their family who is not a member of the Church or is not currently living according to his or her covenants with the Lord. You might also invite students to ponder their hopes for such family members.

Explain that in Doctrine and Covenants 31, the Lord addressed a recent convert named Thomas B. Marsh and spoke to him about his family.

To help the class understand the background of this section, invite a student to read the following description of how Thomas B. Marsh became a member of the Church.

While living in Boston, Massachusetts, in 1829, Thomas B. Marsh concluded that none of the churches he knew of were consistent with the teachings of the Bible. He wrote, “I believed the Spirit of God dictated me to make a journey west.” He departed from his wife, Elizabeth, and their young family to search for the truth. After a three-month journey, Thomas was traveling home when he “heard of [a] Golden Book found by a youth named Joseph Smith.” He made his way to Palmyra, New York, where he met Martin Harris. The printer gave Thomas a proof sheet containing the first sixteen pages of the Book of Mormon. Thomas later wrote, “After arriving home . . . I showed my wife the sixteen pages of the Book of Mormon . . . with which she was well pleased, believing it to be the work of God.” About a year later, after learning about the organization of the Church, Thomas and his family moved to Palmyra. While living in the area he was baptized near Fayette and ordained an elder by Oliver Cowdery in September 1830 (see Thomas B. Marsh, “History of Thomas Baldwin Marsh,” *Millennial Star*, June 11, 1864, 375).

- What impresses you about Thomas B. Marsh’s search for the truth?

Ask a student to read Doctrine and Covenants 31:1–2 aloud, and invite the class to look for phrases the Lord used to encourage Thomas following his baptism.

- What encouragement did the Lord give to Thomas in these verses?
- What promise did the Lord give Thomas concerning his family?
- What principle can we learn from Doctrine and Covenants 31:1–2 that can help us if we have family members who are not members of the Church or are not faithfully living according to their covenants? (Although students may use different words, they should identify the following principle: ***Through our faithfulness, our family members may be blessed to believe and know the truth.*** Write this principle on the board.)
- What are some ways individuals may be blessed through the faithfulness of family members? What examples of this have you seen?

Ask students to scan Doctrine and Covenants 31:3–4 and identify what the Lord called Thomas B. Marsh to do. Invite them to report what they find. Then ask a student to read

Decide what to teach

This lesson may contain more material than you will have time to teach. Prayerfully consider which doctrines, principles, and teaching ideas will be most beneficial for the students in your class. Adapt the lesson as you feel prompted.

the following statement by President Gordon B. Hinckley regarding the blessings that come to those who faithfully serve as missionaries. (You may want to provide students with a copy of this statement to keep in their scriptures.) Invite the class to listen for who is blessed through missionary service.

“You will bless the lives of those you teach, and their posterity after them. You will bless your own life. You will bless the lives of your family, who will sustain you and pray for you” (“Of Missions, Temples, and Stewardship,” *Ensign*, Nov. 1995, 52).

- Who is blessed through missionary service?

Divide the class into three groups. Invite a student to read Doctrine and Covenants 31:5–8 aloud. Ask one group to look for blessings that would come to those whom Thomas B. Marsh would teach. Ask the second group to look for blessings that would come to Thomas as he served as a missionary. Ask the third group to look for blessings that would come to Thomas’s family while he was away from them. After the student reads, ask the following questions:

- What blessings would come to those whom Thomas would teach?
- How would Thomas be blessed for his missionary service?
- How would his family be blessed?
- How has another person’s missionary service blessed your life or the life of someone you know?

You may want to share examples of how you have seen missionary service bless people’s lives.

Doctrine and Covenants 31:9–13

Jesus Christ gives personal counsel to Thomas B. Marsh

Explain that Doctrine and Covenants 31:9–13 contains counsel the Lord gave to help Thomas B. Marsh in his personal life and as a missionary. Before class, write the following instructions on the board or prepare them on a handout for students:

Study Doctrine and Covenants 31:9–12, and identify one item of counsel that you feel would be important for us to follow today. Prepare to answer the following questions:

1. Which item of counsel did you choose? Why do you think this counsel is important for us today?
2. What is one way we can apply this counsel in our lives?
3. How can we benefit from following this counsel?

Assign students to work in pairs. Ask them to study Doctrine and Covenants 31:9–12 individually and then share their answers to the questions with their partners.

After students have shared, invite them to read Doctrine and Covenants 31:13 silently and identify the blessing the Lord promised to Thomas B. Marsh if he would be faithful. Invite a student to come to the board and write this promise in the form of a principle, using the words *if* and *then*. Encourage the rest of the class to assist the student as needed. Although the student may use different words, the following principle should be clear: ***If we are faithful to the end, then the Lord will be with us.*** Point out that this truth applies to us as we try to share the gospel with others as well as in other situations.

- When have you felt that the Lord was with you as you sought to be faithful to Him? (Give students time to ponder this question before they respond. Consider sharing an experience of your own.)

Doctrine and Covenants 32

The Lord calls Parley P. Pratt and Ziba Peterson to join the mission to the Lamanites

Ask students to look at the map in their scriptures titled “The Westward Movement of the Church” (see Church History Maps, Map 6). Or you could display a large map showing the distance between New York and Missouri, USA.

- Where were Oliver Cowdery and Peter Whitmer Jr. called to preach the gospel? (If students do not remember, invite them to refer to Doctrine and Covenants 28:8–9; 30:5.)

These missionaries were called to preach “unto the Lamanites,” on the western border of Missouri. Help students locate this area on the map.)

Invite a student to read aloud the section introduction of Doctrine and Covenants 32. Ask the class to follow along and identify the question some elders of the Church had concerning the mission Oliver Cowdery and Peter Whitmer Jr. were called to perform.

- What question did some elders of the Church have concerning the mission to the Lamanites? (They wanted to know if additional missionaries might be called to teach the Lamanites.)

Invite a student to read Doctrine and Covenants 32:1–3 aloud. Ask the class to follow along, looking for what Parley P. Pratt and Ziba Peterson were called to do and what the Lord promised them.

- What were Parley and Ziba called to do?
- What did the Lord promise them?

You may want to point out the similarity between the promises given in Doctrine and Covenants 32:3 and the principle written on the board: *If we are faithful to the end, then the Lord will be with us.*

You may want to explain that during the fall of 1830 and the winter of 1830–31, this small group of missionaries (later joined by a convert from Ohio named Frederick G. Williams) traveled nearly 1,500 miles (about 2,400 kilometers) from Fayette, New York, to Independence, Missouri, much of the way on foot. These four missionaries arrived at Independence in mid-January 1831. For part of their journey, they endured intense cold, strong winds, and exhaustion, living mainly on frozen corn bread and raw pork. In some places, the snow where they walked was three feet deep. In spite of these hardships, the missionaries succeeded in introducing the gospel to American Indians who lived in Indian Territory near the western border of Missouri. They also preached the gospel in Mentor and Kirtland, Ohio, to a congregation of people who were looking for a restoration of New Testament Christianity. (Students will learn more about these people and their leader, Sidney Rigdon, in their study of Doctrine and Covenants 35.) The Lord fulfilled His promise that He would be with these missionaries and that nothing would prevail against them. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 84–85.)

You may want to conclude this lesson by testifying of the truths you have discussed.

Scripture Mastery Review

You can use tests and quizzes to help students assess their level of mastery in locating, understanding, or memorizing scripture mastery passages. Their performance on tests and quizzes can help them determine which passages they know well and which they still need to work on. As their performance improves, their confidence in their knowledge of the scriptures will grow.

If time permits, create and administer a scripture mastery test for your students. Tests can be given verbally or on paper. One option might be to create a matching test using the references and key words on the scripture mastery bookmark or cards. Tailor the difficulty of the questions to your students’ level of mastery. To help students perform well, give them time to study before they take the test. Studying with a partner is one effective way to prepare.

Doctrine and Covenants 33–34

Introduction

In October 1830 the Lord called Ezra Thayre and Northrop Sweet to proclaim the gospel. This revelation, recorded in Doctrine and Covenants 33, includes instructions on how these men were to teach the gospel.

Shortly thereafter, in the revelation recorded in Doctrine and Covenants 34, the Lord commended Orson Pratt for his faith and also commanded him to preach the gospel.

Suggestions for Teaching

Doctrine and Covenants 33:1–6

The Lord calls Ezra Thayre and Northrop Sweet to proclaim the gospel

Before class write the following on the board: *trumpet, mouth, ear, a field ready to be harvested*. (If possible, display pictures of these things.) At the beginning of class, ask the following question:

- How could these things relate to missionary work?

To help students understand the context for Doctrine and Covenants 33, explain that Ezra Thayre lived near the family of Joseph Smith Sr. He had come to know members of the Smith family through work they had done for him at various times. In October 1830, Ezra Thayre and another resident of Palmyra, Northrop Sweet, were baptized into the Church. Shortly thereafter, the Prophet Joseph Smith received a revelation addressed to these two men, which is now recorded in Doctrine and Covenants 33.

Invite students to read Doctrine and Covenants 33:1–2 silently, looking for words and phrases that relate to the drawings (or words) on the board. (The image of the mouth will be addressed later in this lesson.) After students report what they find, ask the following questions:

- What do you think it means to “open . . . your ears and hearken to the voice of . . . God”? How can we show the Lord that our ears are open to hearing His voice?
- What do you think it means to declare the gospel “as with the sound of a trumpet”?

Explain that the Lord often uses familiar objects, such as the trumpet, as symbols to teach His gospel and to help us understand eternal truths. Invite a student to read Doctrine and Covenants 33:3 aloud. Ask the class to follow along, looking for additional symbols the Lord used in this revelation.

- What do you think the Lord’s vineyard represents? (The world.)
- Who might the laborers in the Lord’s vineyard represent? (Members of the Lord’s Church.)
- What do you think the phrase “it is the eleventh hour” means? (This is the final dispensation of the gospel and the last time the Lord will set up His kingdom on earth before His Second Coming.)

Ask students to read Doctrine and Covenants 33:4 silently, looking for how the Lord described the condition of the world in 1830.

- Which phrases in this verse stand out to you? Why? What can we do to strengthen ourselves against the corrupt influences of the world?

Write the following on the board: *The Lord has _____ and is _____.*

Give students a few moments to ponder what the Lord has done or is doing to help strengthen them against the corruption of the world. Explain that in Doctrine and Covenants 33:5–6, the Lord declared something He has done and one thing He is doing to help strengthen us against the corruption of the world. Invite a student to read these verses aloud. Invite the class to follow along, and identify what the Lord has done and will do to strengthen us.

Invite all students to participate

Seek ways to appropriately invite all students to participate in meaningful discussions, even those who are hesitant to contribute. One way to do this is to ask questions that begin with “What do you think . . . ?” Such questions help students understand that their insights are valued and that you are not looking for only one particular response.

- According to these verses, what is something God has done and something He is now doing that can help strengthen us against the corruption of the world? (As students respond, invite a student to fill in the blanks in the statement on the board. Students' answers should reflect the following principle: ***The Lord has established His Church and is gathering His elect in the last days.***)

To help students further understand this truth and feel its importance, assign them to work in pairs and discuss their answers to the following questions. You could read these questions aloud, write them on the board, or distribute them on a handout. (Do not include the answer in parentheses.)

1. According to verse 6, who are the elect? (*Those who will believe in God and hearken to His voice.*)
2. Considering the corruptness of the world, why would it be important for the Lord's elect to gather together?
3. How has your membership in The Church of Jesus Christ of Latter-day Saints strengthened you against the corruption in the world?

Doctrine and Covenants 33:7–18

The Lord gives Ezra Thayre and Northrop Sweet instructions for teaching the gospel

Refer to the drawing of a mouth (or to the word *mouth*) on the board. Invite students to read Doctrine and Covenants 33:7–10 silently, looking for what the Lord taught Ezra Thayre and Northrop Sweet they were to do. Ask students to report what they learned.

Write the following incomplete statement on the board: *If we open our mouths to declare the gospel . . .*

Ask students to use what they have learned from Doctrine and Covenants 33:7–10 to complete this statement. You may want to invite a student to come to the board to finish writing the principle. It could be written as follows: ***If we open our mouths to declare the gospel, the Lord will inspire us with what to say.***

- What are some situations in which we might be reluctant to open our mouths about the gospel?
- When have you decided to open your mouth to speak about the gospel and felt inspired to know what to say? When have you seen someone else share the gospel and felt that they were inspired in what they said?

Summarize Doctrine and Covenants 33:11–15 by explaining that in these verses, the Lord instructed Ezra Thayre and Northrop Sweet to preach the first principles and ordinances of the gospel—faith in Jesus Christ, repentance, baptism, and the gift of the Holy Ghost.

Refer again to the principle written on the board. Ask students to ponder what we need to do, in addition to opening our mouths, so the Lord can inspire us to know what to say as we share the gospel with others. Invite a student to read Doctrine and Covenants 33:16–18 aloud. Ask the class to follow along and identify specific counsel the Lord gave Ezra and Northrop that would help them know what to say as missionaries.

- What counsel did the Lord give Ezra and Northrop that could help them know what to say as missionaries? (Consider writing students' answers on the board.)
- What do you think is the meaning of the Lord's counsel to have "your lamps trimmed and burning, and oil with you"? (D&C 33:17). (To be spiritually prepared and ready at all times for the Second Coming of Jesus Christ. This verse relates to the parable of the ten virgins, found in Matthew 25:1–13 and mentioned in Doctrine and Covenants 45:56–57.)
- How can the Lord's counsel in these verses help us be ready to open our mouths to share the gospel at any moment and in any situation?

Doctrine and Covenants 34

The Lord commends Orson Pratt for his faith and commands him to preach the gospel

Invite students to look in the section introduction to Doctrine and Covenants 34 to find an example of someone who was blessed when another person opened his mouth to share the gospel.

- Who was blessed in this example? How old was Orson Pratt when he was baptized? How did he learn about the gospel?

Invite a student to read Doctrine and Covenants 34:1 aloud. Ask the class to follow along, looking for how the Lord referred to Orson. Invite students to report what they find. Then ask the class to read Doctrine and Covenants 34:2–3 silently to discover why the Lord called him “My son.”

- Why did the Lord call Orson His son? (Because of Orson’s belief in the Lord.)
- According to Doctrine and Covenants 34:3, what did the Lord do for “as many as” believe in Him? (To help students understand that the truth in this verse applies equally to women, you may want to suggest that they read Doctrine and Covenants 25:1.)

Invite a student to read Doctrine and Covenants 34:4–6 aloud. Ask students to follow along, looking for what the Lord told Orson would bring more blessings into his life.

- Why do you think we are “more blessed” when we teach the gospel to others?

Invite another student to read Doctrine and Covenants 34:10–11 aloud. Ask students to follow along, looking for blessings given to those who diligently share the gospel with others.

- What blessings are given to those who diligently teach the gospel? (As students respond, you may want to write the following principle on the board: ***Those who diligently teach the gospel will do so by the power of the Holy Ghost.***)
- What blessing is promised to those who are faithful? (You might also want to write this principle on the board: ***If we are faithful, the Lord will be with us.***)
- How might the truth in Doctrine and Covenants 34:11 help you in a time of discouragement?

You may want to conclude by sharing about a time when you have felt the Lord with you as you have been faithful to Him. You may also want to testify of the truths discussed in this lesson.

Commentary and Background Information

Doctrine and Covenants 34:1. Orson Pratt

Orson Pratt described how he exercised faith in Jesus Christ as a young man:

“From the age of ten to nineteen I saw much of the world, and was tossed about without any permanent abiding place; but through the grace of God, I was kept from many of the evils to which young people are exposed; the early impressions of morality and religion, instilled into my mind by my parents, always remained with me; and I often felt a great anxiety to be prepared for a future state; but never commenced, in real earnest, to seek after the Lord, until the autumn of 1829. I then began to pray very fervently, repenting of every sin. In the silent shades of night, while others were slumbering upon their pillows, I often retired to some secret place in the lonely fields or solitary wilderness, and bowed before the Lord, and prayed for hours with a broken heart and

contrite spirit; this was my comfort and delight. The greatest desire of my heart was for the Lord to manifest His will concerning me” (in *The Orson Pratt Journals*, comp. Elden J. Watson [1975], 8–9).

Doctrine and Covenants 34:10. “Lift up your voice”

In obedience to the Lord’s command recorded in Doctrine and Covenants 34:10, Orson Pratt lifted up his voice to share the gospel. Shortly after receiving this revelation, Orson Pratt embarked on a mission to Colesville, New York. On another mission a few years later, Orson traveled “on foot near 4000 miles, attended 207 meetings, . . . baptized 104 persons, and organized several new Branches of the Church” (Orson Pratt, “History of Orson Pratt,” *Millennial Star*, Feb. 4, 1865, 72). In his lifetime of service, “he crossed the ocean sixteen times, on missions of salvation” (“Orson Pratt,” *Contributor*, Nov. 1881, 61).

LESSON 40

Doctrine and Covenants 35

Introduction

Within six months of the Church's organization, Oliver Cowdery and Peter Whitmer Jr. were called to preach the gospel to the American Indians (see D&C 28:8; 30:5). Ziba Peterson and Parley P. Pratt were called soon thereafter to accompany them (see D&C 32). On their way to the western borders of Missouri, they stopped in Mentor, Ohio, and Kirtland, Ohio, where they shared the message of the restored gospel with Elder Pratt's friend and former minister, Sidney Rigdon. In a short time more than 100 people, including Sidney Rigdon

and many members of his congregation, were baptized. This more than doubled the Church's total membership.

After the elders left the Kirtland area to continue their journey, Sidney Rigdon and a friend named Edward Partridge traveled to Fayette, New York, to meet the Prophet Joseph Smith. Soon after their arrival, Joseph received the revelation recorded in Doctrine and Covenants 35. In it, the Lord gave Sidney specific responsibilities within the newly restored Church.

Suggestions for Teaching

Doctrine and Covenants 35:1–12

The Lord says that He has prepared Sidney Rigdon for a greater work

Before class, write the following question on the board: *What have you experienced that helps you know that the Lord knows you and has a plan for your life?*

To begin the lesson, invite students to share responses to this question if they feel comfortable doing so.

Explain that in the revelation now recorded in Doctrine and Covenants 35, the Lord addressed a man named Sidney Rigdon, who had recently been baptized and confirmed. The Lord spoke to Sidney about his role in assisting the Prophet Joseph Smith. Encourage students to continue to think about the question on the board as they study the Lord's instructions to Sidney.

To help students understand some of Sidney Rigdon's background, ask a student to read aloud the introduction to this lesson. Then invite a student to read Doctrine and Covenants 35:1–3 aloud. Ask the class to follow along, looking for evidence that the Lord was aware of Sidney Rigdon and his works.

- What evidence did you find that the Lord was aware of Sidney Rigdon?
- What do these verses suggest about the Lord's relationship with us? (As students respond, write the following principle on the board: ***The Lord knows us and has a work for each of us to do.***)
- Why does this truth matter to you?

To affirm that the Lord knows us individually, invite a student to read aloud the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles:

"I testify to you that God has known you individually . . . for a long, long time (see D&C 93:23). He has loved you for a long, long time. . . . He knows your names and all your heartaches and your joys!" ("Remember How Merciful the Lord Hath Been," *Ensign* or *Liahona*, May 2004, 46).

Display a picture of John the Baptist preaching or of John baptizing the Savior (see John the Baptist Baptizing Jesus, *Gospel Art Book* [2009], no. 35; see also LDS.org). Ask students to identify who John the Baptist was and how he prepared others for the coming of Jesus Christ.

Invite a student to read Doctrine and Covenants 35:4–6 aloud. Ask the class to follow along, looking for how Sidney Rigdon was like John the Baptist.

- According to verse 4, how was Sidney like John the Baptist? (He had prepared others to receive the fulness of the gospel.)



- The Lord said that Sidney would do a “greater work” than the work he had already done (D&C 35:3). According to Doctrine and Covenants 35:6, what was part of this “greater work”? (He would help others receive baptism and the gift of the Holy Ghost through the proper authority.)

Invite students to ponder how experiences and situations in their lives now might be preparing them for a “greater work” in the future. You might want to give them a few minutes to write about this in their class notebooks or scripture study journals.

Point out the phrase “and thou knewest it not” in Doctrine and Covenants 35:4. Explain that before Sidney ever learned about the restored Church of Jesus Christ, he had been preparing himself and others to receive it. He did so by using the Bible to teach the people in his church in Ohio. Testify that although we may not know the specific labors the Lord has in store for us, we can have confidence that He is aware of us. As we strive to follow Him, He will help us accomplish the work He wants us to do.

Invite students to read Doctrine and Covenants 35:7–11 silently. Ask them to look for what will occur in the lives of those who believe and exercise faith in God in the last days.

- According to these verses, what did the Lord promise those who follow Him in faith? (Though students may use different words, they should identify the following doctrine: **The Lord will work miracles, signs, and wonders according to the faith of those who believe on His name.**)
- Why do you think miracles, signs, and wonders are so closely linked to faith?

Doctrine and Covenants 35:13–19

The Lord promises to help those He calls to do His work

Invite students to imagine that they are putting together a sports team. Ask them to describe the strengths and skills they would desire in their players.

Explain that in this revelation the Lord described those He calls upon to help in the latter-day work of building His kingdom. Invite a student to read Doctrine and Covenants 35:13 aloud, and ask the class to identify characteristics of those whom the Lord chooses to assist in His work.

- Which phrases in this verse describe those whom the Lord calls to assist in His work?
- In what ways could those whom the Lord calls to assist in His work be considered “the weak things of the world”?
- Why might those whom the world considers weak be good candidates to help the Lord accomplish His work?

Explain that the word *thrash* (or *thresh*) in this verse refers to the practice of threshing grain. Threshing is the process by which a grain, such as wheat, is separated from its stalk and husk. The grain is kept, and the stalk and husk are discarded.

- What do you think is the meaning of the phrase “thresh the nations by the power of my Spirit”? (You may need to help students understand that this refers to the Lord’s efforts to separate and gather those people who are ready to receive the gospel from those who are not.)
- What truth can we learn from verse 13? (Students may use different words, but they should identify the following principle: **God calls upon those who are weak to accomplish His work through the power of His Spirit.** Write this truth on the board.)
- How could this truth help someone who feels nervous about serving a mission? How could it help someone who has been asked to teach at church but feels inadequate? How could it help someone who feels prompted to share the gospel but isn’t sure what to say or do?

Invite students to read Doctrine and Covenants 35:14–15 silently and look for ways the Lord has promised to strengthen those who assist in His work.

- What are some phrases in these verses that describe how the Lord will bless us as we assist in His work?

Invite a student to read Doctrine and Covenants 35:17–19, 22 aloud. Ask the class to follow along, looking for the Lord’s counsel to Sidney Rigdon regarding the Prophet Joseph Smith.

- What counsel did the Lord give to Sidney Rigdon regarding the Prophet Joseph Smith? (“Watch over him that his faith fail not,” “tarry with him,” and “forsake him not.”)
- How can we apply this counsel in regard to our Church leaders today?

Doctrine and Covenants 35:20–27

The Lord commands Sidney Rigdon to write for Joseph Smith, preach the gospel, and keep the covenants he had made

Ask students to describe their callings or duties in the Church. Then ask students to scan Doctrine and Covenants 35:20–23 silently, looking for the specific duties the Lord called Sidney Rigdon to perform.

- What are some of the duties the Lord called Sidney Rigdon to perform?

Point out that one of Sidney’s duties was to be a scribe for Joseph Smith. Joseph’s previous scribes, Oliver Cowdery and John Whitmer, had been called on missions. The translation of the Book of Mormon was complete by this time, but the Lord had commanded Joseph to restore or revise portions of the King James Version of the Bible that had been lost or changed. Joseph needed a scribe to assist with this work. (See Bible Dictionary, “Joseph Smith Translation.”)

Invite a student to read Doctrine and Covenants 35:24–25 aloud. Ask the class to follow along, looking for blessings the Lord promised to Sidney if he would keep the covenants he had made with the Lord. You may want to suggest that students mark what they find.

- What do you think it means that the Lord would cause the heavens to shake for your good? (One possible meaning is that the Lord would send the blessings and powers of heaven to help us accomplish His work and overcome evil. See also D&C 21:6.)

Invite students to summarize these verses by identifying a principle about how we can be successful in accomplishing the work God has for us. Although students may phrase it differently, their answers should reflect the following principle: ***As we keep the commandments and honor our covenants, the Lord will help us accomplish His work.*** Write this principle on the board.

Draw students’ attention to the three truths written on the board:

The Lord knows us and has a work for each of us to do.

God calls upon those who are weak to accomplish His work through the power of His Spirit.

As we keep the commandments and honor our covenants, the Lord will help us accomplish His work.

- How do the three truths on the board relate to each other?
- When have you (or someone you know) received the Lord’s help while seeking to accomplish His work?

To conclude, invite a student to read Doctrine and Covenants 35:26–27 aloud.

- Based on what you have learned in Doctrine and Covenants 35, what reasons do you think Sidney Rigdon and Joseph Smith had to lift up their hearts and be glad?

Invite students to share reasons they have to lift up their hearts and be glad. You may want to add your testimony of the Lord’s willingness to help us in our efforts to assist in His work.

Home-Study Lesson

Doctrine and Covenants 29:31–50; 30–35 (Unit 8)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 29:31–50; 30–35 (unit 8) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 29:31–50)

As students learned about the plan of salvation in Doctrine and Covenants 29, they discovered that all of God's commandments are spiritual and that God has given us the gift of agency to make choices and experience the consequences of those choices. As students considered how Adam's Fall brought spiritual death, they learned that through the Atonement, Jesus Christ offers forgiveness and eternal life to all those who exercise faith in Him and repent of their sins.

Day 2 (Doctrine and Covenants 30–32)

In this lesson students read the counsel and promises the Lord gave to six men He called to preach the gospel. The lesson emphasized that we should serve the Lord with all our soul and He will be with us. Students also learned that through our faithfulness, our family members may be blessed to believe and know the truth.

Day 3 (Doctrine and Covenants 33–34)

Students studied the Lord's words to two missionaries, Ezra Thayer and Northrop Sweet. Students discovered that if we open our mouths to declare the gospel, the Lord will inspire us with what to say. Through the Lord's words to Orson Pratt, students learned that those who appropriately and diligently teach the gospel will do so by the power of the Holy Ghost.

Day 4 (Doctrine and Covenants 35)

Students read about the conversion of Sidney Rigdon and studied the Lord's words to him. They learned that the Lord knows us and has a work for each of us to do and that God calls upon those who are weak to accomplish His work through the power of His Spirit. Students also discovered that as we keep the commandments and honor our covenants, the Lord will help us accomplish His work.

Introduction

This lesson focuses specifically on the Lord's counsel to David and Peter Whitmer following a conference of the Church in September 1830. During the conference the Lord exposed the revelations from Hiram Page as false. In Doctrine and Covenants 30, the Lord chastened David Whitmer for his belief in the stone and called Peter Whitmer to accompany Oliver Cowdery on his mission.

Suggestions for Teaching

Doctrine and Covenants 30:1–4

David Whitmer is chastened for heeding the persuasions of men

Ask students to silently consider the following situations:

1. A young man has been listening to music that does not meet the standards outlined in *For the Strength of Youth*. Although he enjoys listening to this music, he is beginning to realize that its messages are causing him to lose the Spirit and drift away from his family, his friends, and the Church.
2. After a number of dates with one young man, a young woman begins to realize, by the promptings of the Holy Ghost, that the young man has been slowly attempting to persuade her to break the law of chastity.

Then ask students the following question:

- How can we, like the individuals in these situations, recognize when we are being deceived?

Explain that Doctrine and Covenants 30 contains truths that can help us prepare to receive and follow warnings from the Spirit and help us avoid being deceived. Invite students to look for these truths as they study this section today.

To help students understand the context of Doctrine and Covenants 30, ask them to recall what they have learned about David Whitmer thus far in their study of the Doctrine and Covenants and Church history. (He was one of the Three Witnesses of the Book of Mormon and had helped in providing supplies during the translation of the Book of Mormon.)

Tell students that David Whitmer's brother-in-law was Hiram Page. You may want to ask students what they recall about Hiram Page from their study of Doctrine and Covenants 28. (He was one of the Eight Witnesses of the Book of Mormon and had found a stone through which he claimed he could receive revelation.) Explain that when Hiram Page introduced his false seer stone and the professed revelations that came from it, Oliver Cowdery, the Whitmers, and others in the Fayette area began to believe Hiram's claims.

- Why might it have been easy for David Whitmer to be persuaded by Hiram Page?

Ask students to search Doctrine and Covenants 30:1–2 and answer the following questions:

- What did the Lord say David Whitmer had done that may have made him vulnerable to being deceived?
- What did the Lord say David had not done?

Invite students to suggest principles we can learn from Doctrine and Covenants 30:1–2. They might suggest some or all of the following:

Rather than fear men, we should rely on the Lord for strength.

We should place our minds on the things of God more than on the things of the earth.

We should follow the Spirit and the counsel of Church leaders rather than be persuaded by those whom the Lord has not called.

Ask the following questions:

- What do you think it means to have our minds on the things of the earth more than on the things of the Lord? What are some ways we might be tempted to do this?
- How can focusing on worldly things more than the things of the Lord cause us to be more susceptible to deception?

Ask a student to read aloud the following statement by President Joseph Fielding Smith:

“It seems a little strange that so soon after the wonderful manifestation which [David Whitmer] had received and the witnessing of the outpouring of the Spirit at other times, that he would forget, but human nature is such that all of us need constant reminding of our responsibilities or we are likely to lapse into some indifference. The need of constant prayer and concentration of our thoughts on the things of the kingdom, and sincere attention to duty, is apparent with most of us, lest we slip. How frequently the Lord has had to caution his people against the weaknesses of the flesh!” (*Church History and Modern Revelation*, 2 vols. [1953], 1:146).

- According to President Smith, what do we need to be doing to ensure we do not forget our spiritual responsibilities as David Whitmer did?

You might use this opportunity to remind students of the need to study their scriptures daily—not just to complete their assignments but to help them learn the gospel, develop a testimony of the gospel, and hear the voice of the Lord. You may also want to ask students to share what has helped them to study the scriptures in a meaningful way.

Invite a student to read Doctrine and Covenants 30:3–4 aloud. Ask the class to follow along and identify the Lord’s instructions to David Whitmer.

- After being deceived by Hiram Page, how could it help David Whitmer to ponder on the things the Lord revealed to him?

Encourage students to consider if there are situations in their lives where they may be relying or focusing more on “the things of the earth” than on the things of God and how doing so could make them vulnerable to deception. Invite them to decide what they will do to rely more upon the Lord in those situations.

Doctrine and Covenants 30:5–8

Peter Whitmer is called to go with Oliver Cowdery on a mission to the Lamanites

Display a heavy object or a bag filled with heavy items. Invite a student to come to the front of class and hold the object out in front of him or her. While the student is holding the object, invite the other students to read Doctrine and Covenants 30:5 silently and look for what the Lord called Peter Whitmer to do. Ask the class to report what they learned.

- Who was to be the presiding leader on Peter Whitmer’s mission to the Lamanites?

Invite a second student to help the student who is holding the heavy object or bag. Ask the first student to describe the difference he or she feels from having someone else’s support. Explain that Doctrine and Covenants 30:5–7 records the Lord’s counsel to Peter Whitmer about how Peter was to support and sustain Oliver Cowdery in his leadership position. Ask students to search these verses and identify specific phrases that describe how Peter was to sustain Oliver.

- What phrases did the Lord use to teach Peter how he should support and sustain Oliver? (See verse 6; Peter was to be afflicted in all of Oliver’s afflictions, to pray for Oliver, and to recognize Oliver’s authority.)
- What do you think it means to “be . . . afflicted in all his afflictions” (D&C 30:6)?
- What is a lesson we can learn from the Lord’s counsel to Peter that also applies to us?

One truth students may express is that **we are to sustain and support those whom the Lord has called to direct His work**. Invite a student to write this principle on the board.

Ask students to explain how they can apply this principle in their lives, perhaps in supporting their ward or branch leaders. Invite them to share their testimonies of the blessings that come from supporting those whom the Lord has called. Encourage them to continue to live this principle.

Next Unit (Doctrine and Covenants 36–40)

Ask students if they have ever been asked to obey a commandment, but they did not fully understand why. What if you are promised blessings based on your obedience but then fail to live the commandments? In the next unit students will learn about Church members who found themselves in this situation and what the Lord taught them.

Doctrine and Covenants 36–37

Introduction

On December 9, 1830, two days before Edward Partridge was baptized, the Lord gave him a revelation through the Prophet Joseph Smith. In this revelation, which is now recorded in Doctrine and Covenants 36, the Lord forgave Edward Partridge of his sins and called him to preach the gospel. The Lord also issued a

commandment for all priesthood holders to preach the gospel. Shortly after receiving this revelation, Joseph Smith received the revelation contained in Doctrine and Covenants 37, in which the Lord commanded the Saints to leave New York and gather to Ohio.

Suggestions for Teaching

Doctrine and Covenants 36:1–3

The Lord forgives Edward Partridge of his sins and calls him to preach the gospel

Bring to class a suitcase (or backpack) containing items a missionary might need when serving a full-time mission. For example, you might include scriptures, white shirts, ties, dress shoes, and a copy of *Preach My Gospel*. Show students the closed suitcase and invite them to imagine it is packed for a missionary who is on his or her way to serve a full-time mission. Ask what they expect might be in the suitcase. Then open the suitcase and display its contents. (Or, you could invite students to work in pairs to make a list or draw pictures of items that missionaries may need on their missions.)

Explain that there are other things that missionaries need that do not necessarily fit in a suitcase (or backpack). The Lord mentioned some of these things in a revelation addressed to Edward Partridge. That revelation is now found in Doctrine and Covenants 36. Invite students to look for what a missionary needs before he or she is prepared to serve a mission as they study this revelation. (As students identify truths during this lesson, you may want to write those truths on pieces of paper. Then tape or pin the pieces of paper to the outside of the suitcase or backpack for students to see. You could also simply list them on the board.)

Invite a student to read aloud the following background information for Doctrine and Covenants 36. Ask the class to listen for what helped Edward Partridge make the decision to be baptized.

Within a few weeks of the arrival of Elder Oliver Cowdery and his companions in north-eastern Ohio, many people had been baptized into the restored Church of Jesus Christ. Although Edward Partridge's wife, Lydia, had been among those who had been converted and baptized by the missionaries, Edward was still not fully convinced. He desired to visit the Prophet Joseph Smith before making up his mind. He and Sidney Rigdon arrived in Waterloo, New York, as Joseph Smith was in the middle of a sermon. When the Prophet had finished speaking, Edward stood to speak. He reported that on their way to Waterloo, he had spoken with the neighbors near the Smith family farm in Manchester about the character of the Smith family. Satisfied with what he had learned, Edward asked if Joseph would baptize him. (See *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* [2013], 197, 199, 224.)

Invite students to read Doctrine and Covenants 36:1 silently, looking for what the Lord told Edward Partridge after he was baptized.

- What blessing did Edward Partridge receive as a result of his baptism? (The Lord forgave his sins.)
- What responsibility did Edward have after he was baptized?
- Why do you think it is important for those who are called to preach the gospel to repent and be forgiven of their sins?

To help students understand why it is important for prospective missionaries to repent of their sins, invite a student to read aloud the following statement by Elder Jeffrey R. Holland

of the Quorum of the Twelve Apostles. (You may want to point out that when Elder Holland uses the phrases “play for the adversary” and “suit up for the Savior,” he is likening the battle between good and evil to an athletic contest.) Consider preparing a copy of this statement for each student.



“In this battle between good and evil, you cannot play for the adversary whenever temptation comes along and then expect to suit up for the Savior at temple and mission time as if nothing has happened. . . . God will not be mocked. . . .

“ . . . The Lord has drawn lines of worthiness for those called to labor with Him in this work. No missionary can be unrepentant of sexual transgression or profane language or pornographic indulgence and then expect to challenge others to repent of those very things! . . . The Spirit will not be with you, and the words will choke in your throat as you speak them. You cannot travel down what Lehi called ‘forbidden paths’ [1 Nephi 8:28] and expect to guide others to the ‘strait and narrow’ [2 Nephi 31:18] one—it can’t be done” (“We Are All Enlisted,” *Ensign* or *Liahona*, Nov. 2011, 45).

To help students understand what they can do now to be clean for missionary service, invite a student to read aloud the following invitation to repent, also from Elder Holland:

“Whoever you are and whatever you have done, you can be forgiven. Every one of you . . . can leave behind any transgression with which you may struggle. It is the miracle of forgiveness; it is the miracle of the Atonement of the Lord Jesus Christ. But you cannot do it without an active commitment to the gospel, and you cannot do it without repentance where it is needed. I am asking you . . . to be active and be clean. If required, I am asking you to *get* active and *get* clean” (“We Are All Enlisted,” 45).

Explain that although Edward Partridge had been baptized prior to receiving this revelation, he had not yet received the gift of the Holy Ghost. Ask students to read Doctrine and Covenants 36:2–3 silently, looking for what the Lord told Edward about the gift of the Holy Ghost. Invite students to report what they find.

- Based on what the Lord told Edward Partridge, why do missionaries need the Holy Ghost as their companion?
- According to verse 2, what would the Holy Ghost teach Edward Partridge? What do you think it means to learn “the peaceable things of the kingdom”? (To help students answer this question, have them read Doctrine and Covenants 42:61.)

You might invite students to share experiences they have had when the Holy Ghost has taught them the peaceable things of the kingdom. (Remind students that some experiences are too sacred or personal to share.)

Doctrine and Covenants 36:4–8

The Lord issues a commandment regarding those who are called to preach the gospel

Invite a student to read Doctrine and Covenants 36:4–5, 7 aloud. Before the student reads, point out that in these verses, the Lord is speaking to “the elders of [His] church” (D&C 36:7). Ask the class to follow along, looking for a responsibility the Lord gave to priesthood holders.

- What responsibility did the Lord give to priesthood holders? (After students respond, write the following truth on the board: **Priesthood holders are called to preach the gospel.**)

To help students understand the importance of this truth and how it applies in our day, invite a student to read aloud the following statement by President Thomas S. Monson.

“I repeat what prophets have long taught—that every worthy, able young man should prepare to serve a mission. Missionary service is a priesthood duty—an obligation the Lord expects of us who have been given so very much” (“As We Meet Together Again,” *Ensign* or *Liahona*, Nov. 2010, 5–6).

- According to Doctrine and Covenants 36:5, what do priesthood holders need to do before they are ordained and sent forth to preach the gospel?
- How can a young man show the Lord that he embraces the commandment to preach the gospel?

- Who do you know who has embraced the commandment to preach the gospel? How has this person's example influenced you?

You may want to explain that although full-time missionary service is a priesthood duty, young women may also serve. President Thomas S. Monson said:

"A word to you young sisters: while you do not have the same priesthood responsibility as do the young men to serve as full-time missionaries, you also make a valuable contribution as missionaries, and we welcome your service" ("As We Meet Together Again," 6).

Ask students to read Doctrine and Covenants 36:6 silently, looking for the basic message the Lord commands His missionaries to teach. To help students understand the phrase "garments spotted with the flesh," explain that in ancient Israel, clothing that was contaminated with disease was burned to prevent the disease from spreading. In this verse, the Lord compares disease with sin and thus commands us to avoid anything associated with sin. (See Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3 vols. [1965–73], 3:428.)

Invite a student to read Doctrine and Covenants 36:7 aloud. Ask the class to follow along, looking for the manner in which priesthood holders should embrace their calling.

- How can a priesthood holder "embrace [his calling] with singleness of heart"? (Answers might include being committed to his calling and serving with sincerity and integrity.)

If you have served a full-time mission, consider sharing your experience of embracing the call to preach the gospel.

Doctrine and Covenants 37

The Lord commands His Church to gather to Ohio

Explain that while Sidney Rigdon and Edward Partridge were investigating the Church in Ohio, persecution of the Saints in New York was increasing. In some cases, threats were made on the lives of Church leaders, and their enemies were meeting in secret to plot their destruction (see D&C 38:13, 28–29). Near the end of December 1830, a few weeks after Sidney Rigdon and Edward Partridge arrived in New York, Joseph Smith received a revelation in which the Lord commanded the Saints to escape their enemies and move to Ohio.

Invite three students to take turns reading aloud from Doctrine and Covenants 37:2–4. Ask the class to follow along, looking for preparations the Lord wanted Joseph to make before he went to Ohio. Invite students to report what they find.

- Why did the Lord command Joseph Smith to go to the Saints in Colesville?
- What principles can we learn from these verses about prayer? (Students may use different words, but make sure they identify the following principles: **If we pray in faith, the Lord will answer our prayers. The Lord often uses others to answer our prayers.**)
- When has another person been an answer to your prayers?

As prompted by the Spirit, share your testimony of the doctrines and principles discussed in this lesson. Invite students to act upon what they have felt as they studied these revelations.

Commentary and Background Information

Doctrine and Covenants 37:1. "Not . . . translate any more"

Doctrine and Covenants 37:1 refers to the Joseph Smith Translation of the Bible. The Prophet Joseph had finished the translation of the Book of Mormon. But though his work on the Bible was very important, the need to move

to Ohio "because of the enemy" took priority (D&C 37:1). He continued the work on the revision of the Bible later in Ohio. (See also *Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 74.)

LESSON 42

Doctrine and Covenants 38:1–16

Introduction

In December 1830 the Lord had revealed to the Prophet Joseph Smith a commandment for the Church to gather to Ohio (see D&C 37). In 1831 the Lord gave the revelation now recorded in Doctrine and Covenants 38, which explained several reasons why the Saints should gather to Ohio. He also gave commandments to guide them in

gathering. This lesson covers the first 16 verses of section 38. In this revelation, Jesus Christ told members of the Church that He was in their midst. He also described who would abide His Second Coming, warned the Saints of danger, and gave the Saints encouragement.

Suggestions for Teaching

Doctrine and Covenants 38:1–7

Jesus Christ tells the members of His Church that He is in their midst

Invite students to list in their class notebooks or scripture study journals some commandments they feel are easy for them to obey. Then invite them to consider which commandments are difficult for them to obey and why. (Students might also write down these thoughts if they feel comfortable doing so.)

- Why might some commandments be difficult for us to obey?
- What has motivated you to keep commandments that are difficult for you to obey?

Remind students that in December 1830, the Lord commanded the Saints in New York to gather to Ohio (see D&C 37). For some of these Church members, this commandment was very difficult to obey. On January 2, 1831, the Saints from the various branches in New York met at the home of Peter Whitmer Sr. for the third conference of the Church. During the conference, several Church members asked about the commandment to move to Ohio.

- Why do you think it might have been difficult for some of the Saints to obey the commandment to leave New York and gather to Ohio?

You may need to explain that not everyone at the conference understood the wisdom of this commandment. Some would not accept it as the word of the Lord, and others were reluctant to leave their prosperous farms and comfortable circumstances for the uncertainties of a new place. There was a real possibility that many would lose money on their property and that some might even be unable to sell their property.

Explain that during the January 1831 conference, Joseph Smith prayed to the Lord to learn more about the commandment to gather to Ohio. The Lord responded with the revelation now recorded in Doctrine and Covenants 38. Inform students that as they study this revelation, they will learn truths that can help them as they make choices concerning commandments they find difficult to obey.

Invite a student to read Doctrine and Covenants 38:1–3 aloud. Ask the class to follow along, looking for truths we can learn about Jesus Christ. As students respond, you may want to suggest that they mark the words and phrases associated with their answers.

- What truths can we learn about Jesus Christ from these verses? (As students respond, help them identify the following doctrine: **Jesus Christ knows all things.**)
- How might understanding that Jesus Christ knows all things have helped the Saints who were commanded to move to Ohio?
- How might this truth also help us at times when we struggle to obey the Lord's commandments?

Explain that just prior to receiving this revelation, Joseph Smith had been working on the inspired revision of the Bible and had received what is now Moses 6–7 in the Pearl of Great Price. These chapters give an account of a prophet named Enoch and his people. Because

of their righteousness and unity, the Lord called these people *Zion*. Invite students to read Doctrine and Covenants 38:4 silently and look for what the Lord did for Enoch and his people. Ask students to report what they have found. You may need to explain that when the Lord used the phrase “mine own bosom,” He was referring to His presence.

- According to verse 4, what was one thing Enoch’s people did that caused the Lord to take them up to heaven? (They believed on His name.)
- What did the Savior say He had done for those who had believed on His name? How does that make you feel about the Savior?

Invite a student to read Doctrine and Covenants 38:5–7 aloud. Ask the class to follow along, looking for what Jesus Christ said about where He is.

- Where did Jesus Christ say He is?
- When have you felt that the Savior was near even though you could not see Him with your eyes?

Doctrine and Covenants 38:8–12

The Lord describes who will abide His Second Coming

Display the picture *The Second Coming* (*Gospel Art Book* [2009], no. 66; see also LDS.org). Explain that as the Savior was helping the Saints in New York understand the importance of gathering to Ohio, He spoke of His Second Coming.

Ask a few students to take turns reading aloud from Doctrine and Covenants 38:8–10. Invite the class to follow along, looking for what the Savior revealed about His Second Coming. It may help to explain that those who “abide the day” (D&C 38:8) of the Second Coming are those who, rather than being destroyed, will be able to remain on the earth with the Savior when He comes.

- How do these verses help us understand the importance of being purified and clean before the Second Coming?

Invite students to read Doctrine and Covenants 38:11–12 silently and look for the Lord’s description of the conditions that would exist on the earth prior to the Second Coming. Then ask students to report what they have learned. (To help students understand these verses, you may want to explain that the description of angels waiting to “reap down the earth” is a reference to the New Testament parable of the wheat and the tares [see Matthew 13:24–30; D&C 86:1–7], in which the wheat [those who are righteous] are gathered up prior to the burning of the tares [those who are wicked].)

- What evidence do you see that the conditions described in verse 11 exist today?
- What can we do to remain pure in the midst of these conditions?

Doctrine and Covenants 38:13–16

The Lord warns the Saints of danger and gives them encouragement

Explain that in addition to speaking of His Second Coming, the Lord delivered a warning concerning danger the Saints faced. Refer students to Doctrine and Covenants 38:12 and ask the following question:

- At the end of verse 12, what did the Lord teach about the enemy of the Saints?

Help students understand that the phrase “the enemy is combined” could be generally referring to the fact that Satan and his forces are combined against the Saints in the latter days. It might also be referring to people who were enemies of the Saints at the time this revelation was given. Ask a student to read Doctrine and Covenants 38:13 aloud, and invite students to look for what this combined enemy’s intentions were. Invite students to report what they have found.

- What can the Lord do when we are in danger? (Students may give a variety of responses. Be sure to emphasize the following truth, and write it on the board: ***The Lord can warn us of danger.***)

Give students a few moments to ponder the messages the Lord’s prophets have given us in general conference and through Church publications.



- In what ways are these messages warnings from the Lord of spiritual or physical dangers we face?
- In what other ways have you been warned of spiritual or physical dangers?

Invite students to read Doctrine and Covenants 38:14–15 silently and look for how the Lord encouraged the Saints during this time of danger and uncertainty. Ask students to report what they have found.

Invite a student to read Doctrine and Covenants 38:16 aloud. Ask the class to follow along and look for what the Lord gave to the Saints for their salvation. Help students understand that the commandment referred to was the commandment to move from New York to Ohio.

- How might the commandment to move from New York have been for the Saints' physical salvation?
- How could the commandment to gather to Ohio have been for their spiritual salvation?

Add to the truth on the board so it reads as follows: ***The Lord can warn us of danger and give us commandments for our protection.***

- How can keeping the Lord's commandments protect us?
- When have you felt that you were protected by keeping a commandment? (You may want to give students time to ponder their answers before asking them to respond.)

Invite students to recall the activity at the beginning of class in which they thought about commandments that are difficult for them to obey. Ask them to consider how these commandments can be blessings from the Lord to protect them from spiritual or physical dangers.

- How can understanding the truth written on the board encourage you to obey the Lord's commandments, especially when obeying those commandments may seem difficult?

Conclude by inviting students to share their testimonies of the Lord's ability to warn us of danger and provide commandments that, if obeyed, will give us protection. You may also want to testify of this truth.

Scripture Mastery Review

To help students increase their understanding of scripture mastery passages, give them opportunities to create questions or clues that they can use to challenge you. For example, you could invite students to work as a class or in small groups to write clues that point to specific scripture mastery passages. (You may want to select a specific group of passages that you would like students to learn or review.) Then have them read their clues to you. Points are awarded to you if you guess a scripture mastery passage correctly. Points are awarded to the class if you are unable to guess correctly.

Note: If you do not have time to use this activity as part of this lesson, you may use it on another day. For other review activities, see the appendix at the end of this manual.

Allow students time to ponder

To help students recognize times when they have experienced the truthfulness of a gospel principle, ask questions that will cause them to search their memories. Then give them sufficient time to ponder their answers. If students remain silent after you have asked a question, it could indicate that they are seriously considering the question. As students ponder, resist interjecting with additional questions, instructions, or conversation that would distract them.

Commentary and Background Information

Doctrine and Covenants 38:16. "For your salvation I give unto you a commandment"

President George Albert Smith taught:

"When I was a child I recognized, or thought I did, that the commandments of the Lord were His laws and regulations for my guidance. I thought I recognized in the disobedience to those laws that punishment would follow. . . . But as I grew older I have learned the lesson from another viewpoint, and now to me the laws of the

Lord . . . are but the sweet music of the voice of our Father in heaven in His mercy to us. They are but the advice and counsel of a loving parent, who is more concerned in our welfare than earthly parents can be, and consequently that which at one time seemed to bear the harsh name of law to me is now the loving and tender advice of an all-wise Heavenly Father. And so I say it is not hard for me to believe that it is best for me to keep the commandments of God" (*Teachings of Presidents of the Church: George Albert Smith* [2011], 193–94).

Doctrine and Covenants 38:17–42

Introduction

The previous lesson covered the first 16 verses of Doctrine and Covenants 38. This lesson covers the remainder of the section. In response to the Saints' desire to know more about the commandment to gather to Ohio, the Lord revealed some blessings that will come to the righteous

during the Millennium. He then instructed the Saints to be unified and explained why He commanded them to gather to Ohio. Finally, the Lord gave commandments to help the Saints know how to begin the gathering.

Suggestions for Teaching

Doctrine and Covenants 38:17–22

The Lord reveals some blessings that will come to the righteous now and during the Millennium

Ask students what an inheritance is and who usually receives one.

- Why would you want an inheritance?

Invite a few students to take turns reading aloud from Doctrine and Covenants 38:17–22. Ask the class to follow along and identify the inheritance the Lord promised to give His people.

- What did the Lord say His people would need to do in order to receive the inheritance spoken of in these verses? (Seek it with all their hearts [see D&C 38:19]; hear His voice and follow Him [see D&C 38:22].)

Invite a student to recount the background of Doctrine and Covenants 38 that they learned during the previous lesson. If needed, remind students that some of the Saints in New York had requested more information regarding the Lord's commandment to move to Ohio.

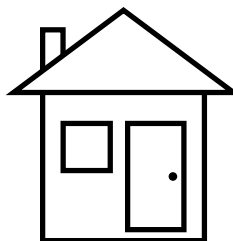
- How do you think teaching the Saints about their eternal inheritance might have influenced their feelings about the command to move to Ohio?

Encourage students to look for additional reasons why the Lord gave the commandment for the Saints to gather to Ohio as they study the remainder of Doctrine and Covenants 38.

Doctrine and Covenants 38:23–27

The Lord commands the Saints to be unified

Before class, draw on the board a simple sketch of the outside of a building found in your area. Or draw a simple picture of a house, as illustrated here. Include essential elements of the building, including an entrance, a window, walls, and a roof. Ask students which part of the building is the most essential. As students respond, help them see that each part of the building serves a needed purpose.



- How can the parts of a building be compared to the people in a family or to the people in a ward or branch? (Just as each part of a building is important, each person in a family or ward or branch is valuable and can serve a vital role.)

Invite students to read Doctrine and Covenants 38:23–25 silently and look for a phrase that teaches how we are to view other people. Ask students to report what they learn.

- What do you think it means for a person to “esteem his brother as himself”? (After students respond, write the following on the board: ***We are to value others as much as we value ourselves.***)

To help students remember this principle, write the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles on the board. You might want to suggest that students copy it in their scriptures, class notebooks, or scripture study journals. (The statement is found in “The Weak and the Simple of the Church,” *Ensign* or *Liahona*, Nov. 2007, 7.)

“There is a unique equality among members [of the Church]. No one of us is to consider himself of more value than the other (see D&C 38:24–25)” (President Boyd K. Packer).

- What happens when people think they are of more value, or better, than others?
- How is the Church blessed when we do not consider ourselves to be of more value than others?

Tell students that the Savior taught a parable illustrating why we should esteem others as ourselves. Invite a student to read this parable aloud from Doctrine and Covenants 38:26. Ask the class to follow along and look for how the man in this parable treated his sons.

- How would you feel if you were the son who received rags in this parable?
- What could the son who received robes do to improve this situation?
- What do you think is the Lord’s message to us in this parable?

Ask students to read Doctrine and Covenants 38:27 silently and look for a principle the Lord wants us to understand from this parable. (Students may use different words, but they should express something like the following: ***If we are not one, we cannot be the Lord’s people.*** Write this principle on the board near the first statement you wrote. You may also want to suggest that students mark the words in their scriptures that teach this principle.)

- In the context of verse 27, what does it mean to “be one”? (To be unified with others and with the Lord in righteousness.)
- How might valuing others as much as we value ourselves help us become one with each other? How might this help us become one with the Lord?
- Why do you think we cannot be the Lord’s people if we are not one?

Explain that the early Church members who were called to gather to Ohio came from varying backgrounds. Some owned successful farms and were respected in their communities, while others had little property and were considered to be of a lower social status.

- How might the principles on the board have blessed the Saints as they gathered with other members of the Church in Ohio?

Before class, you may want to prepare a handout for each student that contains the following statement by President Henry B. Eyring of the First Presidency. Invite a student to read the statement aloud. Ask the class to follow along, looking for ways the commandment to be one relates to God’s commandment for His people to gather together.



“We know from experience that joy comes when we are blessed with unity. . . . [Our Heavenly Father’s] desire is to grant us that sacred wish for unity out of His love for us.

“He cannot grant it to us as individuals. The joy of unity He wants so much to give us is not solitary. We must seek it and qualify for it with others. It is not surprising then that God urges us to gather so that He can bless us. He wants us to gather into families. He has established classes, wards, and branches and commanded us to meet together often. In those gatherings, which God has designed for us, lies our great opportunity. We can pray and work for the unity that will bring us joy and multiply our power to serve” (“Our Hearts Knit as One,” *Ensign* or *Liahona*, Nov. 2008, 69).

- According to President Eyring, why does the Lord want us to gather together? (So He can bless us and help us work toward unity.) What are the blessings of unity? (Joy and the multiplication of our power to serve.)
- How does President Eyring’s statement help us understand why we gather together as families? As Church members? As a seminary class?

Seek to create an environment of love and respect

Students who feel loved, trusted, and valued by their teacher and their fellow students will come to class more open to the influence of the Spirit and with a stronger desire to participate. You may want to take this opportunity to discuss with students what can be done to enhance the feelings of love, respect, and unity among the members of your seminary class.

- When have you experienced the blessings that come from gathering together with others?

Invite students to spend a few minutes writing in their class notebooks or scripture study journals about what they can do to be one with their families, with the young men and young women in their quorums and classes at church, and with the Lord. After sufficient time, invite a few students to share what they have written.

Doctrine and Covenants 38:28–33

The Lord explains why He commanded His Church to gather to Ohio

Explain that the Lord revealed other reasons why He commanded the Saints to leave New York and gather to Ohio. Invite a student to read Doctrine and Covenants 38:28–30 aloud, and ask the class to look for other reasons the Saints were commanded to gather to Ohio.

- What did the Lord warn the Saints about?
- According to verse 30, what can the Lord's people do in order to not fear their enemies? (You may want to suggest that students mark the words that teach the following principle: **If we are prepared, we shall not fear.**)

To help students understand and apply the truth they just identified, divide them into pairs and invite each pair to discuss answers to the following questions. (You may want to write these questions on the board.)

- Why do you think preparation gives us confidence in the face of opposition or danger?
- What can we do to be prepared against the adversary's efforts to harm us?

Remind students that in 1831, some of the Saints in New York questioned why they were commanded to go to Ohio. Ask a student to read Doctrine and Covenants 38:31–33 aloud. Invite the class to follow along and identify ways the Saints would be blessed if they obeyed the commandment to gather to Ohio. Students should identify four blessings: (1) they "might escape the power of the enemy"; (2) they would "be gathered unto [God] a righteous people"; (3) they would receive God's law; and (4) they would "be endowed with power from on high."

Write the following principle on the board: ***The Lord gathers His people to protect them and to strengthen them spiritually.***

- How does gathering with those who share your standards help you feel protected from the power of Satan?
- How does receiving God's laws help strengthen us spiritually?

Doctrine and Covenants 38:34–42

The Church is given commandments regarding the gathering to Ohio

Summarize Doctrine and Covenants 38:34–42 by explaining that the Lord provided some commandments and counsel to the Saints that would assist them in their relocation to Ohio. Also explain that for many of the Saints, their only source of livelihood was their farms. With so many members of the Church selling their property at the same time, many of the Saints faced the prospect of losing money on their farms or not being able to sell them at all. The abundant supply of land for sale would drive prices down and allow buyers to purchase the Saints' farms at a steep discount.

Invite students to read Doctrine and Covenants 38:37, 39 silently and look for the Lord's counsel regarding the Saints' farms and riches. Invite students to report what they have found.

- How does knowing the eternal promises the Lord has given you help you obey His commandments?

Explain that some of the Saints did have difficulty selling their farms after this commandment was given. Some sold their farms at a loss; others could not sell their property at all. Some faithful members simply left their unsold homes and property and went to Ohio anyway.

You may want to conclude class by sharing your testimony of the truths identified in this lesson. Invite students to act on the things they felt and recorded during the lesson.

LESSON 44

Doctrine and Covenants 39–40

Introduction

In January of 1831, a Protestant minister named James Covell met with Joseph Smith in Fayette, New York, and “covenanted with the Lord that he would obey any commandment that the Lord would give through his servant Joseph” (see *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* [2013], 233–34). The Lord’s response is recorded in Doctrine and Covenants 39. In the revelation, the Lord called on James Covell to be baptized and

to preach the fulness of the gospel in Ohio. However, the day after the revelation was dictated, James Covell left Fayette and “returned to his former principles and people” (*History of the Church*, 1:145). The Lord then gave a revelation to Joseph Smith and Sidney Rigdon explaining why Covell had not obeyed the commandments given to him. The revelation is recorded in Doctrine and Covenants 40.

Suggestions for Teaching

Doctrine and Covenants 39:1–12

Jesus Christ invites James Covell to receive His gospel and be baptized

Ask students to imagine that they have just been given a gift by a parent or another loved one. As they open the gift, they discover that it is something they really want.

- Would you accept this gift? Are there any reasons why you would choose not to receive the gift?
- Can you think of any gifts or offerings from Heavenly Father that His children have chosen not to receive?

Invite a student to read Doctrine and Covenants 39:1–3 aloud. Ask the class to look for what some people chose not to receive.

- What did these people choose not to receive?
- What do you think it means to receive Jesus Christ?
- From what you know about the Savior’s ministry on the earth, what were some of the reasons His people did not receive Him?

Write the following incomplete statement on the board: *If we receive Jesus Christ, He will . . .*

Ask a student to read Doctrine and Covenants 39:4 aloud. Invite the class to follow along, looking for how the statement on the board could be completed to form a principle. Ask students to report what they learn.

Point out that even though the verse says “sons,” the Lord has taught that women can become the daughters of Jesus Christ (see D&C 25:1). Then complete the statement on the board as follows: ***If we receive Jesus Christ, He will give us power to become His children.***

To help students understand what it means to become children of Jesus Christ, invite a student to read the following statement by President Joseph Fielding Smith. (You may want to write this statement on the board before class or give it to students as a handout.)

“The Savior becomes our Father, in the sense in which this term is used in the scriptures, because he offers us life, eternal life, through the atonement which he made for us” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:29).

Explain that in the Book of Mormon we learn that those who have their hearts changed through faith on the name of Jesus Christ are spiritually begotten of Him. They become His sons and daughters (see Mosiah 5:7). Simply stated, the sons and daughters of Christ are “those who have accepted the gospel of Jesus Christ” (Guide to the Scriptures, “Children of Christ,” scriptures.lds.org).

- According to President Smith’s statement, why can we become children of Jesus Christ?

Writing doctrines and principles on the board

As students identify doctrines and principles, be sure to help them state the truths clearly and simply. Writing truths on the board, or inviting students to write them or mark them in their scriptures, will help students clarify these truths in their minds. Writing doctrines and principles on the board also reminds students of the focus of the scripture block they are studying.

Invite students to read Doctrine and Covenants 39:5–6 silently, looking for how we can receive Jesus Christ and take advantage of what He offers us so that we can become His children.

- Based on what you have learned from these verses, how would you explain what we must do to become children of Jesus Christ?

Explain that the Lord’s words in these verses were directed to James Covell, who had been a well-respected Methodist minister for about 40 years. Just before Joseph Smith received this revelation, James Covell had learned about the restored gospel of Jesus Christ. Although he was not a member of the Church, he had covenanted to obey any commandment he received through Joseph Smith. (Note that recent research has shed light on the identity of the man for whom this revelation was given. If students do not have the most recent edition of the scriptures, the section introduction will not reflect the newest information.)

- Knowing that James Covell was not a member of the Church when this revelation was received, how might the teachings in verses 5–6 have applied to him?
- Why might it have taken great faith for James Covell to receive Jesus Christ and His gospel and be baptized? (As a minister, if James Covell were to be baptized, he would have to give up the positions, associations, and income he had established over 40 years.)

Invite a student to read Doctrine and Covenants 39:7–9 aloud. Ask the class to follow along, looking for evidence that the Lord knew James Covell. After students report what they have learned, ask the following questions:

- If you had been in James Covell’s position, how might you have felt after hearing these words? Why?
- What did the Lord say about the condition of James Covell’s heart at this time? What do you think it means that his heart was “now right before” the Lord? (You may want to invite students to mark the word *now* in verse 8.)
- According to verse 9, why had James Covell rejected the Lord many times?

Copy the following chart on the board:

If you will . . .	Then . . .

Invite three students to take turns reading aloud from Doctrine and Covenants 39:10–12. Before they begin reading, ask half of the class to look for what the Lord instructed James Covell to do. Ask the other half to look for what the Lord promised James Covell he would receive if he obeyed the Lord.

As students report what they have learned, write their answers under the appropriate heading in the chart. To help students analyze these verses, ask the following question:

- In what ways would James Covell receive greater blessings and do a greater work if he accepted the Lord’s invitation to be baptized? (Help students see that the Lord offered James the fulness of the gospel, which included responsibilities and blessings he did not have before, such as the gift of the Holy Ghost and ordination to the priesthood.)

Point out the word *if* in Doctrine and Covenants 39:10 and 11. You may want to suggest that students mark this word in their scriptures.

- What is the significance of the word *if* in these verses? (The Lord’s promised blessings to James Covell were conditional upon James hearkening to the Lord’s voice.)
- What principle can we learn from the Lord’s use of the word *if* in these verses? (Although students may use different words, they should identify the following principle: ***The Lord’s promised blessings are conditional upon our hearkening to His voice.*** Write this principle on the board.)

Ask students to silently consider some of the blessings the Lord has promised them. Then ask them to ponder the following question:

- What conditions has the Lord placed on you before you can receive those blessings?

Doctrine and Covenants 39:13–24

James Covell is called to preach the fulness of the gospel in Ohio

Summarize Doctrine and Covenants 39:13–24 by informing students that the Lord called James Covell to preach the gospel in Ohio. The Lord gave him instructions about what to teach and how to teach it.

Invite a student to read Doctrine and Covenants 39:22 aloud. Ask the class to follow along, looking for how this verse relates to the principles you have already discussed in this lesson.

- How do you think you might respond if you were not a member of the Church and the instructions in this revelation were given to you?

Doctrine and Covenants 40

The Lord reveals why James Covell rejected His words

Inform students that the day after the revelation known as Doctrine and Covenants 39 was dictated, James Covell left Fayette, New York, and “returned to his former principles and people” (*History of the Church*, 1:145). The Lord revealed to Joseph Smith and Sidney Rigdon why James Covell did not obey the Lord’s instructions and receive the blessings outlined in section 39.

Invite three students to take turns reading aloud from Doctrine and Covenants 40:1–3. Ask the class to follow along, looking for the reason James Covell did not hearken to the voice of the Lord.

- Compare Doctrine and Covenants 40:1 with Doctrine and Covenants 39:8. How had James Covell’s heart changed?
- According to Doctrine and Covenants 40:2, what ultimately led James Covell to reject the word of the Lord?
- What principles can you identify in verse 2? (Students may identify a variety of principles, but make sure they recognize that ***fear and the cares of the world can cause us to reject the word of God***. Write this truth on the board. You may want to suggest that students write it in their scriptures.)
- What are some cares of the world that might prevent people from following the Lord?

Invite students to write in their class notebooks or scripture study journals some fears or cares of the world that could prevent them from following Jesus Christ and living His gospel. Then ask them to write what they can do to have faith to overcome their fears or cares. Encourage them to act on what they have written.

To help students summarize what they have learned, write the word *if* on the board. Then ask the following questions:

- How does this word relate to James Covell?
- How does it relate to us?

To conclude the lesson, invite a few students to share when they have received a blessing from the Lord because they obeyed the conditions attached to that blessing. You may also want to share your testimony of the blessings we receive when we keep the commandments.

Commentary and Background Information

Doctrine and Covenants 39. James Covell

The earliest copy of Doctrine and Covenants 39 indicated only that it was a revelation given for someone named James. The published copy of the revelation expanded the name of the recipient to “James (C.).” In the 1835 edition

of the Doctrine and Covenants, his name was identified as “James Covill.” In the 1981 edition of the Doctrine and Covenants, he was identified as a Baptist minister. However, recent research indicates that this revelation was given to James Covell, who was a Methodist minister.

LESSON 45

At the Ohio

Introduction

This lesson will give students a brief overview of the Saints' experiences in Ohio. In December 1830 the Saints were commanded to move to Ohio (see D&C 37:3), and in January 1831 they were promised that they would be "endowed with power from on high" if they would obey (D&C 38:32).

Those who gathered in Ohio were greatly blessed. Continuous revelations led the Saints to deeper

understanding of the gospel of Jesus Christ. In addition, they received the blessings that came from building a temple and preaching the gospel. While the Church grew in numbers and spiritual strength in Ohio, severe opposition also increased against the Church and its leaders. The Prophet Joseph Smith lived in Kirtland from January 1831 to January 1838.

Suggestions for Teaching

Using scripture study aids

Section summaries, maps, and the chronological order of contents in the Doctrine and Covenants can enhance students' understanding of the scriptures and their historical context. Encourage students to refer to these resources as they study to help them understand the historical context of the Doctrine and Covenants.

Kirtland Overview

Explain that in January 1831, the Prophet Joseph Smith and his wife, Emma, as well as Sidney Rigdon and Edward Partridge, left New York for Ohio. Most of the New York Saints followed during the next five months. The following four mini-lessons contain an overview of significant events of the Ohio period of Church history. Divide your class into four groups, and assign one of the mini-lessons to each group. (If the number of students in your class does not allow for this, you could divide your class into fewer groups and assign more than one mini-lesson to each group.) Invite students to study their outlines and prepare to teach the material to the class. After students have had time to prepare, invite each group to select one member to teach the class. Each lesson should take three to four minutes.

Mini-lesson 1—The Law of the Church

Begin by asking students the following questions:

- Why are laws important?
- Why might laws be important in the Church?

Remind the class that the Lord promised He would "give unto [the Saints] my law" once they went to Ohio (D&C 38:32). Explain that once the Saints arrived in Ohio, the Lord fulfilled His promise and gave a revelation referred to as the Law of the Church. This law, which is recorded in Doctrine and Covenants 42, includes commandments and instructions that guide the functions of the Church. Invite the class to skim the section summary of Doctrine and Covenants 42 (located before the first verse), looking for some of the laws the Lord gave to the Saints.

Invite students to mark the phrase "Laws governing the consecration of properties are set forth" in the section summary.

Explain that in this revelation the Lord gave the law of consecration, which is "a divine principle whereby men and women voluntarily dedicate their time, talents, and material wealth to the establishment and building up of God's kingdom" (Guide to the Scriptures, "Consecrate, Law of Consecration," scriptures.lds.org). Some purposes of the law of consecration included caring for the poor, eliminating greed, and creating unity among the Saints.

A little over a year after the Lord revealed the law of consecration, He commanded the leaders of the Church to establish the United Firm. One purpose of the United Firm, which was based on principles of the law of consecration, was to establish storehouses to assist with the temporal needs of Church members, especially those who were poor. This was a blessing to the Saints at this time because many Church members who had relocated from New York to Ohio had to leave behind their homes and property. The United Firm also provided funds to finance various Church undertakings, such as missionary work and publishing efforts. We will learn more about the law of consecration and its effect on the Saints in future lessons.

Mini-lesson 2—The Kirtland Temple

Remind students of the Lord's promise to endow the Saints "with power from on high" when they arrived in Ohio (see D&C 38:32). Invite a student to read Doctrine and Covenants 88:119 aloud. Ask the class to follow along, looking for the commandment the Lord gave to the Saints. After they identify that the Lord commanded them to establish a house, explain that the "house" the Lord was referring to was a temple. The Kirtland Temple was the first temple built in this dispensation.

Invite students to turn to the photograph of the Kirtland Temple in their scriptures (Church History Photographs, Photograph 9, "Kirtland Temple").

Explain that the Kirtland Temple took about three years to build. After the temple was dedicated on March 27, 1836, the Lord began to fulfill His promise to endow the Saints with power and they experienced marvelous spiritual blessings. For example, the Lord personally appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple and declared that He had "accepted this house" (D&C 110:7). He also sent three heavenly messengers—Moses, Elias, and Elijah—to restore vital priesthood keys to the earth. These keys would give the Saints the authority to perform temple ordinances and to seal families for eternity. In addition, the "keys of the gathering of Israel" were restored at this time (D&C 110:11). As a result, missionaries are called and authorized to teach the gospel throughout the earth.

Mini-lesson 3—Missionary Work

Ask a student to read Doctrine and Covenants 42:6–7 aloud. Invite the class to follow along, looking for the commandment the Lord gave the Saints after they arrived in Ohio. After the student reads the verses, ask the following questions:

- What commandment did the Lord give the Saints?
- According to verse 6, how were these missionaries to preach the gospel?
- How is this similar to how full-time missionaries preach the gospel today?

Explain that once the Kirtland Temple had been dedicated and the keys for the gathering of Israel had been restored, members of the Church began to preach the gospel of Jesus Christ in more places. Invite students to open their scriptures to Map 3 in the Church History Maps section of their scriptures ("The New York, Pennsylvania, and Ohio Area of the USA").

As students are looking at the map, remind them that the Lord had promised the Saints He would send them forth to preach "among all nations" (D&C 38:33). Explain that Kirtland was an ideal location to begin to send missionaries throughout the world. Kirtland was near several main routes of transportation in the United States. From Kirtland, missionaries only had to travel short distances to access steamboats on America's major rivers and Lake Erie. They also had access to a national road system to the south and a canal system to the north. Because of this, Kirtland was the point of departure for missions to Canada, other parts of the United States, and Great Britain.

Explain that because of missionary work during this time, the membership of the Church throughout the world increased by thousands. In 1837, Elders Heber C. Kimball and Orson Hyde were called along with five others on a mission to Great Britain, where they baptized around 2,000 people. By 1838, when the Saints left Kirtland because of persecution, there were about 2,000 members of the Church living in Kirtland and nearly 18,000 worldwide.

Mini-lesson 4—Other Significant Revelations and Events

Invite the class to read Doctrine and Covenants 42:61 silently. After they have finished reading, point out that after Joseph Smith arrived in Ohio, the Lord told him that he would "receive revelation upon revelation" if he would ask God. Then invite students to turn to the chronological order of contents of the Doctrine and Covenants (located after the introduction). Ask them to determine the location where most of the revelations recorded in the Doctrine and Covenants were received. After they discover that most of the revelations were received in Ohio, explain that the abundance of revelations in Ohio fulfilled the Lord's word.

To show the class some of the significant revelations that were received in Ohio, assign one or two of the following sections from the Doctrine and Covenants to each student: Doctrine and Covenants 76; 89; 107; 137.

For each section, ask the assigned students to read the section introduction and skim the section summary located before the first verse. Then invite each student to report

on why their assigned sections are significant. As they report, make sure they identify the following:

Doctrine and Covenants 76; 137 (Revelations about the three degrees of glory and the vision of the celestial kingdom)

Doctrine and Covenants 89 (The Word of Wisdom)

Doctrine and Covenants 107 (Revelation about the priesthood)

After each student has been able to report, ask the following question:

- What do you think it was like for the Saints in Ohio to hear some of these truths for the first time?

Explain that in addition to these revealed truths, the Lord also instructed Joseph Smith to organize the Church leadership during this time. The First Presidency, the Quorum of the Twelve Apostles, and the Quorum of the Seventy were officially organized while the Saints lived in Ohio. In addition, Joseph Smith continued his work on the translation of the Bible.

Opposition and apostasy plague the faithful in Ohio

After students have completed the activity above, explain that at the same time the Saints were being greatly blessed by the Lord in Ohio, Satan increased his opposition against the Church. As soon as the Saints arrived in Kirtland, anti-Mormon critics began to attack the Church.

Invite a student to read the following statement by Joseph Smith regarding these conditions:

“Many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith” (in *History of the Church*, 1:158).

Explain that some of these negative reports were started by some who had left the Church for various reasons. For example, in September of 1831, a former member of the Church named Ezra Booth tried to dissuade people from joining the Church and published nine letters detailing his criticisms of the Church (see *Documents, Volume 1: July 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* [2013], 203–4; see also *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 113–15). These letters increased hostility toward the Church. The persecution resulting from such influences sometimes turned violent, particularly toward the Prophet and other Church leaders.

In one severe incident, on the night of March 24, 1832, a mob of 25 to 30 men attacked the John Johnson home in Hiram, Ohio, where Joseph and Emma Smith were staying. The men overpowered Joseph Smith and dragged him out into the night. They choked him, stripped him, and tried to force a vial of acid into his mouth, which chipped one of his teeth, causing him thereafter to speak with a slight whistle. Then they left him covered with tar and feathers. When Joseph regained some strength he made his way back to the house. When he came to the door and Emma saw him covered in tar, which looked to her like blood, she fainted. Friends spent the night cleaning off the tar. The next day, which was Sunday, Joseph preached a sermon that was attended by some members of the mob. Following the sermon, Joseph baptized three people. (See *History of the Church*, 1:261–65.)

During the struggle and confusion of this attack, the door to the house was left open. As a result, Joseph’s son, Joseph Murdock Smith, who was already sick with the measles, caught a “severe cold” and died five days later. That same night Sidney Rigdon was dragged by his heels from his home. His head was severely lacerated by the rough, frozen ground, and he was delirious for several days. (See *History of the Church*, 1:265.)

Explain that in spite of these and other difficulties, the Saints continued to gather in Kirtland, particularly from 1836 to 1838. However, persecution became so intense during the winter of 1837 and spring of 1838 that most of the Saints were compelled to leave Ohio. Some Church leaders, including Joseph Smith, Sidney Rigdon, and Brigham Young, had to flee Kirtland for the safety of their lives.

Conclude the lesson by testifying that although the Church experienced great trials and persecution in Kirtland, the Lord greatly blessed those who remained faithful.

Home-Study Lesson

Doctrine and Covenants 36–40; At the Ohio (Unit 9)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 36–40 and the “At the Ohio” lesson (unit 9) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 36–37)

Through a revelation to Edward Partridge prior to his baptism, students learned that priesthood holders are called to preach the gospel and need to be clean.

Day 2 (Doctrine and Covenants 38)

As students studied the Lord’s commandment for the Saints to gather in Ohio, they discovered that the Lord knows all things, that He can warn us of danger, and that He gives us commandments for our protection. They also learned that the Lord promised the Saints that if they would obey His commandments they would be prepared and would not fear.

Day 3 (Doctrine and Covenants 39–40)

The Lord directed a Protestant minister named James Covell to be baptized and to preach the fulness of the gospel. From this instruction students learned that if we receive Jesus Christ, He will give us power to become His sons and His daughters. Students also discovered that the Lord’s promised blessings are conditional upon us hearkening to His voice. James Covell rejected the Savior’s invitation to be baptized. Students learned that fear and the cares of the world can cause us to reject the word of God.

Day 4 (At the Ohio)

This lesson provided students with an overview of the Saints’ experience in Ohio from 1831 to 1838. Students learned that the Lord promised the Saints in Ohio that He would reveal His law and endow them with power from on high. In addition, the Lord declared that He would call the Saints to preach the gospel throughout the world. Students learned how the Lord bestowed revelation upon revelation upon the Saints and fulfilled His promises in spite of opposition and persecution. They also learned about some of the unfortunate events and opposition the Saints faced while in Ohio.

Introduction

The Lord did not just instruct the Saints to move to Ohio. He also counseled them how to treat each other. In this lesson students will learn about Jesus Christ’s command to be united and to value others as we value ourselves.

Suggestions for Teaching

Doctrine and Covenants 36–38

The Saints are commanded to be unified

Divide the class into two groups and give each group an assortment of objects that can be used for building (these could include such things as small blocks of wood, paper cups, or small empty boxes). Ensure that one group receives more objects or larger objects than the other group.

Write the following on the board: *Build a tower as tall as you can using these objects.* Do not say anything about this activity being a competition or make any reference to building two towers. Students will likely assume that the two groups are competing against each other. If they ask questions about whether they should work together or as separate groups, simply restate the objective: They are to build a tower as tall as they can.

Give the students one minute to complete the task. Following the activity ask them to evaluate who “won.” After students share their opinions, inform them that in order to determine how well they succeeded in this activity, they will need to study the counsel the Lord gave the Saints as they prepared to move to Ohio. Invite students to look for insights into this activity as well as to their lives as they study the Lord’s directions to the early Saints.

Ask students to recall why the Lord commanded the Saints to gather to Ohio. (If necessary, encourage them to review their notes in Doctrine and Covenants 37–38 and their scripture study journals.) Students’ answers should include references to the dangers the Saints were facing in New York as well as the blessings the Lord promised to give to His people when they had gathered in Ohio.

Explain that as the Lord instructed the Saints regarding their move to Ohio, He gave them counsel on how they were to view one another. Invite students to read Doctrine and Covenants 38:23–25 silently, looking for a phrase that teaches how we are to view other people.

- How did the Lord say we should view others?
- What do you think it means to esteem our brothers as ourselves? (After students respond, write the following principle on the board: **We are to value others as much as we value ourselves.**)

- What happens when people think they are of more value, or better, than others?
- What blessings could come to us as a Church and individually when we do not consider ourselves to be of more value than others?

Hold up a piece of fine fabric and a rag. Ask students which material they would want to be clothed with. Explain that to help the Saints understand this principle, the Lord gave them a parable.

Invite a student to read Doctrine and Covenants 38:26 aloud. Ask the other students to follow along, looking for how the man in this parable treated his sons.

- How would you feel if you were the son who received rags?
- What could the son who received robes do to improve this situation? (He could share what he has with the son who received less.)
- What do you think is the Lord's message to us in this parable?

Ask students to read Doctrine and Covenants 38:27 silently, looking for a principle the Lord wants us to understand from this parable. Write the following principle on the board near the first principle you wrote: **If we are not one, we are not the Lord's people.** You may also want to suggest that students mark the words in their scriptures that teach this principle.

- In the context of verse 27, what does it mean to "be one"? (To be unified with others and the Lord in righteousness.)
- How might valuing others as much as we value ourselves help us become one with each other? How might this help us become one with the Lord?
- Why do you think we cannot be the Lord's people if we are not one?

Explain that the early Church members who were called to gather to Ohio came from varying backgrounds. Some owned successful farms and were respected in their communities, while others had little property and were considered to be of a lower social status.

- How might the principles on the board have blessed the Saints as they gathered with other members of the Church in Ohio?

Refer to the activity of building the tower from the beginning of the lesson. Ask students to restate what the objective was (to build a tower as tall as they could).

- Did we build a tower as tall as we could? (If both groups combined their pieces together, they would have done so. If the groups worked separately, they may claim that they built their tower as tall as they could given what they had.)
- Based on the Lord's counsel to the Saints in Doctrine and Covenants 38, what would be the best way to go about building a tower as tall as we could? (To come together as one group and combine what we have been given to build one tower.)
- What are some situations in life where we may be tempted to think of our own interests rather than looking to build and lift those around us?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for how the commandment to be one relates to God's

commandment for His people to gather together. You may want to prepare copies of this statement so the other students can follow along.

"We know from experience that joy comes when we are blessed with unity. . . . [Our Heavenly Father's] desire is to grant us that sacred wish for unity out of His love for us.

"He cannot grant it to us as individuals. The joy of unity He wants so much to give us is not solitary. We must seek it and qualify for it with others. It is not surprising then that God urges us to gather so that He can bless us. He wants us to gather into families. He has established classes, wards, and branches and commanded us to meet together often. In those gatherings, which God has designed for us, lies our great opportunity. We can pray and work for the unity that will bring us joy and multiply our power to serve" ("Our Hearts Knit as One," *Ensign or Liahona*, Nov. 2008, 69).

- According to President Eyring, why does the Lord want us to gather together?
- What are the blessings he said unity would bring us?
- How does President Eyring's statement help us understand why we gather together as families? As Church members? As a seminary class?
- In what ways have you experienced the blessings that come from gathering together with others?

Invite students to spend a few moments writing in their scripture study journals about what they can do to be one with their families, with the young men and young women in their quorums and classes at church, and with the Lord. After sufficient time, invite a few students to share what they have written. You may also want to share your testimony of the blessings of being one with each other and of valuing others as we do ourselves.

Doctrine and Covenants 39–40

The Lord extends an invitation to James Covell

Invite students to review who James Covell was and what happened to him by reading the section headings to Doctrine and Covenants 39 and 40. On January 5, 1831, James Covell was commanded by the Lord to be baptized (see D&C 39:10). However, he failed to keep his promise to obey God's command.

Invite a student to read Doctrine and Covenants 40:1–3 aloud. Ask students to recount why James Covell rejected the invitation the Lord gave to him. Invite a few students to share what they learned from these verses about the importance of keeping the covenants they make with God.

Next Unit (Doctrine and Covenants 41–44)

To prepare students for their study of Doctrine and Covenants 41–44, you may want to invite them to consider the following: What are the dangers of lust? How are we supposed to teach in the Lord's Church? How will death taste to those who are righteous? Explain that in the next unit students will have the opportunity to learn the Lord's answers to these questions as well as learn about the Lord's law of consecration.

LESSON 46

Doctrine and Covenants 41

Introduction

In December 1830, the Lord commanded the Saints to move to Ohio, where they would receive His law (see D&C 37:3; 38:32). Leman Copley, a member of the Church in Ohio, had offered to provide Joseph Smith and Sidney Rigdon and their families with “houses and provisions” (section introduction, D&C 41). Joseph Smith received the revelation recorded in Doctrine and

Covenants 41 on February 4, 1831, soon after he arrived in Ohio. In this revelation, the Lord instructed the Prophet and other Church leaders to pray to receive His law. In addition, He clarified where Joseph Smith and Sidney Rigdon should live and called Edward Partridge to be the first bishop of the Church.

Suggestions for Teaching

Doctrine and Covenants 41:1–6

The Lord teaches that true disciples will keep His law

Invite students to consider what it means to delight, or find joy, in doing something.

- What do you delight in or enjoy doing?
- What do you think the Lord delights in doing?

Invite a student to read Doctrine and Covenants 41:1 aloud. Ask the class to follow along and identify what the Lord delights in doing.

- What does the Lord say He delights in doing? (Blessing His people “with the greatest of all blessings.”)

As students respond, write the following incomplete statement on the board: *The Lord delights to bless us as . . .*

- According to verse 1, what must we do in order to receive the blessings the Lord desires to give us? (You may need to explain that to *hearken* means to listen attentively and obey. Using students’ responses, complete the principle on the board: ***The Lord delights to bless us as we hear and obey Him.*** You may want to encourage students to mark words or phrases that teach this principle in their scriptures.)

Ask students to ponder whether they have ever experienced joy as a result of doing something for someone else. Invite one or two students to share their experiences.

- What does it mean to you to know that the Lord delights to bless you for hearkening to Him?

Remind students that the Lord had commanded the Saints to gather in Ohio. Some of the Saints who moved to Ohio did so at a sacrifice. They sold their property at a loss or simply left their unsold homes and property and went to Ohio in obedience to the command of the Lord given through His Prophet.

Invite a student to read aloud the following account about Lucy Mack Smith (the Prophet Joseph Smith’s mother) and a group of Church members she led to Ohio. Ask the class to listen for an example of how the Lord blessed the Saints as they hearkened to His command to move to Ohio:

Lucy Mack Smith led a group of 80 Church members from Fayette, New York, to Ohio. As they traveled by boat on the Cayuga and Seneca Canal to Buffalo, New York, Lucy reminded the Saints that they were traveling by commandment of the Lord, like Lehi of old when he left Jerusalem. She counseled the Saints that if they would be faithful, they “had the same reasons to expect the blessings of God” (see *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 195–96; *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 91).

When they arrived in Buffalo, they found that the harbor was jammed with ice, preventing boats from coming and going. “After several anxious days in Buffalo, a number of the

children had become sick, and many of the group were hungry and discouraged. They took deck passage on a boat, put their things on board, and obtained temporary shelter for the women and children until early the next morning. When they were back on board, Lucy persuaded the still murmuring group to ask the Lord to break the twenty-foot clogs of ice that jammed the harbor" (*Church History in the Fulness of Times Student Manual*, 92).

Lucy exhorted her group to have faith in God and promised that if they would unite in prayer and ask God to break the ice that jammed the harbor, it would be done. Lucy described what happened next: "At that instant a noise was heard, like bursting thunder. The captain cried, 'Every man to his post.' The ice parted, leaving barely a passage for the boat, and so narrow that as the boat passed through the buckets of the waterwheel were torn off with a crash. . . . We had barely passed through the avenue when the ice closed together again" (see *History of Joseph Smith by His Mother*, 204–5).

- How did these Saints show faith in the Lord in this difficult situation? How does this situation demonstrate that the Lord is aware of us and will help us overcome challenges?

Invite a student to read Doctrine and Covenants 41:2–4 aloud. Ask the class to follow along, looking for the instructions the Lord gave to the elders of the Church.

- What did the Lord command the elders of the Church to do? (He commanded them to assemble to agree upon the word, pray with faith, receive His law, and see that His law was kept by the members of the Church.)

- According to verse 3, what was the purpose of the law the elders were to receive?
- How might receiving the Lord's law have been a blessing to the Saints in Ohio?

Point out that the "law" the Lord referred to is the law recorded in Doctrine and Covenants 42, the law of the Lord to the Church. Explain to students that they will study this law in detail in the next few lessons.

To prepare students to identify an important truth in Doctrine and Covenants 41:5, write the following words on the board: *Believer* and *Disciple*.

- In what ways are these two concepts the same? In what ways could they be different?

Ask a student to read Doctrine and Covenants 41:5 aloud. Invite the class to follow along, looking for what the Savior said about His disciples.

- According to this verse, what is one characteristic of the Savior's disciples? (You may want to suggest that students mark words or phrases that teach the following principle: **Disciples of Jesus Christ receive His laws and obey them.**)
- Why is it important that disciples of Jesus Christ actually keep the commandments and not just be aware of them?

To help students apply this principle, invite them to review the standards in the *For the Strength of Youth* booklet on their own. Ask them to select one standard and write in their class notebooks or scripture study journals what they would like to do to live that standard a little better. (Assure students that this is a personal activity and they will not be asked to share their answers with others.)

Doctrine and Covenants 41:7–8

The Lord instructs the Saints to build a house where the Prophet can live and translate

Summarize Doctrine and Covenants 41:7–8 by explaining that the Lord instructed the Saints to provide a home in which the Prophet and his family could live and Joseph could continue his work of translating the Bible. The Lord also provided brief instruction for Sidney Rigdon.

Doctrine and Covenants 41:9–12

The Lord calls Edward Partridge to be the first bishop of the Church

Invite students to imagine that their ward needs a new bishop. Ask students to read Doctrine and Covenants 41:9–10 on their own, looking for what is involved in calling a bishop.

- According to this verse, what is involved in the calling of a new bishop? (**Bishops are called of God, sustained by the voice of the members, and ordained by the proper authority.** You may want to write this doctrine on the board. You may need to explain

Help students apply doctrines and principles

Application takes place when students think, speak, and live according to the principles they have learned. President Thomas S. Monson said: "The goal of gospel teaching . . . is not to 'pour information' into the minds of class members. . . . The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles" (in Conference Report, Oct. 1970, 107). As students write about their feelings and consider specific actions they should take, the Holy Ghost can inspire them concerning specific ways to apply the truths they have learned.

that today bishops of wards are not commanded to spend all their time “in the labors of the church,” as the Lord called Edward Partridge to do.)

- What does it mean to be “appointed by the voice of the church”? (It means the members of the Church have pledged their support to, or sustained, the person who has been called of God.)

Invite a student to read Doctrine and Covenants 41:11 aloud. Ask the class to follow along, looking for attributes Edward Partridge had that would help him in his calling.

- What attributes did Edward Partridge have that might have helped him in his calling? (As students answer, you might need to explain that to have *guile* is to be deceitful or hypocritical. Therefore, having “no guile” means being honest and sincere.)

Invite a student to read Doctrine and Covenants 41:12 aloud. Ask the class to follow along, looking for the warning the Lord gave at the conclusion of this revelation.

- What do you think it means to beware how we hold the Savior’s words? (You may want to explain that to Joseph Smith and others, this was a command to preserve the scriptures.) How does this relate to what we have learned about disciples of Jesus Christ?

Invite a student to read aloud the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles: “Each day we decide the degree of our discipleship” (“My Servant Joseph,” *Ensign*, May 1992, 39).

Invite students to share how the truths they learned in this lesson can help them be better disciples of Jesus Christ.

Scripture Mastery Review

If time permits, you may want to review the scripture mastery passages you have taught so far this year. Invite a student to come to the front of the classroom with his or her scriptures. Ask the student to turn to one of the scripture mastery passages without showing it to anyone else. (If scripture mastery cards are available, you might invite the student to use these instead.) Invite the student to write one word from the scripture mastery passage on the board. (Encourage the student to choose key words from the passage rather than less distinguishing words such as *and* or *the*.) Invite the rest of the class to search their scriptures for the scripture mastery passage they think the word comes from. If no one can find the correct passage using one word, ask the student to write another word from the scripture mastery passage on the board.

Repeat this process until at least one student has located the correct passage. Invite the rest of the class to turn to the passage, and ask students to recite it together. Repeat the activity with another student and a different scripture mastery passage.

Commentary and Background Information

Joseph Smith arrives in Kirtland

In late January 1831, Joseph and Emma Smith left New York to travel nearly 300 miles by sleigh to Kirtland, Ohio. When Joseph and Emma arrived in Kirtland, they stopped in front of the Gilbert & Whitney Store:

“[Joseph] springing up the steps walked into the store and to where the junior partner was standing. ‘Newel K. Whitney! Thou art the man!’ he exclaimed, extending his hand cordially, as if to an old and familiar acquaintance. ‘You have the advantage of me,’ replied [Newel K. Whitney], as he mechanically took the proffered hand, ‘I

could not call you by name as you have me.’ ‘I am Joseph the Prophet,’ said the stranger smiling. ‘You’ve prayed me here, now what do you want of me?’” (*History of the Church*, 1:145–46).

Joseph explained that he had previously received a vision in which Newel was praying for him to go to Kirtland. The Whitneys received Joseph and Emma Smith with kindness, and Joseph and Emma lived with them for a time. (See *History of the Church*, 1:146; see also *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 90–91.)

LESSON 47

Doctrine and Covenants 42:1–29

Introduction

In December 1830, the Lord commanded the Saints to gather to Ohio (see D&C 37:3). In January 1831, He promised that they would receive His law (see D&C 38:32). On February 9, 1831, shortly after arriving in Kirtland, 12 elders of the Church gathered together and united in prayer, as the Lord had commanded them (see D&C 41:2–3). On this occasion, Joseph Smith received a revelation that now comprises Doctrine and

Covenants 42:1–73. He received further instruction on February 23 (see D&C 42:74–93). Taken together, these revelations are known as “the law of the Church” (D&C 42 section heading). Doctrine and Covenants 42 will be divided among three lessons. This lesson covers verses 1–29, which provided instruction on teaching the gospel and set forth general laws of conduct for members of the Church.

Suggestions for Teaching

Doctrine and Covenants 42:1–10

The Lord calls upon the elders to teach the gospel and build up His Church

At the top of the board, write *Laws and Commandments*.

Underneath write the following words:

Restriction Blessing Burden Annoyance Gift Limit Reward

Begin by asking students to consider which of the words on the board they might choose to describe laws and commandments. Invite a few students to share the word or words they chose and explain why. After students have shared their thoughts, ask the following questions:

- Why can it sometimes be difficult to keep the commandments?
- Why might some people feel that laws and commandments are a gift or a blessing?

Remind students that after the Lord commanded the Saints in New York to go to Ohio, He promised that once they were there, He would give them His law (see D&C 38:32). Most of the Saints in New York obeyed the command to gather to Ohio. After some of them had arrived in Kirtland, 12 elders met with the Prophet Joseph Smith and called upon the Lord. Invite a student to read Doctrine and Covenants 42:1–3 aloud. Encourage the class to follow along, looking for the reason why the elders had assembled.

- Why had the elders assembled at this time? (The Lord had commanded them to gather together to receive His law.)

Summarize Doctrine and Covenants 42:4–10 by explaining that the Lord instructed the elders to go forth two by two as missionaries to spread the gospel and build up the Church in every region to which they were called until all the people were called to gather as one.

Doctrine and Covenants 42:11–17

The Lord sets forth principles of teaching the gospel

Ask students to imagine that they are sitting in the chapel waiting for sacrament meeting to begin. The members of the bishopric or branch presidency have been delayed and have not yet arrived. Someone from the congregation gets up and explains that he would like to extend a few callings and teach some new doctrine that has been revealed to him.

- How would you react in this situation? Why?

Invite a student to read Doctrine and Covenants 42:11 aloud, and ask the class to look for who the Lord says is authorized to teach and to build up His Church.

- Who did the Lord say is authorized to teach and to build up His Church? (Students should identify the following doctrine: **Those who teach and build up the Church must be called of God and ordained or set apart by the authorized leaders of the Church.**)

- According to verse 11, those who are called to teach the gospel are to have their callings made known to the Church. How do Church members today learn that a person has received a ward or stake calling and will be set apart or ordained by Church leaders? (The names of those who are called are presented to the membership of the Church for a sustaining vote. This is known as the principle of common consent. See D&C 26:2.)
- How can the procedure of sustaining Church leaders and teachers protect the Church and its members? (Sustaining Church leaders helps us know who has been called to lead and teach in the Church. It can also help prevent individuals from assuming responsibilities that have not been assigned to them and for which they have no authority.)

Invite a student to read Doctrine and Covenants 42:12–13 aloud. Ask the class to follow along, looking for responsibilities given to people who teach and lead in the Church, including full-time missionaries.

- According to these verses, what responsibilities does the Lord give to those He calls to teach or lead in the Church?
- Why do you think it is important for teachers and leaders to teach the principles of the gospel as found in the scriptures?
- How have you been blessed when your teachers or leaders have lived by the doctrines and principles they have taught?

Ask students to review Doctrine and Covenants 42:13 silently, looking for what should direct us as we teach the gospel to others. After students report what they have found, invite a student to read Doctrine and Covenants 42:14 aloud. Ask the class to follow along, looking for what those who teach the gospel should do to obtain the influence of the Spirit.

- How can we obtain the influence of the Spirit to help us teach others the gospel? (**If we pray in faith, we can receive the Spirit to help us teach others.** You may want to suggest that students mark the words in verse 14 that teach this principle. Point out that in addition to praying in faith, we need to be worthy to receive the Spirit.)

Invite a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“The scriptures say, ‘The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach’ (D&C 42:14). This teaches not just that you won’t teach or that you can’t teach or that it will be pretty shoddy teaching. No, it is stronger than that. It is the imperative form of the verb. ‘Ye *shall not* teach.’ Put a *thou* in there for *ye* and you have Mount Sinai language. This is a commandment” (“Teaching, Preaching, Healing,” *Ensign*,

Jan. 2003, 41).

- According to Doctrine and Covenants 42:14 and Elder Holland’s statement, who is to be the real teacher in any Church classroom? (The Spirit.)
- What are some ways that students can help teach by the Spirit?

Invite a student to read Doctrine and Covenants 42:16–17 aloud. Ask the class to follow along, looking for the role of the Holy Ghost. Before the student reads, it may be helpful to remind students that the term *Comforter* used in these verses is another name for the Holy Ghost.

- According to verse 17, what does the Holy Ghost know and do? (You may want to suggest that students mark the following doctrine in their scriptures: **The Holy Ghost knows all things and bears record of the Father and the Son.**)
- Based on this doctrine, why is it important for us to have the Holy Ghost with us when teaching the gospel?
- How can having the Holy Ghost with you help those you teach?

Invite students to reflect on the following questions (you may want to write these questions on the board before class or prepare them as a handout):

When have you experienced the power and influence of the Holy Ghost as you were teaching (sharing, explaining, or testifying of) the gospel?

When have you felt the Holy Ghost bear testimony to you of Heavenly Father and Jesus Christ?

After sufficient time, invite a few students to choose one of the questions and share their experiences with the class. You may wish to add your testimony of the vital role the Spirit plays in teaching and learning the gospel.

Doctrine and Covenants 42:18–29

The Lord reveals laws and commandments for the members of the Church

Write the following scripture references on the board (do not include the words in parentheses):

D&C 42:18–19 (killing); D&C 42:20 (stealing); D&C 42:21 (lying); D&C 42:22–23 (lusting after others); D&C 42:24–26 (adultery); D&C 42:27 (speaking evil of others)

Students teaching one another

As students study and teach each other the doctrines and principles of the restored gospel, they will obtain greater understanding and strengthen their testimonies. Carefully select opportunities for students to teach each other, and give them clear instructions so they can be successful. Generally, assigning students to teach a scripture block without giving them clear instructions does not produce good teaching. Encourage students to be thoughtful and prayerful as they prepare to teach.

Explain that in this revelation, the Lord revealed laws and commandments pertaining to all members of the Church. Divide students into groups of three or six. Assign each student one or two of the scripture references listed on the board, and explain that each passage contains the Lord's instructions concerning a specific commandment. Ask students to study their assigned passages and then use the outline below to prepare to teach their group what they have discovered. (You may want to display the outline on the board or prepare it as a handout. You may want to encourage students to use the *For the Strength of Youth* booklet or the Guide to the Scriptures for additional help. If your class is small enough, you might want to invite students to teach the whole class rather than their groups.)

1. Invite a member of your group to read the assigned scripture passage aloud. You may want to suggest that the members of your group mark the commandment or law in the passage.
2. Identify a doctrine or principle we can learn from the verses.
3. Explain why you feel this commandment is important and how our obedience to it can affect our spiritual welfare.
4. Share an idea of something we could all do to more fully keep this commandment (or guard against breaking it). You may also want to invite the rest of your group to share their ideas.

Be sure to allow enough time for students to prepare and then teach their groups. As students teach each other, walk around and give help and encouragement when needed.

After students have finished teaching their groups, write the following incomplete statement on the board: *By serving God and keeping His commandments, we show . . .*

Invite a student to read Doctrine and Covenants 42:29 aloud. Ask the class to follow along, looking for words or phrases that complete this principle. Invite a student to fill in the blank on the board so the statement is similar to the following principle: ***By serving God and keeping His commandments, we show our love to God.*** (You may want to suggest that students mark this principle in their scriptures.)

- How does keeping God's laws and commandments show our love for Him?
- How has keeping the commandments brought you closer to the Lord?

Ask students to reflect on their attitudes toward the Lord's laws and commandments.

Invite them to select one commandment that they will strive to keep more fully as a way to show their love to Heavenly Father and the Savior. Conclude by sharing how keeping the commandments has strengthened your relationship with the Lord.

LESSON 48

Doctrine and Covenants 42:30–42

Introduction

In early 1831, most of the Saints living in New York, including Joseph Smith, migrated to Ohio to join a large group of recently baptized converts there. Church leaders sought direction from the Lord concerning the growing Church. The Prophet Joseph Smith received a revelation, which is now recorded

in Doctrine and Covenants 42:1–73, in the presence of 12 elders. In this revelation, the Lord introduced temporal, economic, and spiritual laws directing Church members to help the poor, finance various Church undertakings, and assist other Saints who came to Ohio.

Suggestions for Teaching

Doctrine and Covenants 42:30–42

The Lord sets forth the law of consecration

Before class begins, use tape or a marker to make a line on six clear drinking glasses. Mark the line at a different height on each glass. Bring the glasses to class. Also bring a pitcher with more than enough water in it to fill all the glasses to the lines marked on them. (You may want to put coloring in the water so students will be able to see it easily.)

At the beginning of the lesson, display the pitcher. Tell students that the water represents all the wealth and resources of a community.

Explain that in February 1831, members of the Church in Kirtland, Ohio, needed to help care for the poor, assist new settlers who were sacrificing much to gather in Ohio, and help finance Church operations.

Invite a student to read Doctrine and Covenants 42:30 aloud. Ask the class to follow along, looking for what the Lord revealed regarding the poor.

- What do you think it means to “remember the poor”?

Point out that the Lord commanded the Saints to consecrate their properties to support the poor. Write the word *consecrate* on the board. Ask students to ponder the following question:

- What do you think consecrate means?

Write on the board the following definition of the word *consecrate*, given by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. You may want to suggest that students write this definition in the margin of their scriptures next to verse 30.

“To consecrate is to set apart or dedicate something as sacred, devoted to holy purposes” (“Reflections on a Consecrated Life,” *Ensign* or *Liahona*, Nov. 2010, 16).

- How do you think this definition relates to the act of giving something to help those in need?
- How would you summarize the Lord’s commandment in verse 30 regarding the poor? (Although students may use different words, their answers should reflect the following doctrine: **The Lord commands us to care for the poor and those in need.** As part of this discussion, you may want to invite students to review Doctrine and Covenants 38:16, 34–36.)

Explain that Doctrine and Covenants 42 contains principles of a law called the law of consecration. To help students understand these basic principles, invite a student to read aloud the following explanation by President Marion G. Romney of the First Presidency:



“The basic principle and the justification for the law of consecration ‘is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to Him. . . . (D&C 104:14–17, 54–57)’ (J. Reuben Clark, Jr., in Conference Report, Oct. 1942, p. 55)” (“Living the Principles of the Law of Consecration,” *Ensign*, Feb. 1979, 3).

Object lessons

Object lessons can be an effective way to help students understand spiritual principles. Often an object can help capture students’ interest and help them focus on the learning experience. Whenever you use an object lesson, make sure it reinforces the purpose of the lesson rather than detracting from it.

Note: The following object lesson is a simplification of the law of consecration as it existed in the Church until about 1833. After this time, the Church modified the practice. There were several phases of practicing the law of consecration and modifications to the practice in subsequent years.

Invite six students to come to the front of the room. Give each of them an empty glass. Fill the glasses with the water from the pitcher. Fill one glass to the line you made on it, fill three glasses with water above the lines you made, and fill two below the lines you have marked. Explain that each glass represents a family and that the line on each glass represents the needs and righteous desires of that family. The glasses with water below the line represent families that do not have enough money or goods to support their needs.

Invite a student to read Doctrine and Covenants 42:31 aloud. Ask the class to follow along, looking for the first step these Saints were to take to live the law of consecration.

- For these Saints, what was the first step in living the law of consecration? (Their substance was to be “laid before the bishop of [the] church and his counselors.” In other words, they were to show their willingness to consecrate their money and property to the Church.)
- Whom does the bishop represent? (The Lord.)

To represent Church members consecrating their properties to the Church, ask the six students to pour the water from their glasses into the pitcher. Invite a student to read Doctrine and Covenants 42:32 aloud, and ask the class to look for the second step these Saints were to take to live the law of consecration.

Explain that every family worked with the bishop and received what was called a “stewardship” (D&C 42:72). This means that each family was entrusted with property and resources from the Lord. Families had private ownership of the property and resources they received, and they were to use their agency to manage their stewardship. As stewards of the Lord’s property and resources, they were accountable to Him and fully responsible for what He entrusted to them.

Pour water from the pitcher, filling each glass to its line.

To help students understand how the bishop allocated resources to families, ask a student to read Doctrine and Covenants 51:3 aloud. Ask the class to follow along, looking for how the bishop (who in this case was Edward Partridge) appointed a portion to each family. You may want to suggest that students write *D&C 51:3* in their scriptures next to Doctrine and Covenants 42:33.

- How did the bishop appoint a portion to every family? (The allocation of portions was based on each family’s circumstances, wants, and needs.)

Invite another student to read Doctrine and Covenants 82:17 aloud. Ask the class to follow along, looking for how the Lord qualifies a person’s wants and needs. You may want to suggest that students write *D&C 82:17* in their scriptures next to Doctrine and Covenants 42:33.

- According to this verse, what did the Lord require of people who declared their wants and needs to the bishop? (They were to be just, or, in other words, fair and honest.)

Show students the water remaining in the pitcher. Invite a student to read Doctrine and Covenants 42:33–36 aloud. Ask the class to follow along, looking for what the Lord instructed the Saints to do with the consecrated property that was left over after the stewardships were allocated.

- What did the Lord instruct the Saints to do with the leftover property, or the “residue”? (They were to use it to help the poor, finance Church buildings, and help members who were in need.) What do you think the pitcher represents in these verses? (The storehouse.)
- How could consecration help to care for the poor and those in need?
- How could the law of consecration be a blessing to the Church?
- What might be difficult about living the law of consecration?

Invite a student to read Doctrine and Covenants 42:38 aloud. Ask the class to follow along and look for a principle the Lord teaches regarding doing good to others.

- What principle did the Lord teach about doing good to others? (Students may express something like the following principle: ***As we do good unto others, we do it unto the Lord.*** Write this principle on the board.)

- How might this truth have helped the Saints be willing to consecrate their properties? How can remembering this truth help you?
- When have you felt that you were serving the Lord as you did something to help others?

Invite a student to read Doctrine and Covenants 42:40–42 aloud. Ask the class to follow along, looking for the characteristics a person must have in order to live the law of consecration. (To help students understand how verse 40 applies in their lives, you may need to explain that the Lord does not expect us to make our own clothing. However, He does want us to be neat and clean in our appearance.)

- In Doctrine and Covenants 42:42, the word *idle* means lazy. Why might it be difficult for an idle person to live the law of consecration?

Divide students into groups of two or three students each. Explain that although we are not commanded to live the law of consecration in the same manner as the early Saints, the law is still in force today. Invite each group to read the following statement by President Spencer W. Kimball aloud, listening for what it means for us today to live the law of consecration. Then invite the members of each group to discuss their answers to the questions that follow the statement. (You may want to suggest that students write this statement in the margin of their scriptures near verse 30.)

“Consecration is the giving of one’s time, talents, and means to care for those in need—whether spiritually or temporally—and in building the Lord’s kingdom” (“Welfare Services: The Gospel in Action,” *Ensign*, Nov. 1977, 78).

- What are some ways in which someone around you might be in need (besides financially)?
- What time, talents, and means do you have that you could use to help those who are in need?
- When have you been blessed by someone else who has given up time, talents, or means to help you?

Conclude by sharing your testimony of the principles discussed in this lesson.

Commentary and Background Information

Doctrine and Covenants 42:30–34. The law of consecration

President Joseph Fielding Smith explained that “the United Order, or law of consecration, does not contemplate that the idler shall eat the bread of the laborer. While all shall share in common and none shall possess above another, yet all must give service and labor for the benefit of all” (*Church History and Modern Revelation*, 2 vols. [1953], 1:205).

Doctrine and Covenants 42:34, 55. The bishop’s storehouse

“In 1831 the Lord revealed to the Prophet Joseph Smith that members of the Church should ‘impart of [their] substance unto the poor, . . . and they shall be laid before the bishop . . . [and] kept in my storehouse, to administer to the poor and the needy’ (D&C 42:31, 34).

“More than 180 years later, bishops’ storehouses around the world continue to support bishops in the call to ‘be faithful; stand in the office which [the Lord

has] appointed unto [them]; succor the weak, lift up the hands which hang down, and strengthen the feeble knees’ (D&C 81:5).

“Whether it is a building containing food and other supplies or a set of resources in the ward a bishop can draw from, bishops’ storehouses are being used to care for those in need.

“The Church manual, *Basic Principles of Welfare and Self-Reliance* (2009), says, ‘The Lord’s storehouse is available to every bishop and exists in every ward. Contrary to conventional wisdom, the Lord’s storehouse is not limited to a building or a warehouse filled with commodities awaiting distribution.’

“Where a brick and mortar storehouse is not available, bishops can purchase needed commodities from local merchants using fast offerings” (“Bishops’ Storehouse Opens the Windows of Heaven,” *Church News and Events*, May 20, 2011, LDS.org).

Doctrine and Covenants 42:43–93

Introduction

The latter part of Doctrine and Covenants 42 is a continuation of what is known as the law of the Church. It includes the Lord’s teachings regarding death and healing. It also contains the Lord’s counsel to the Saints

concerning how to deal with serious sins and crimes and how to appropriately handle situations in which we have been offended or have given offense.

Suggestions for Teaching

Decide what to teach

This lesson may contain more material than you will have time to teach. Prayerfully consider which doctrines, principles, and teaching ideas will be most beneficial for the students in your class. Adapt the lesson as you feel prompted by the Holy Ghost.

Doctrine and Covenants 42:43–55

The Lord gives counsel concerning death and healing

In one hand, hold up a vial or a small container of consecrated olive oil for administering to the sick; in your other hand, hold up a bottle of medicine.

- What are these items used for? Which of these should we rely on in times of illness?

After students briefly share their thoughts, invite a student to read Doctrine and Covenants 42:43–44 aloud. Ask the class to look for the Lord’s instruction concerning what we should rely on in times of illness. To help students understand these verses, it may be helpful to explain that the herbs and mild food mentioned in verse 43 refer to medical treatments that were commonly administered during the time period in which this revelation was given.

Invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Ask the class to listen for how healing can come through both faith *and* medical treatment.



“Latter-day Saints believe in applying the best available scientific knowledge and techniques. We use nutrition, exercise, and other practices to preserve health, and we enlist the help of healing practitioners, such as physicians and surgeons, to restore health.

“The use of medical science is not at odds with our prayers of faith and our reliance on priesthood blessings. . . .

“Of course we don’t wait until all other methods are exhausted before we pray in faith or give priesthood blessings for healing. In emergencies, prayers and blessings come first. Most often we pursue all efforts simultaneously” (“Healing the Sick,” *Ensign or Liahona*, May 2010, 47).

- Why do you think it is important for us to use prayer and priesthood blessings as well as medical treatment for healing in times of illness?
- According to verse 44, will every sick person who receives a priesthood blessing be healed?

Tell students that the Lord explained why some who receive priesthood blessings might not recover. Invite a student to read Doctrine and Covenants 42:48 aloud. Ask the class to follow along and look for principles that govern whether someone will be healed as a result of a priesthood blessing.

- According to verse 48, what is the major factor that determines the outcome of a priesthood blessing? (As students respond, you might explain that “not appointed unto death” refers to the fact that death or healing will take place according to the Lord’s timing, wisdom, and will.)
- Why won’t everyone who has faith in Jesus Christ be healed?
- Why is it important to have faith in God’s will and timing for each of us?

Invite students to identify a principle we can learn from Doctrine and Covenants 42:48 about being healed from our infirmities. Students’ answers should reflect the following principle: **If we have faith in Jesus Christ, we can be healed according to His will.**

You may want to suggest that students mark words or phrases in verse 48 that teach this principle.

To help students understand that our faith must be centered on Jesus Christ rather than on certain outcomes that we desire, ask a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Invite the class to listen for a reason why it is important that our faith be centered in Jesus Christ.



“As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. I felt that trust in a talk my cousin gave at the funeral of a teenage girl who had died of a serious illness. He spoke these words, which first astonished me and then edified me: ‘I know it was the will of the Lord that she die. She had good

medical care. She was given priesthood blessings. Her name was on the prayer roll in the temple. She was the subject of hundreds of prayers for her restoration to health. And I know that there is enough faith in this family that she would have been healed unless it was the will of the Lord to take her home at this time.’ I felt that same trust in the words of the father of another choice girl whose life was taken by cancer in her teen years. He declared, ‘Our family’s faith is in Jesus Christ and is not dependent on outcomes.’ Those teachings ring true to me. We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome” (“Healing the Sick,” 50).

- How did the individuals Elder Oaks spoke of exercise faith in Jesus Christ?
- Sometimes it requires greater faith to see a loved one die or endure a long illness than it does to see them live or be healed. Why do you think this might be?
- Why do you think it is important to exercise faith in Jesus Christ even though we may not receive the outcome we desire?

Ask students if they know anyone who passed away despite following proper medical advice and seeking for healing through prayer and priesthood blessings. (Be especially sensitive to the feelings of those who may have experienced this situation.) Invite a student to read Doctrine and Covenants 42:45–47 aloud. Ask the class to follow along, looking for words or phrases that might bring comfort to someone who has experienced the death of a loved one.

- Verse 45 tells us that we will naturally mourn the loss of those we love. What doctrine taught in verse 46 might bring comfort to those who mourn the loss of a loved one? (Students may use different words, but they should identify the following doctrine: **Death is sweet unto those who die in the Lord.**)
- What do you think it means to die in the Lord?
- What do you think it means that death will be “sweet” to those who die in the Lord? (You may need to explain that although a faithful person who dies may suffer physical pain, this promise refers to the peace and rest he or she will experience in the spirit world.)

Invite students to ponder whether they are living their lives in a way that would make death “sweet” to them were it to happen today. (You may want to invite students to record their thoughts in their class notebooks or scripture study journals.)

Doctrine and Covenants 42:56–73

The Lord promises to reveal additional scripture and knowledge to those who ask

Summarize Doctrine and Covenants 42:56–58 by explaining that these verses refer to the Joseph Smith Translation of the Bible. The Lord told the Saints that the Joseph Smith Translation should be taught to all people. Summarize Doctrine and Covenants 42:59–69 by explaining that these verses contain instructions from the Lord to Joseph Smith and other Church leaders concerning when and to whom they should preach the gospel. The Lord admonished them to live by the laws that they had been given, and He explained that they would receive further direction that would help them establish the Church and prepare the Saints to live in the future New Jerusalem. In addition, the Lord taught them principles concerning how they could continue to receive divine revelation. Summarize Doctrine and Covenants 42:70–73 by explaining that under the law of consecration, those who gave full-time or part-time service to the Church were given financial assistance.

Invite students to read Doctrine and Covenants 42:61, 68 silently, looking for principles about receiving revelation. Students' responses might include the following:

If we ask, the Lord will give us knowledge that will bring us peace, joy, and eternal life.

If we ask for wisdom, the Lord will give to us liberally.

- What are the blessings of diligently asking the Lord for revelation?

Share your testimony that our Church leaders lead and guide us by the principle of continuing revelation.

Doctrine and Covenants 42:74–87

Priesthood leaders receive instruction on dealing with members who commit serious sin

Explain that in Doctrine and Covenants 42:74–87, the Lord described some laws governing Church discipline. He specifically gave direction to priesthood leaders concerning how to minister to those who have committed serious sin, including sexual sins, stealing, lying, or “any manner of iniquity” (D&C 42:87).

Doctrine and Covenants 42:88–93

The Lord instructs the Saints on how to resolve personal offenses

- When have you seen someone take offense at the words or actions of another person? Have you ever felt hurt or offended by someone else's words or actions?

Invite a student to read Doctrine and Covenants 42:88–89 aloud. Ask the class to follow along, looking for the Lord's instructions for what to do if someone offends us.

- What are we to do with someone who has offended us? (Reconcile with him or her privately. You may want to explain that the word *reconcile* means to resolve differences and restore harmony.)
- Why do you think this approach might be helpful?

Write the following incomplete statements on one side of the board:

Offenses given in private should be . . .

Offenses given in public should be . . .

On the other side of the board, write the ending of each of the previous statements:

. . . resolved in public.

. . . resolved in private.

Invite students to read Doctrine and Covenants 42:90–93 silently, and direct them to match each incomplete statement with its appropriate ending. (**Offenses given in private should be resolved in private. Offenses given in public should be resolved in public.**)

- Why might it be inappropriate for private offenses to be resolved publicly?
- Why might it at times be wise to resolve public offenses publicly?

Ask students to think of situations that illustrate both the correct and incorrect applications of these truths. Invite a few students to share their ideas. (As students share, emphasize that resolving offenses in the Lord's way involves repentance and forgiveness.)

- How do you think resolving offenses appropriately might bless a family? A ward or branch? A group of classmates?

You may want to point out that it takes courage for us to approach someone who has offended us. Invite students to pray for help from Heavenly Father as they seek to appropriately resolve differences with others.

LESSON 50

Doctrine and Covenants 43–44

Introduction

In February 1831, Joseph Smith arrived in Kirtland, Ohio. Upon his arrival, he found that the Saints in Kirtland had been deceived by false revelations. For example, a woman named Mrs. Hubble claimed to be a prophetess and to receive revelations for the Church. Concerned about the influences that had come among the Kirtland Saints, Joseph inquired of the Lord about what should

be done. In response, he received the revelation that is now recorded in Doctrine and Covenants 43. In that revelation, the Lord instructed the Saints in what they needed to do to avoid being deceived. The revelation in Doctrine and Covenants 44 was also received in February 1831, giving instruction to the priesthood to preach the gospel and administer to the poor.

Suggestions for Teaching

Doctrine and Covenants 43:1–7

The Lord declares that revelations and commandments come only through His appointed prophet

Select two hymns for the class to sing. To help students understand the difficulty of following two different leaders at the same time, ask two students to stand at the front of the class and lead the class in singing the two hymns at the same time. After a few lines of both hymns, stop the singing and ask the following question:

- Why is it difficult to follow two different leaders and songs at the same time?

Explain that in February 1831, a woman named Mrs. Hubble came among the Saints in Kirtland, Ohio. She claimed that she was a prophetess, that she received revelations for the Church, that she knew the Book of Mormon was true, and that she should become a teacher in the Church. She was able to deceive some of the Saints. Joseph Smith and others were concerned about her influence and about other false revelations among the Saints. The prophet decided to inquire of the Lord about what should be done, and he received a revelation. John Whitmer, who had also recently arrived in Kirtland, wrote, “The Lord gave [this] Revelation that the saints might not be deceived” (*Documents, Volume 1: July 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* [2013], 257).

Invite a few students to take turns reading aloud from Doctrine and Covenants 43:1–5. Ask the class to follow along, looking for the Lord’s explanation about who can receive revelation for the entire Church.

- Who was appointed at that time to receive commandments and revelations for the entire Church? (Joseph Smith.) Who is appointed to that position today? (The President of the Church.)
- What do we learn from these verses? (Students may use different words, but they should identify the following doctrine: **Only the President of the Church can receive revelations for the entire Church.** You may want to suggest that students write this truth in their scriptures next to verses 3–4. To emphasize the importance of this doctrine, invite students to read Doctrine and Covenants 21:4–6; 28:2–7.)

Point out that like Mrs. Hubble and others in the early days of the Church, some people in our day seek to convince others to follow them and accept their teachings. Invite a student to read Doctrine and Covenants 43:6–7 aloud. Ask the class to identify the pattern the Lord revealed to protect us from being deceived by those who are not authorized to lead the Church.

Doctrine and Covenants 43:8–16

The elders are commanded to instruct and edify one another and to become sanctified

Ask students to list on the board some meetings they attend as members of the Church. Then invite students to divide into pairs and discuss the following question:

Share a sense of purpose

When you and the students share a sense of purpose, you will find that faith will increase and that the classroom experience will have more direction and meaning. You can foster such a sense of purpose by trusting students to contribute in significant ways—expecting them to fulfill their roles as learners and assisting them in doing so.

- What are some purposes of these meetings?

After students have discussed this question, you may want to ask a few of them to share their responses with the entire class. Then ask a student to read Doctrine and Covenants 43:8 aloud, and invite the class to identify what this verse teaches about the purposes of Church meetings.

- What did the Lord say the elders of the Church are to do when they assemble? What does it mean to edify each other? (To build each other up and to strengthen each other.)
- According to verse 8, what will we learn as we instruct and edify each other? (Students' answers may vary, but they should express the following principle: **When we assemble together, we are to instruct and edify one another so we can learn how to act and direct the Church.**)

Invite students to read Doctrine and Covenants 43:9, 11 silently and identify what we are to do after we learn how to act.

- What are we to do after we have been instructed in our Church meetings? (Students should identify the following principle: **We are to bind ourselves to act on the knowledge we receive.** You may want to suggest that students mark this principle in verse 9.)
- According to these verses, how are we blessed as we receive knowledge and act on it? (As students discuss this question, be sure to emphasize the following principle: **We become sanctified as we act on the truths we learn.** You may also want to explain that to be sanctified is to be made holy, cleansed from sin.)

Draw the accompanying diagram on the board.



- What do you think it means to “bind [ourselves] to act”?
- How does the knowledge we receive at Church meetings help us become sanctified?

Invite the class to think of the blessings they have received when they have acted on what they have learned in Church meetings. Ask a few students to share these experiences and to explain how they have been blessed for acting on what they have learned.

Summarize Doctrine and Covenants 43:12–14 by explaining that the Lord told the Saints that if they wanted to receive the truths of the gospel, they needed to sustain Joseph Smith in his calling.

Explain that the Lord revealed the truths in Doctrine and Covenants 43:15–16 to Latter-day Saints who were preparing to serve as missionaries. Then invite a student to read these verses aloud.

- How do you think these verses apply to the work of full-time missionaries?

Doctrine and Covenants 43:17–35

God’s servants are to preach repentance in preparation for the Second Coming and the Millennium

Ask students to list activities or events that require careful preparation. Students may share several examples, such as full-time missions, sporting events, musical productions, assignments to teach at church, and tests at school.

- How do you think people feel if they are unprepared when the time comes for them to participate in such activities?

Invite a student to read Doctrine and Covenants 43:17–18 aloud. Ask the class to follow along, looking for an event that requires our preparation. (“The great day of the Lord,” or, in other words, the Second Coming.)

Divide students into pairs. Ask each pair to read Doctrine and Covenants 43:17–22 together, looking for what the Lord instructed the elders to do to help people prepare for the Second Coming. When the groups have had time to read, ask the class the following questions:

- What did the Lord instruct the elders to teach? What truth can we learn from these verses? (Students should express that **to prepare ourselves for the Second Coming of Jesus Christ, we must repent**. You may want to write this principle on the board.)

Remind students that the Lord has promised to gather His people like a hen gathers her chicks under her wings but that many people refuse to repent or prepare themselves for the Second Coming (see D&C 43:23–24; see also D&C 29:1–2 and lesson 35 in this manual).

Ask the pairs of students to read Doctrine and Covenants 43:25–27 together, looking for the different “voices” that the Lord has used to call people to come unto Him. After they have finished reading, ask the following questions:

- What “voices” did you identify? Why do you think these different voices are needed?

Invite students to ponder the specific things they need to do to repent and prepare for the Second Coming. Then invite a student to read Doctrine and Covenants 43:28–31 aloud, and ask the class to look for the great event prophesied about in these verses.

- What is the great event prophesied about in these verses? (The Millennium.)
- What will happen during the Millennium? (Students should identify the following doctrine: **During the Millennium, Satan will be bound and Jesus Christ will reign with His people on the earth**. You may want to suggest that students mark words or phrases that teach this truth in verses 28–31. To help students better understand how Satan will be bound, consider inviting them to read 1 Nephi 22:26.)

Read aloud the following statement by President George Q. Cannon of the First Presidency, explaining how Satan will be bound during the Millennium:

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

- How can we prepare now to be counted among the righteous when the Savior comes again? (As students respond to this question, you may want to review and testify of the truths discussed in this lesson.)

Doctrine and Covenants 44

The Lord commands His servants to assemble together

Summarize Doctrine and Covenants 44:1–6 by explaining that the Lord directed the elders to gather for a conference. The Lord promised the elders that if they would be faithful and exercise faith in Him, He would pour out His Spirit upon them and bless them so their enemies would not have power over them. The Lord directed them to preach repentance, administer relief to the poor, and organize themselves according to the laws of the land.

Scripture Mastery Review

On the board, write the list of Basic Doctrines (see the appendix at the end of this manual). Also list some of the Doctrine and Covenants scripture mastery passages. You might consider writing references to the 11 passages that students have learned so far in this course. Invite students to draw lines from the references to Basic Doctrines that are related to those verses. (For example, they might draw lines from Joseph Smith—History 1:15–20 to “Godhead” and “Dispensation, Apostasy, and Restoration.”) Invite students to explain the connections they have made. Encourage them to continue to watch for how they can use scripture mastery passages to teach the basic doctrines of the gospel.

Note: You may use this activity as part of this lesson or on another day, when you have more time.

Home-Study Lesson

Doctrine and Covenants 41–44 (Unit 10)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 41–44 (unit 10) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 41)

From Doctrine and Covenants 41, students learned that the Lord delights to bless us as we hear and obey Him and that we become disciples of Jesus Christ as we receive His laws and follow them. By studying Edward Partridge's call to be the first bishop of the Church, students also learned that bishops are called of God, sustained by the voice of the members, and ordained by the proper authority.

Day 2 (Doctrine and Covenants 42:1–29)

Doctrine and Covenants 42 is known as the “law of the Church.” As students studied the first portion of the law of the Church, they learned that if we pray in faith, we can receive the Spirit to help us teach others. In addition, students learned that the Holy Ghost knows all things and bears record of the Father and the Son. Among the many laws and commandments studied in this portion of Doctrine and Covenants 42, students studied the truth that if we lust after another person, then we deny the faith and lose the Spirit.

Day 3 (Doctrine and Covenants 42:30–93)

As they studied and taught about the Lord's law of consecration, students learned that we are to care for the poor and those in need and that as we do good unto others, we do it unto the Lord. Students also identified the principle that if we ask, then the Lord will give us knowledge that will bring us peace and joy. They concluded the lesson by learning that offenses given in private should be resolved in private.

Day 4 (Doctrine and Covenants 43–44)

In Doctrine and Covenants 43, students learned that only the President of the Church will receive revelations for the entire Church. Students also came to understand that the purpose of Church meetings is to instruct and edify one another and that we are to bind ourselves to act on the truths we learn. After studying how the Lord has commanded His children to repent and prepare themselves for the Second Coming of Jesus Christ, students learned that during the Millennium, Satan will be bound and Jesus Christ will reign with His people on the earth.

Introduction

In this lesson, students will focus on the Lord's teachings in Doctrine and Covenants 42 regarding death and healing, which were not covered in students' home-study lessons.

Suggestions for Teaching

Doctrine and Covenants 42:43–52

The Lord gives counsel concerning death and healing

In one hand, hold up a vial or a small container of consecrated olive oil for administering to the sick; in your other hand, hold up a bottle of medicine.

- What are these items used for?
- Which of these should we rely on in times of illness?

After students briefly share their thoughts, invite a student to read Doctrine and Covenants 42:43–44 aloud. Ask the class to look for the Lord's instruction concerning what we should rely on in times of illness. To help students understand these verses, it may be helpful to explain that the herbs and mild food mentioned in verse 43 refer to medical treatments that were commonly administered during the time period in which this revelation was given.

To help students understand that healing can come by faith *and* medical treatment, ask a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. As the student reads, invite the class to listen for how healing can come through both faith and medical science.

“Latter-day Saints believe in applying the best available scientific knowledge and techniques. We use nutrition, exercise, and other

practices to preserve health, and we enlist the help of healing practitioners, such as physicians and surgeons, to restore health.

"The use of medical science is not at odds with our prayers of faith and our reliance on priesthood blessings. . . .

"Of course we don't wait until all other methods are exhausted before we pray in faith or give priesthood blessings for healing. In emergencies, prayers and blessings come first. Most often we pursue all efforts simultaneously" ("Healing the Sick," *Ensign* or *Liahona*, May 2010, 47).

- Why do you think it is important for us to use prayer and priesthood blessings as well as medical treatment for healing in times of illness?
- According to verse 44, will every sick person who receives a priesthood blessing be healed?

Tell students that the Lord explained why some who receive priesthood blessings might not recover. Invite a student to read Doctrine and Covenants 42:48 aloud. Ask the class to follow along and look for principles that govern whether someone will be healed as a result of a priesthood blessing.

- According to verse 48, what is the major factor that determines the outcome of a priesthood blessing? (If a person has faith in Jesus Christ and is not appointed unto death, he or she will be healed. You may need to explain that the phrase "not appointed unto death" refers to the fact that death or healing will take place according to the Lord's timing, wisdom, and will.)
- Why won't everyone who has faith in Jesus Christ be healed?
- Why is it important to have faith in God's will and timing for each of us?

Invite students to identify a principle we can learn from Doctrine and Covenants 42:48 about being healed from our infirmities. Although students may use different words, their answers should reflect the following principle: **If we have faith in Jesus Christ, we can be healed according to His will.** You may want to suggest that students mark words or phrases in verse 48 that teach this principle.

To help students understand that our faith must be centered on Jesus Christ rather than on certain outcomes that we desire, ask a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Invite the class to listen for a reason why it is important that our faith be centered in Jesus Christ.

"As children of God, knowing of His great love and His ultimate knowledge of what is best for our eternal welfare, we trust in Him. The first principle of the gospel is faith in the Lord Jesus Christ, and faith means trust. I felt that trust in a talk my cousin gave at the funeral of a teenage girl who had died of a serious illness. He spoke these words, which first astonished me and then edified me: 'I know it was the will of the Lord that she die. She had good medical care. She was given priesthood blessings. Her name was on the prayer roll in the temple. She was the subject of hundreds of prayers for her restoration to health. And I know that there is enough faith in this family that she would have been healed unless it was the will of the Lord to take her home at this time.' I felt that same trust in the words of the father of another choice girl whose life was taken by cancer in her teen years. He

declared, 'Our family's faith is in Jesus Christ and is not dependent on outcomes.' Those teachings ring true to me. We do all that we can for the healing of a loved one, and then we trust in the Lord for the outcome" ("Healing the Sick," 50).

- How did the individuals Elder Oaks spoke of exercise faith in Jesus Christ?
- Sometimes it requires greater faith to see a loved one die or endure a long illness than it does to see them live or be healed. Why do you think this might be?
- Why do you think it is important to exercise faith in Jesus Christ even though we may not receive the outcome we desire?

Ask students if they know anyone who passed away despite following proper medical advice and seeking for healing through prayer and priesthood blessings. (Be especially sensitive to the feelings of those who may have experienced this situation.) Invite a student to read Doctrine and Covenants 42:45–47 aloud. Ask the class to follow along, looking for words or phrases that might bring comfort to someone who has experienced the death of a loved one.

- Verse 45 tells us that we will naturally mourn the loss of those we love. What doctrine taught in verse 46 might bring comfort to those who mourn the loss of a loved one? (**Death is sweet unto those who die in the Lord.** You may want to suggest that students mark words or phrases that teach this truth.)
- What do you think it means to die in the Lord? (One way to explain this is that a person has faithfully endured and kept sacred covenants up to the time of death.)
- What do you think it means that death will be "sweet" to those who die in the Lord? (You may need to explain that although a faithful person who dies may suffer physical pain, this promise refers to the peace and rest he or she will experience in the spirit world.)

Invite students to ponder whether they are living their lives in a way that would make death "sweet" to them were it to happen today. (You may want to invite students to record their thoughts in their class notebooks or scripture study journals.)

Conclude by sharing your testimony of the truths taught in today's lesson.

Next Unit (Doctrine and Covenants 45–48)

Ask students if they have ever felt troubled or concerned about the Second Coming of Jesus Christ. Explain that in the next unit they will learn more about the signs of the Savior's Second Coming. What will happen when Jesus Christ comes? What can we do to be ready for that time?

LESSON 51

Doctrine and Covenants 45:1–15

Introduction

In March 1831, the Church continued to grow in Kirtland. Opposition to the Church also continued. The Prophet Joseph Smith wrote: “Many false reports, lies, and foolish stories, were published in the newspapers, and circulated in every direction, to prevent people from investigating the work, or embracing the faith.” At this time of growth and opposition, Joseph Smith received a revelation that

he later said came “to the joy of the Saints who had to struggle against every thing that prejudice and wickedness could invent” (in *History of the Church*, 1:158). This revelation, now recorded in Doctrine and Covenants 45, began with declarations from the Savior about His roles in our salvation. Today’s lesson is the first of three that focus on Doctrine and Covenants 45.

Suggestions for Teaching

Doctrine and Covenants 45:1–5

Jesus Christ emphasizes His roles as Creator and Advocate

Ask students to imagine that they are seeking direction about something that is important to them and that several different people want to give them counsel.

- What qualities would a person need to have before you would want to listen to his or her counsel? (Students may share several different answers to this question. As needed, you may want to suggest that they would be more likely to listen to someone who cares about them personally and who has had success in the subject about which they are offering advice.)

Explain that the revelation recorded in Doctrine and Covenants 45 came at a time when Latter-day Saints and others were hearing and reading conflicting messages about the Church. Invite a student to read aloud the section introduction to Doctrine and Covenants 45. Ask the class to follow along, looking for the circumstances the Saints were facing.

Invite a student to read the Lord’s first word in the revelation.

Remind students that *hearken* means to listen attentively and obey. When we truly hearken to the Lord, we will follow His counsel and commandments. Explain that at the beginning of this revelation, the Lord made declarations about some of His roles and about His efforts to help us. As we read these declarations, we can find reasons to hearken to His words. Encourage students to watch for the words *hearken* and *listen* in the verses they study today.

Invite students to read Doctrine and Covenants 45:1 silently, looking for what Jesus Christ said about Himself. Ask students to report on what they find. As they respond, write the following doctrine on the board: ***Jesus Christ created the heavens and the earth.***

Invite a student to read Doctrine and Covenants 45:2 aloud. Ask the class to follow along, looking for reasons to hearken to the Savior.

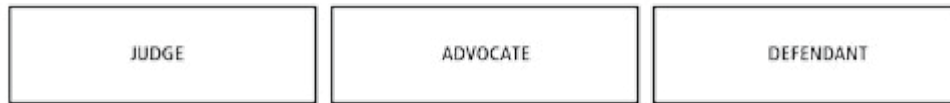
- According to this verse, why should we hearken to the Savior? (You may need to explain that the phrase “in an hour when ye think not the summer shall be past” refers to the idea that summer can be a time to labor and prepare for the harvest at the end of the season. This verse teaches that we need to hearken to the Savior now and repent of our sins while we still have time to labor for the salvation of our souls.)

Explain that Doctrine and Covenants 45:3 includes the word *advocate*. An advocate is someone who pleads the cause of someone else. Sometimes this happens in a court of law, where an advocate presents evidence to a judge on behalf of someone who has been condemned.

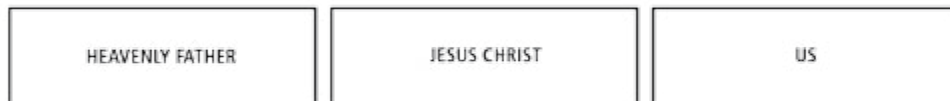
Bearing testimony

You should bear testimony of the specific doctrines you teach in each lesson, not just generally about the truth of the gospel. When you testify, remember this counsel from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles: “Bear your witness from the depths of your soul. It will be the most important thing you say to them in the entire hour. . . . If we will testify of the truths that we have taught, God will confirm to our hearts and to the hearts of our students the message of the gospel of Jesus Christ” (“Teaching and Learning in the Church,” *Ensign*, June 2007, 104, 105).

Before class prepare three signs as follows:



Prepare the backs of the signs as follows:



Invite three students to the front of the classroom. Give one of the signs to each student. Ask them to hold the signs, displaying the words *judge*, *advocate*, and *defendant*. Ask the student holding the sign labeled *advocate* to stand between the other two students.

Ask the class to imagine they are in a courtroom where there is a judge, an advocate, and a defendant who has been accused of a crime.

- What is the role of the judge?
- How might an advocate help the accused?

Invite a student to read Doctrine and Covenants 45:3 aloud. Invite the class to follow along, looking for what this verse teaches about the Savior.

- In this verse, who is the judge? (As students answer this question, ask the student holding the sign labeled *judge* to turn the sign around.) Who is the defendant? (Ask the student holding the sign labeled *defendant* to turn the sign around.) Who is the advocate? (Ask the student holding the sign labeled *advocate* to turn the sign around. Then write the following doctrine on the board: ***Jesus Christ is our Advocate with Heavenly Father.***)
- Why do we need an advocate with Heavenly Father? (We are guilty of sin. According to the justice of God, no unclean thing can dwell in His presence. Therefore, we need an advocate to plead our cause before the Father and help us be reconciled to Him.)

Invite a student to read Doctrine and Covenants 45:4–5 aloud. Ask the class to follow along, looking for how Jesus Christ pleads our cause before the Father.

- According to verse 4, what does Jesus Christ ask Heavenly Father to consider? (The Savior tells of His sinless life and His suffering and death.)
- According to verse 5, what else does the Savior ask the Father to consider? (Our faith in Jesus Christ.)

Invite students to ponder ways they need Jesus Christ to be their Advocate in their everyday lives. Give them time to write in their class notebooks or scripture study journals their feelings about the Savior being their Advocate. Also invite them to write what they feel He would have them do to show they believe on His name.

Doctrine and Covenants 45:6–10

The Savior declares that He is the light and life of the world and that He has sent His everlasting covenant to the world

Divide students into pairs, and ask the pairs to read Doctrine and Covenants 45:6–10 together. After students have had enough time to read, ask the following questions:

- According to verses 6–7, what reasons does the Savior give for us to hearken to Him? What does it mean to you that He is “the beginning and the end”? In what ways does He bring light and life to the world?

Write the following descriptions of the Savior on the board:

Jesus Christ is the beginning and the end.

Jesus Christ is the light and the life of the world.

- According to verse 8, what does the Savior promise to those who receive Him?

Point out that in verse 9, we read that Jesus Christ has sent His “everlasting covenant . . . to be a light to the world, and to be a standard for [His] people.” In another revelation, He said that His everlasting covenant is “the fulness of [His] gospel” (D&C 66:2).

- What do you think it means to “seek to” the gospel?
- In what ways have you seen the gospel be a light to the world? In what ways is the gospel a standard for those of us who have made covenants with the Lord?

Doctrine and Covenants 45:11–15

The Savior declares that He is the God of Enoch

Display the picture *City of Zion Is Taken Up* (*Gospel Art Book* [2009], no. 6; see also LDS.org). Explain that this is an artist’s depiction of Enoch and his people. Then invite a student to read Doctrine and Covenants 45:11 aloud. Point out that in this verse, the Lord says that some people call Him “the God of Enoch.”

Invite students to tell the class what they know about the prophet Enoch. As needed, provide the following information: Enoch lived before the time of Noah. The earth in Enoch’s day was covered in wickedness, but he led a society of righteous people who lived in a city called Zion. The inhabitants of Zion were eventually “separated from the earth” (D&C 45:12)—taken into heaven because of their righteousness (see Moses 7:69).

Summarize Doctrine and Covenants 45:12–14 by explaining that the Lord has received the people of the city of Zion unto Himself and that He will reserve them “until a day of righteousness shall come.” At that time, Enoch and his people will return to the earth to meet faithful Latter-day Saints in the city of New Jerusalem, which will also be called Zion (see Moses 7:62–64). All prophets have looked forward to that day. Because of the wickedness of the people on the earth, that day has not yet come, but those who have looked forward to it will someday see it.

Invite students to review the statements you have written on the board that describe some of Jesus Christ’s roles and characteristics. Ask students to ponder these statements and select one characteristic that is particularly meaningful to them. After sufficient time, invite a few students to report on the role or characteristic they have chosen and to explain why it is meaningful to them. After students have explained their thoughts, write the following principle on the board: ***As we learn about Jesus Christ’s roles and characteristics, our desire to follow Him increases.***

- What have you learned about the Savior today that helps you want to hearken to Him?

You may want to share your thoughts about one of the roles or characteristics of the Savior and about how your knowledge of that role or characteristic helps you to desire to follow Him. Consider concluding by testifying of the blessings of listening to Jesus Christ and obeying His counsel and commandments.



LESSON 52

Doctrine and Covenants 45:16–59

Introduction

The Bible and the Book of Mormon prophesy of the conditions and events that will precede the Second Coming of Jesus Christ. Shortly after the Church moved from New York to Ohio, Joseph Smith received the revelation recorded in Doctrine and Covenants 45. In

the part of the revelation that is covered in this lesson, the Savior provided details about the time preceding His Second Coming. He expanded on truths He had taught His disciples on the Mount of Olives (see Matthew 24).

Suggestions for Teaching

Doctrine and Covenants 45:16–46

The Savior reveals signs that will precede His Second Coming

Begin the lesson by asking the following question:

- How can you tell when it is about to rain?

Explain that just as there are indicators that help us know when rain will fall, there are also indicators, or signs, that help us know when the Second Coming of Jesus Christ will occur.

Write the following on the board: *The Signs of the Second Coming*.

Explain that in the revelation recorded in Doctrine and Covenants 45, the Lord described some of the signs that would alert us to the approach of His Second Coming.

Invite students to read Doctrine and Covenants 45:16–17 silently, looking for what the Lord’s disciples asked Him about and what He said He would show them.

- What did the disciples ask the Lord to teach them about?
- What did the Lord say He would show His disciples? (How the day of redemption would come and how scattered Israel would be restored.)

To help students identify signs that the Savior said would precede His Second Coming, write the following references on the board:

D&C 45:18–24

D&C 45:25–27

D&C 45:28–31, 33

D&C 45:40–43

Divide students into pairs, and assign each pair one of the passages on the board. Ask them to read the verses together, looking for the signs mentioned in those verses. Before they begin, you may want to point out that some of the signs have already been fulfilled.

After sufficient time, ask each pair to report their findings to the class. Invite a student to write their responses under the heading “The Signs of the Second Coming” on the board. As needed, use the information in the next two paragraphs to help students understand the prophecies.

In Doctrine and Covenants 45:18–24, we read of prophecies that have already been fulfilled. The events prophesied in these verses occurred shortly after the Savior’s death and Resurrection. Note that verse 20 refers to the temple built by Herod the Great in Jerusalem. It was destroyed by the Romans in A.D. 70.

In Doctrine and Covenants 45:25–46, we read of prophecies to be fulfilled in this dispensation, before the Savior’s Second Coming. In this passage, the phrase “the times of the Gentiles” (D&C 45:25, 28, 30) refers to the gospel being preached first to the Gentiles in the latter days. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught that Joseph Smith “was of the Gentiles, meaning that he was a citizen of a Gentile Nation and also that he was not a Jew. . . . Indeed, the gospel has come forth in the last days in the

times of the Gentiles and, in large measure, will not go to the Jews until the *Gentile fulness* comes in. (D. & C. 45:28–30.)” (*Mormon Doctrine*, 2nd ed. [1966], 311).

Invite a student to read Doctrine and Covenants 45:34 aloud. Ask the class to follow along, looking for how the disciples in Jesus Christ’s time felt when He told them about the signs of His Second Coming.

- How do you feel when you consider the signs of the Second Coming?

Explain that learning about the signs of the Second Coming can help us live without speculation, fear, or anxiety. Invite students to read Doctrine and Covenants 45:35–38 silently to learn why the Lord gave these signs. (Before students read, you might want to explain that in Israel, the fig tree is the last tree to sprout leaves in the spring and does so late in the season.)

- Why is it important to be able to recognize when “the hour is nigh,” or that the Second Coming is imminent?

Write on the board *Doctrine and Covenants* 45:32, 39. Invite students to read these verses with their partners and identify what followers of Jesus Christ will do to be ready for His coming.

- What can we do to be prepared for the Lord’s coming?

Write the following incomplete statement on the board: *If we stand in holy places and watch for the signs, we will . . .*

- Based on what we have studied so far, how would you complete this statement? (The following is one way students might complete the principle: ***If we stand in holy places and watch for the signs, we will be ready for the Lord’s Second Coming.*** Finish writing the principle on the board.)
- How do you think a follower of Jesus Christ can “stand in holy places”? Where are some places in your life that you consider “holy places”?

To help students increase their understanding of what it means to stand in holy places, invite a student to read the following statement aloud. Encourage the class to listen for what it means to stand in holy places:

“‘Holy places’ may have more to do with *how* one lives than *where* one lives. If we live worthy of the constant companionship of the Holy Ghost, then we stand in a holy place. . . . A holy place is any place where a person enjoys the Spirit of God” (*Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 196).

- How can we stand in holy places while we are surrounded by the wickedness of the world?

Consider displaying the picture *The Second Coming* (*Gospel Art Book* [2009], no. 66; see also LDS.org). Summarize Doctrine and Covenants 45:44–46 by explaining that those who are prepared for the Savior’s coming will see Him come in glory. The righteous who have died before His coming will be resurrected and rise up to meet Him. Faithful Saints who are alive on the earth will also be caught up to meet Him (see D&C 88:96–98).



Visual aids

Objects and pictures, including maps and charts, can help students visualize, analyze, and understand the scriptures, especially when they are used to stimulate a discussion. Such visual aids can also promote students’ curiosity and help them want to learn more.

Doctrine and Covenants 45:47–59

The Savior reveals signs and wonders that will attend His Second Coming

Display or invite students to turn to Map 1 (“Physical Map of the Holy Land”) in the Bible Maps section of their scriptures. Point out the location of the Mount of Olives near Jerusalem, and explain that Doctrine and Covenants 45:48 refers to this important place in Israel. Invite a student to read Doctrine and Covenants 45:48 aloud. Ask the class to follow along, looking for what will happen to this mount and to the earth when the Savior returns.

Invite a student to read Doctrine and Covenants 45:49–50. Ask the class to follow along and search for what else will happen at the Second Coming.

- What will happen to the nations of the earth at the Second Coming?
- Whom do you think “they that have laughed” refers to?

Invite students to read Doctrine and Covenants 45:51–53 silently, looking for how the Jews will respond when the Lord comes to the Mount of Olives.

- Why will the Jews weep when the Lord returns?

To help students understand additional ways to prepare for the Lord's Second Coming, show the picture Parable of the Ten Virgins (*Gospel Art Book* [2009], no. 53; see also LDS.org). Ask students if any of them can recount the parable of the ten virgins. If necessary, invite a student to read the parable aloud from Matthew 25:1–13.

- In what ways were five of the virgins wise?
- How does this parable relate to the Savior's Second Coming?

Invite students to read Doctrine and Covenants 45:56–57 silently, looking for how the parable of the ten virgins will be fulfilled.

- How will this parable be fulfilled at the Second Coming?

To help students further understand the parable of the ten virgins, invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles. Ask the class to listen for what the ten virgins represent:

"The arithmetic of this parable is chilling. The ten virgins obviously represent members of Christ's Church, for all were invited to the wedding feast and all knew what was required to be admitted when the bridegroom came. But only half were ready when he came" ("Preparation for the Second Coming," *Ensign* or *Liahona*, May 2004, 8).

- According to verse 57, what must we do in order to be prepared for the Lord's coming? (Students should identify the following principle: ***If we receive the truth and take the Holy Spirit to be our guide, we will abide the Savior's Second Coming.*** Write the principle on the board.)

Invite students to think about the principle on the board and ponder times when they have accepted the truth or followed the Holy Spirit. Invite a few to share their experiences.

- How do you think your experiences with receiving the truth and following the Holy Spirit can help you be prepared to meet the Lord at His Second Coming?

Invite students to use the principles written on the board to set a goal that will help them be prepared for the Savior's coming.

Invite students to read Doctrine and Covenants 45:55, 58–59 silently to discover additional blessings that will come to those who are prepared for and abide the day of the Second Coming. Ask them to report what they find.

Explain that President Boyd K. Packer of the Quorum of the Twelve Apostles emphasized the importance of having the Spirit in troubled times. Invite a student to read the following statement aloud, and invite the class to listen for how President Packer said we can feel about living in the time preceding the Second Coming:



"We live in troubled times—very troubled times. We hope, we pray, for better days. But that is not to be. The prophecies tell us that. We will not as a people, as families, or as individuals be exempt from the trials to come. . . .

"We need not live in fear of the future. We have every reason to rejoice and little reason to fear. If we follow the promptings of the Spirit, we will be safe, whatever the future holds. We will be shown what to do" ("The Cloven Tongues of Fire," *Ensign*, May 2000, 8).

Ask students to share something they learned about the Second Coming from this lesson. You may want to share your feelings as well.



Doctrine and Covenants 45:60–75

Introduction

As the Saints gathered in Kirtland, many false newspaper accounts and rumors misrepresented and maligned the Church. In the revelation recorded in Doctrine and Covenants 45, the Lord began revealing details about a designated gathering place of peace and safety in the last days that had been promised in the

Book of Mormon and first mentioned in an 1830 revelation (see D&C 28). The Lord described details about this land of gathering, known as the New Jerusalem, or Zion. The Lord also directed Joseph Smith to begin focusing his Bible translation efforts on the New Testament in order to prepare the Saints for things to come.

Suggestions for Teaching

Doctrine and Covenants 45:60–61

The Lord directs Joseph Smith to begin his translation of the New Testament

Ask students if any of them can recite the eighth article of faith. If they need help, ask a student to turn to the Articles of Faith and read the eighth one aloud.

- What does the phrase “as far as it is translated correctly” suggest about the Bible?

Remind students that Joseph loved studying the Bible and found great comfort in its words. However, as he studied it, he noticed errors and felt that some information was missing or incomplete. Invite a student to read aloud the following statements by the Prophet Joseph Smith concerning the Bible. Ask the class to listen for what caused the problems Joseph noticed:

“It was apparent that many important points touching the salvation of man had been taken from the Bible, or lost before it was compiled” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 217).

He also stated: “I believe the Bible as it read when it came from the pen of the original writers. Ignorant translators, careless transcribers, or designing and corrupt priests have committed many errors” (*Teachings: Joseph Smith*, 207).

- According to Joseph Smith, what are at least three reasons the Bible has errors in it?

Remind students that in the lesson on Doctrine and Covenants 45:16–59, they studied what Jesus Christ told His disciples about His Second Coming. The revelation recounts much of what is recorded in Matthew 24. When this revelation was dictated in 1831, Joseph Smith was working on inspired revisions of the Old Testament. Invite a student to read Doctrine and Covenants 45:60–61 aloud. Ask the class to follow along and look for what the Lord wanted the Prophet to turn his attention to.

- How did the Lord say the translation of the New Testament would bless the Saints? (It would reveal more of God’s will to prepare the Saints.)

Ask a student to summarize the following information for the class. (To allow the student time to prepare, give him or her the information before class.) You may wish to fill in details not conveyed by the student.

Around the fall of 1830, Joseph Smith was commanded by the Lord to translate the Bible. He did not translate the Bible from one language to another; nor did he have an original biblical manuscript to work from. Instead, Joseph would read and study passages from the King James Version of the Bible and then make corrections and additions as inspired by the Holy Ghost. Thus, the translation was more of an inspired revision than a traditional translation.

The Joseph Smith Translation is estimated to have affected at least 3,400 verses in the King James Version of the Bible. These differences include additions (to clarify meaning or context), deletions, rearranged verses, and complete restructurings of certain chapters. The Joseph Smith Translation clarified doctrinal content, especially the mission of Jesus Christ,

the nature of God, the nature of man, the Abrahamic covenant, the priesthood, and the Restoration of the gospel.

The Latter-day Saint edition of the King James Version of the Bible printed after 1979 includes more than 600 changes from the Joseph Smith Translation. Short changes are noted in the footnotes, and larger selections are found in the Bible appendix.

Invite students to locate Joseph Smith—Matthew in the Pearl of Great Price. Explain that this portion of the Joseph Smith Translation contains more information from Matthew 24 about the Lord’s Second Coming and is the fulfillment of Doctrine and Covenants 45:60–61.

You may want to ask a student to restate aloud what he or she understands the Joseph Smith Translation to be. If your students have the Latter-day Saint edition of the King James Version of the Bible, you might show them examples of Joseph Smith Translation footnotes in the New Testament or larger selections in the Bible appendix. For example, Matthew 4:1, footnote *b* states that Jesus went “to be with God” rather than “to be tempted of the devil.” After showing students some examples, ask them how the Joseph Smith Translation might help their study and understanding of the Bible.

Doctrine and Covenants 45:62–65

The Saints are forewarned to gather into western countries

Explain that the Lord directed the early Saints to move westward, “out from the eastern lands” (D&C 45:64). To help students visualize the westward movement members of the Church at the time this revelation was given would make (from New York to Ohio), you might ask them to turn to Map 3 (“The New York, Pennsylvania, and Ohio Area of the USA”) in the Church History Maps section of their scriptures. Invite a student to read Doctrine and Covenants 45:62–64 aloud. Ask the class to follow along and identify why the Lord commanded the Saints to gather toward “the western countries” (D&C 45:64).

- What did the Lord say was “even at your doors”? What do you think this imagery implies?

Explain that in 1861, nearly 17 years after Joseph Smith’s death, a Civil War began in the United States. It is estimated that this war caused more than 1 million casualties, as well as much destruction of property, bringing hardship to families and communities across the country. Those Saints who continued to follow the Lord’s counsel to gather from the east were blessed with relative peace and security in Utah.

Invite a student to read Doctrine and Covenants 45:65 aloud. Ask the class to follow along, looking for what the Lord wanted the Saints to do as they assembled together into the western countries.

- Why were they to gather their riches? (To purchase land where the Saints could live in unity, peace, and safety. Explain that *inheritance* refers to land upon which the Saints could dwell and worship the Lord.)

Doctrine and Covenants 45:66–75

The Lord describes the New Jerusalem, or Zion

Ask students to consider the following question:

- If you could choose anywhere in the world to live, where would it be? Why would you want to live there?

Invite a few students to respond. As they do, draw a line down the middle of the board, creating two columns. At the top of one column, write the names of a few of the locations that students mention. In the same column, underneath the names, list their reasons for wanting to live in those locations.

Invite students to read Doctrine and Covenants 45:66–67 silently, looking for the name of the Saints’ land of inheritance and reasons why it would be a desirable place for them to live. You may want to suggest that students mark what they find.

- What will the Saints’ land of inheritance be called? (The New Jerusalem, or Zion. Write this at the top of the second column on the board.)

Teacher presentation of material

Students’ active participation in the learning process is significant to their understanding and application of the scriptures, but it does not remove the need for a teacher to occasionally present information while students listen. Brief teacher presentations can be effective when there is a need to summarize large amounts of material, present information that is new to students, make transitions within a lesson, or draw conclusions.

Explain that in the scriptures, the word *Zion* is sometimes used to mean slightly different things. Sometimes the word refers to the people of Zion and describes them as “the pure in heart” (D&C 97:21). Elsewhere *Zion* refers to the entire Church and its stakes all over the world (see D&C 82:14). The word *Zion* can also refer to specific geographic locations. In this revelation, *Zion* referred to a physical city that the Saints would establish and gather to.

- How did the Lord describe the New Jerusalem, or Zion? (List students’ answers in the second column on the board. They may use different words, but they should identify the following doctrine: ***The New Jerusalem would be a place of peace and safety, and the glory of the Lord would be there.***)

Invite students to compare the locations they selected for their ideal homes with the description of Zion.

- Based on the Lord’s description of Zion, why might you want to be a part of this city?
- Where have you experienced peace and safety? Why is it important to have places where you can be safe and have peace?

Invite a student to read Doctrine and Covenants 45:68–71 aloud. Ask the class to follow along, looking for additional reasons they might like to live in the New Jerusalem. You might want to suggest that they mark what they find. Ask them to report what they have found, and add their responses to the second column on the board.

- How will the wicked feel about Zion?
- According to verse 71, where will the righteous people of Zion come from? (If it has not already been identified, write the following doctrine in the second column on the board: ***Righteous people from all nations will gather to Zion.*** You may want to explain that this was true for the Zion referred to in this revelation and is true for the stakes of Zion that are established throughout the world today.)

Read the following statement by the Prophet Joseph Smith concerning the subject of Zion: “Zion . . . is a place of righteousness, and all who build thereon are to worship the true and living God, and all believe in one doctrine, even the doctrine of our Lord and Savior Jesus Christ” (in *History of the Church*, 2:254).

Ask students to read Doctrine and Covenants 45:72–73 silently, looking for what the Lord cautioned the Saints not to do. Then summarize the last two verses of this revelation by explaining that the Lord reminded the Saints that His Second Coming would be terrible for their enemies.

You may want to remind students that the Lord urged the early Saints and us to “hearken” to His voice in this revelation. Invite students to look back through Doctrine and Covenants 45 and review what the Lord revealed to the Saints about His Second Coming and the New Jerusalem. You might encourage them to complete the following statement in their class notebooks or scripture study journals: “Because of what I learned in Doctrine and Covenants 45, I will prepare for things to come by . . .” Conclude by encouraging students to discuss what they learned in today’s lesson with a family member.

LESSON 54

Doctrine and Covenants 46

Introduction

In March 1831, nearly a year after the organization of the Church, the Lord reminded the Saints that Church meetings are to be conducted by the Holy Spirit. In the same revelation, He emphasized that people who are

not members of the Church are not to be cast out of public meetings. In addition to correcting the practice of excluding unbelievers from meetings, the Lord taught about the gifts of the Spirit.

Suggestions for Teaching

Doctrine and Covenants 46:1–6

The Lord instructs the Saints concerning their Church meetings

Ask students to imagine they are in charge of planning a sacrament meeting.

- How would you know what to include in the meeting? How would you choose the music and decide who would give the talks?

Invite a student to read Doctrine and Covenants 46:1–2. Ask the class to follow along and look for instruction the Lord gave about how Church meetings are to be conducted. You may want to point out that the responsibility to conduct meetings includes the responsibility to prepare for them. Ask students to report what they find. Their responses may vary, but they should express the following truth: **Church leaders are to be guided by the Holy Spirit as they conduct meetings.**

- When have you felt that leaders have been directed by the Holy Ghost in a meeting?
- How might all Church members invite the influence of the Holy Ghost in Church meetings?

Invite students to write in their class notebooks or scripture study journals about one way they will improve their participation in Church meetings.

Write the following on the board: *Visitors Welcome*. Ask students to identify places where they have seen this phrase posted. Ask if they have seen it outside Church meetinghouses. Invite a student to read the section introduction for Doctrine and Covenants 46 aloud. Ask the class to follow along in their scriptures and look for whom the early Saints admitted into their meetings. Invite them to report what they find. Then ask them to read Doctrine and Covenants 46:3–6 silently, looking for phrases that corrected this early practice.

- What can we learn from these verses about how the Lord wants us to treat others? (Students should identify the following truth: **The Lord has commanded us to welcome all people to our public meetings.**)
- How can we help others know they are welcome at our Church meetings?

To help students deepen their understanding of this truth, share the following example:

A young member of the Church visits a new ward with her family for the first time. After sacrament meeting, a member of the ward greets the family and shows them where to go for Sunday School. He takes the young woman to class and introduces her to the teacher. The young men and women in the class briefly acknowledge her and then proceed to visit among themselves, ignoring her.

- How would this situation be different if the members of the Sunday School class would follow the principles in Doctrine and Covenants 46:3–6?

Encourage students to welcome those who attend Church meetings, classes, and activities.

Doctrine and Covenants 46:7–33

The Lord explains the purposes of the gifts of the Spirit

Remind students that in February 1831, Joseph Smith joined the Saints in Kirtland (see lesson 50 in this manual). When he arrived, he found that these Church members had adopted some false practices. One false practice was the exclusion of people from Church meetings, as explained earlier in this lesson. Another false practice was that some members engaged in strange behavior when they attended Church meetings. They claimed that their actions were inspired by the Holy Ghost. Some members believed them, and others felt that the behaviors were not of God. In the revelation recorded in Doctrine and Covenants 46, the Lord taught principles that would help the Saints avoid being deceived and that would help them understand true gifts of the Spirit.

- What does it mean to be deceived? (To be misled or tricked into believing something that is not true.) Can you think of a time when you were deceived?

Ask students to read Doctrine and Covenants 46:7–8 silently and look for what the Lord counseled His people to do so they could avoid being deceived. You may want to suggest that students mark what they discover.

- What do these verses teach about how to avoid being deceived? (Help students identify the following principle: **One way to avoid being deceived is to follow the directions of the Holy Ghost in all holiness.**)
- According to verse 8, what should we earnestly seek? (The best gifts.)

Write the following on the board: *If we earnestly seek the best gifts, . . .*

As students participate in the following activity, invite them to look for blessings that will come as they seek the gifts of the Spirit. You may want to explain that gifts of the Spirit are “blessings or abilities that are given by the power of the Holy Ghost. God gives at least one of these gifts to every faithful member of the Church” (*True to the Faith: A Gospel Reference* [2004], 165).

Before class, write the numbers 13 through 25 and 27 in random places on a piece of paper. Then cut the paper into fourteen puzzle pieces, with one number on each puzzle piece.

Distribute the puzzle pieces among the students. Depending on the size of the class, you may need to give single puzzle pieces to small groups or give more than one puzzle piece to individual students. Invite the class to work together to assemble the puzzle.

- In a puzzle, why is each piece important?

Invite a student to read Doctrine and Covenants 46:8–12, 26 aloud. Ask the class to follow along and look for the purpose of the gifts that God gives us.

- What are the gifts of the Spirit to be used for? (“For the benefit of the children of God.”)
- According to verse 9, to whom are the gifts of the Spirit given? (To those who love God and keep His commandments and to those who “seeketh so to do.”)
- According to verse 11, how many of us have been given a gift of the Spirit?
- From what you have learned in these verses, how would you complete the sentence on the board? (Though students may use different words, their responses should express the following principle: ***If we earnestly seek the best gifts, God will grant them to us for the benefit of others.*** You might suggest that students mark the phrases in their scriptures that teach this truth.)

Direct students’ attention to the puzzle they have assembled. Remind them of the importance of every piece in the puzzle.

- Why is every member important in the Lord’s Church? (Everyone has a gift that can benefit others.)

Take the puzzle apart and give the pieces back to the students. Explain that the numbers on the pieces refer to verses in Doctrine and Covenants 46 and that each of these verses names a gift of the Spirit. Invite students to read aloud the verses that correspond to the numbers they have been given.

After each verse is read, ask students to suggest a situation in which that gift could benefit the children of God. Students may struggle to understand some of the gifts. The following explanations of a few of the gifts may help you guide their discussion:

Preparation before class

As you use the curriculum to prepare lessons, scan the suggested teaching ideas and identify materials and activities that you need to prepare and organize before class starts. When you are prepared before class, you will be more able to manage your time in the classroom and help students focus on what they are learning in the scriptures.

The gift to know the differences of administration is often manifest in leaders who recognize how others' gifts can be helpful in various positions of service.

The gift to know the diversities of operations is manifest in a person's ability to see the differences between authentic gifts or workings of the Holy Ghost and false spirits, doctrines, or commandments.

The gift of the word of wisdom does not refer to the commandment known as the Word of Wisdom. Rather, it refers to the blessing of wisdom that comes to those who "ask of God, that giveth to all men liberally" (James 1:5).

The gift of the discerning of spirits allows a person to recognize or understand others' true intentions and hidden motivations. This gift helps a person to detect hidden evils and to see the good in others.

The gift of tongues and the gift of interpretation of tongues are commonly manifest in missionaries who are able to learn and understand languages quickly. These gifts may also be enjoyed by people who need to overcome language barriers to learn and teach the gospel.

- Why should we seek spiritual gifts? What do you think we can do to seek them? (It may be helpful to point out that the Lord can reveal spiritual gifts through patriarchal blessings or other priesthood blessings.)
- When have you seen someone receive a spiritual gift to benefit others?

Ask students to search Doctrine and Covenants 46:30–33 on their own and identify four things we are to do as we use our spiritual gifts. (Answers may include that we should ask for the will of God to be done, act in the name of Jesus Christ, give thanks for the blessings we receive, and practice virtue and holiness.)

Express gratitude for the gifts of the Spirit and for their influence in your life. Give students an opportunity to do the same. Testify of the Lord's desire for all people to know they are welcome and needed in His Church.

Scripture Mastery—Doctrine and Covenants 46:33

To help students consider how Doctrine and Covenants 46:33 applies in their lives, invite them to read or recite the passage. Then ask the following question:

- How can we "practice virtue and holiness" before the Lord?

List students' responses on the board. If they need help answering the question, invite them to look through the *For the Strength of Youth* booklet for ideas. Invite students to set a goal to practice virtue and holiness in a specific way for a measurable amount of time. Encourage them to record their goal in their personal journals and to write about their efforts to keep it.

Note: You may want to use this teaching idea during the lesson as you discuss the scripture mastery passage. Or you could use this idea to review the passage on another day.

Doctrine and Covenants 46:33

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Commentary and Background Information

Doctrine and Covenants 46:11. Many gifts of the Spirit

Spiritual gifts are listed in Doctrine and Covenants 46 and also in 1 Corinthians 12:1–13 and Moroni 10:8–18. But these are not the only spiritual gifts we can receive. Elder Bruce R. McConkie of the Quorum of the Twelve Apostles taught:

"Spiritual gifts are endless in number and infinite in variety. Those listed in the revealed word are simply illustrations of the boundless outpouring of divine grace that a gracious God gives those who love and serve him" (*A New Witness for the Articles of Faith* [1985], 371).

Doctrine and Covenants 47–48

Introduction

In March 1831, almost one year after the organization of the Church, the Prophet Joseph Smith received the revelations that are now recorded as sections 47 and 48 of the Doctrine and Covenants. Prior to this time, Oliver Cowdery had been acting as a historian and recorder for the Church. In this role, he kept a record of the revelations the Prophet had received. However, Oliver Cowdery had been on a mission since October 1830 and was therefore unable to continue

as a historian and recorder. In the revelation recorded in Doctrine and Covenants 47, the Lord called John Whitmer to replace Oliver in this position. During this time, the Saints in Ohio also sought direction on how to help the Church members migrating from New York. In the revelation now included in Doctrine and Covenants 48, the Lord instructed the Saints to share their land with those in need and to prepare to lay the foundation of Zion.

Suggestions for Teaching

Doctrine and Covenants 47

The Lord appoints John Whitmer to record a history of the Church

Ask students to think of spiritually significant experiences they have had that they feel are worth remembering. (For example, they might think of events like a temple dedication or a Church meeting, or they might reflect on a time when they received an answer to a prayer or felt the presence of the Holy Ghost.) Invite a few students to share these experiences. Ask each of these students the following questions:

- Why was this experience meaningful to you?
- Why do you think it is important to remember this experience?
- How could a record of this experience bless your posterity?

Invite a student to read the section introduction of Doctrine and Covenants 47 aloud. Ask the class to follow along, looking for what the Lord called John Whitmer to do. Then invite students to read Doctrine and Covenants 47:1–3 silently and identify more details about John Whitmer's calling. Ask students to report what they learn. (You may want to remind students that in a previous revelation, the Lord said, "There shall be a record kept among you" [D&C 21:1]. Explain that in the Church today, the First Presidency calls a Church Historian and Recorder [usually referred to as the Church Historian] and presents him for a sustaining vote.)

- Why do you think it is important that the history of the Church be recorded?
- What are some stories from Church history that are especially inspiring to you?

Invite a student to read aloud the following statement by Elder Marlin K. Jensen of the Seventy, who served as Church Historian from 2005 to 2012:

"There are other great stories in our history that deserve to be known and taught at church and at home. The lessons of Kirtland, the trials of Missouri, the triumphs and eventual expulsion of the Saints from Nauvoo, and the westward trek of the pioneers are stories that inspire Latter-day Saints in every land and language. But there are equally moving stories about the rise and progress of the Church and the impact of the gospel in the lives of ordinary members in every nation touched by the restored gospel. These need recording and preserving as well.

"... Many of the Church's greatest stories are contained in personal and family histories, and these are a part of our individual and family heritages" ("There Shall Be a Record Kept among You," *Ensign*, Dec. 2007, 31).

- Why do you think personal and family histories matter?

Refer to the experiences students remembered at the beginning of class. Ask them to imagine that their children and grandchildren are reading their personal accounts of those experiences. Invite each student to ponder the following questions:

- Which part of the experience would you emphasize? What would you want your family to feel and know as a result of reading your account?

Explain that the principles John Whitmer followed as Church Historian and Recorder can also apply to our personal and family histories. Invite students to read Doctrine and Covenants 47:4 silently to learn what the Lord promised if John Whitmer would be faithful in his efforts.

- What did the Lord promise John Whitmer? (The Lord promised that the Comforter—the Holy Ghost—would help him in his effort to write the history of the Church.)
- How can we relate this to our efforts to keep personal and family histories? (Help students recognize the following principle: **If we are faithful in our efforts to keep personal and family histories, the Holy Ghost will help us.** You may want to write this principle on the board.)
- How might the Holy Ghost help a person as he or she keeps a personal or family history?

As students discuss this question, help them see that the Holy Ghost can bring things to our remembrance (see John 14:26) and help us write about events and situations in a way that will bless family members and others.

Encourage students to ask for the help of the Holy Ghost as they keep their personal and family histories.

Doctrine and Covenants 48

The Lord instructs the Saints in Ohio to assist those coming from New York

Ask students to imagine that Saints in a distant area have had to evacuate their homes. Church leaders have asked the students' families to provide food and shelter for some of the displaced families for several months.

- What questions and concerns might you and your family have about this request?
- What concerns and feelings do you think those moving into your home would have?

Invite students to turn to Map 3 ("The New York, Pennsylvania, and Ohio Area of the USA") in the Church History Maps section of their scriptures. Ask them to locate Fayette, New York, and Kirtland, Ohio, and determine the approximate distance between these cities (about 250 miles or 400 kilometers). Remind students that in December 1830, the Lord commanded the Saints in New York to move to Ohio (see D&C 37:3).

Invite a student to read Doctrine and Covenants 48:1–3 aloud. Ask the class to follow along and look for what the Lord told the Saints in Ohio to do for Church members moving into the region. Then ask students to report what they have learned.

- What did the Lord command the Saints in Ohio to do? (He commanded those with land to share it with the Saints who were moving to the area.) What is a principle we can learn from this commandment? (Students' answers should reflect the following principle: **The Lord commands Latter-day Saints to share what they have with those in need.** It may be helpful to point out that not all the Saints in Ohio had land to share and that some members from New York were required to purchase their own land.)
- What are some ways we can share what we have with others?

Ask students to share experiences they have had when they have witnessed people sharing with those in need. You might also invite them to describe times when they have benefited from someone else's generosity and service.

To provide an example of helping those in need, ask a student to read the following account by President Thomas S. Monson about an experience he had with his Primary class as a young boy:



"We undertook a project to save nickels and dimes for what was to be a gigantic Christmas party. Sister Gertsch kept a careful record of our progress. As boys with typical appetites we converted in our minds the monetary totals to cakes, cookies, pies, and ice cream. This was to be a glorious event. Never before had any of our teachers even suggested a social event like this was to be.

"The summer months faded into autumn. Autumn turned to winter. Our party goal had been achieved. The class had grown. A good spirit prevailed.

Using stories

A story can help engage students by creating interest and helping them to participate in the learning process through hearing others' experiences. Stories can also help students see how gospel principles apply in people's lives.

"None of us will forget that gray morning when our beloved teacher announced to us that the mother of one of our classmates had passed away. We thought of our own mothers and how much they meant to us. We felt sincere sorrow for Billy Devenport in his great loss.

"The lesson this Sunday was from the book of Acts, chapter 20, verse 35: 'Remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive.' At the conclusion of the presentation of a well-prepared lesson, Lucy Gertsch commented on the economic situation of Billy's family. These were Depression times, and money was scarce. With a twinkle in her eyes, she asked: 'How would you like to follow this teaching of our Lord? How would you feel about taking our party fund and, as a class, giving it to the Devenports as an expression of our love?' The decision was unanimous. We counted so carefully each penny and placed the total sum in a large envelope. A beautiful card was purchased and inscribed with our names.

"This simple act of kindness welded us together as one" ("Your Personal Influence," *Ensign* or *Liahona*, May 2004, 21–22).

- What can we learn from this account? How can kindness and service bless the life of the giver as well as the receiver?

Invite students to share an experience they have had when they have helped (or have seen others help) those in need. Encourage students to think of one way they can help someone in the next week.

Summarize Doctrine and Covenants 48:4–6 by explaining that the Lord wanted the Saints to prepare to purchase land when He would reveal the location of the city of Zion, or New Jerusalem. The Lord commanded the Saints to save all the money they could in preparation for laying the foundation of that city (see D&C 48:4–6). Tell students that they will learn more about the Saints' efforts to establish the city of Zion in future lessons.

Scripture Mastery Review

Divide students into pairs. Give each pair a piece of paper, and invite them to place it on a desk or a table between them. Choose several scripture mastery references that might be helpful for students to review, and ask one student in each pair to write these references in random locations on the sheet of paper. Then give verbal clues related to those references. (You may want to read these clues from the scripture mastery cards or the scripture mastery bookmark. These can be ordered at store.lds.org.) After reading each clue, invite students to race to touch the correct reference on the paper. You might also ask them to say the reference aloud as they touch it. After reading a few clues, ask students to change partners and play again. Encourage good sportsmanship, and help the students have fun.

Commentary and Background Information

Doctrine and Covenants 47. What is the calling of the Church Historian and Recorder?

Elder Marlin K. Jensen of the Seventy, who served as Church Historian and Recorder from 2005 to 2012, explained:

"The work of the Church historian and recorder is largely one of record keeping. It includes the gathering and preserving of Church history sources, the recording of ordinances, and the collection of minutes. The scriptures

also suggest there is a responsibility to ensure the records are used 'for the good of the church, and for the rising generations' (D&C 69:8).

"The roles of historian and recorder are complementary and at times almost indistinguishable. I think that's why, in the early days of the Church, sometimes a recorder was appointed and sometimes a historian and why over time the roles were joined together in one calling" ("There Shall Be a Record Kept among You," *Ensign*, Dec. 2007, 28).

Home-Study Lesson

Doctrine and Covenants 45–48 (Unit 11)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 45–48 (unit 11) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 45:1–15)

In the opening verses of Doctrine and Covenants 45, students read that Jesus Christ created the heavens and the earth and that He is our advocate with Heavenly Father. As we learn about the Savior and what He has done for us, we can increase our desire to hearken to His voice.

Day 2 (Doctrine and Covenants 45:16–75)

From studying the signs of the Second Coming of Jesus Christ, students learned that if we stand in holy places and watch for the signs, we will be ready for that great event. From the parable of the ten virgins, they learned that if we receive the truth and accept the Holy Spirit as our guide, we will abide the Savior's Second Coming. This lesson also introduced students to information about the New Jerusalem.

Day 3 (Doctrine and Covenants 46)

Students spent time in this lesson thinking about how Church meetings are to be conducted. They learned that Church leaders are to be guided by the Holy Spirit as they conduct meetings and that the Lord has commanded us to welcome all people to our public meetings. Students also identified ways to avoid being deceived: (1) follow the Spirit in all holiness and (2) call upon God and live in thanksgiving to Him. Students then studied about the purposes of spiritual gifts.

Day 4 (Doctrine and Covenants 47–48)

As students learned about the importance of keeping Church records, they discovered the truth that if we are faithful in our efforts to keep personal histories, the Spirit will help us. As students studied the historical context of the migrating Saints arriving in Ohio from New York, they reflected upon the Lord's command to share what we have with those in need.

Introduction

This lesson is about how mindful Jesus Christ is of all of us. Students will have the opportunity to connect the doctrines and principles they learned throughout the week with how the Lord manifests His love to us.

Note: In their personal study, students worked to memorize and apply the scripture mastery passage in Doctrine and Covenants 46:33. You may want to ask them to recite it and share how they think young people can “practice virtue and holiness before [the Lord] continually.”

Suggestions for Teaching

Doctrine and Covenants 45–46

The Lord teaches about important events and gifts in the last days

Write the following question on the board: *Who is thinking of you right now?*

You may want to encourage students to take a moment to review Doctrine and Covenants 45–46, looking for verses they marked and any truths they identified that support the idea that the Savior is thinking of them and has a personal interest in them. Ask students to ponder the question on the board, and invite them to respond.

- What did you learn in your study this week that helps you understand that the Lord is mindful of you? (Students' responses may reflect the following ideas: The Savior is our advocate with the Father; the Savior shows His love for us by revealing events preceding the Second Coming; and God gives us gifts of the Spirit as we seek and live worthy of them.)

Remind students that at this time in Church history, enemies were spreading lies and false reports about the Church and the Prophet Joseph Smith. The revelation in Doctrine and Covenants 45 reminded the Saints that especially during this difficult time the Lord was thinking about them.

Invite a few students to take turns reading aloud from Doctrine and Covenants 45:1–6. Ask the class to follow along and consider how this revelation may have comforted the Saints during this time of persecution. Consider having students pause in their reading so you can ask some of the following questions after the corresponding verses are read:

- How does the doctrine that **Jesus Christ created the heavens and the earth** (D&C 45:1) demonstrate the Savior's personal interest in you?
- How do the Lord's words in Doctrine and Covenants 45:2 show His concern for us?
- From verse 3, what do you understand the phrase “pleading your cause” to mean?

- According to verse 4, what did the Savior experience that enabled Him to become our advocate with Heavenly Father? (He experienced suffering and death, as well as living a sinless life. You may want to invite a student to explain the role of an advocate from what they learned in their personal study.)
- How does knowing that **Jesus Christ is our advocate with Heavenly Father** influence your choices and actions right now?

To emphasize the Savior's mindfulness of us, invite a student to read aloud the following statement by President Joseph Fielding Smith. Ask the class to listen for additional insights about the Savior's role as our advocate.

"[Jesus Christ] stands between the Father and man. He pleads our cause. You know, when he was upon the earth he prayed frequently, and he prayed for his disciples, pleading with his Father in their behalf, and he has been pleading ever since, and he stands between us and God, our Father" (in Conference Report, Oct. 1953, 58).

- How do you think a person can thank the Savior for being his or her advocate? (To help students share thoughtful answers to this question, you may want to refer them to what they wrote for their second writing assignment in their lesson for day 1 of this unit [D&C 45:1–15].)

Ask students to think about a time when they have felt there was no one thinking of them or they felt they were less important than someone else.

Read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask students to listen for how the Savior feels about each of them.

"Brothers and sisters, I testify that no one of us is less treasured or cherished of God than another. I testify that He loves each of us—insecurities, anxieties, self-image, and all. He doesn't measure our talents or our looks; He doesn't measure our professions or our possessions. He cheers on every runner, calling out that the race is against sin, *not* against each other. I know that if we will be faithful, there is a perfectly tailored robe of righteousness ready and waiting for *everyone*" ("The Other Prodigal," *Ensign*, May 2002, 64).

Invite students to share their own experiences when they felt that God was mindful of them or when they felt encouraged by God.

Explain that one of the ways the Savior comforted the early Saints during this time of persecution was to tell them that He was coming to earth again to bless them. Write the following scripture reference on the board: *Doctrine and Covenants 45:55–59*.

Ask students to read these verses silently, looking for how the Saints will be blessed at the Lord's coming.

- According to verse 57, what must we do to be prepared for the Savior's coming? (Write the following principle on the board: ***If we receive the truth and accept the Holy Spirit as our guide, we will abide the Savior's Second Coming.***)
- How do you think receiving truth and accepting the Spirit as our guide prepares us for the Second Coming of Jesus Christ?

- What have you done to receive and accept truth in your life? When have you been guided by the Holy Ghost? (After students have responded, consider sharing experiences from your own life.)

Doctrine and Covenants 47–48

The Saints are to keep a regular history and share their resources with one another

Remind students that a portion of their studies this week highlighted the importance of keeping a personal history or journal. To encourage class members to continue their efforts in keeping a personal history or to start keeping a personal history, you might want to ask them why keeping a personal history matters.

Invite students to share what blessings they have experienced from keeping a personal history or from reading their parents', grandparents', or other ancestors' histories.

Next Unit (Doctrine and Covenants 49–56)

To prepare students for their study during the coming week, you may want to invite them to consider the following: How are we to preach the gospel to others? How can you tell when you are teaching or learning by the Holy Ghost? Has it ever been difficult for you to discern if something was of God or from some other source? Explain that in the coming unit they will learn what the Lord taught about how to recognize truth and avoid false teachings.

LESSON 56

Doctrine and Covenants 49

Introduction

Leman Copley, a convert to the Church, wanted missionaries to preach the gospel to members of his former religious group, the Shakers. However, he continued to hold on to some of the false beliefs of that religion.

Concerned about Leman's lingering beliefs, Joseph Smith inquired of the Lord on May 7, 1831, and received the revelation that is now recorded in Doctrine and Covenants 49.

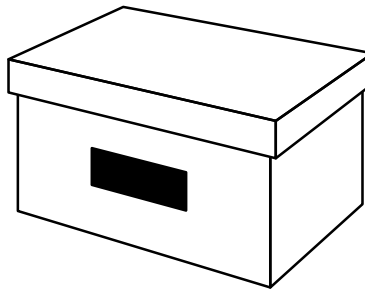
Suggestions for Teaching

Doctrine and Covenants 49:1–4

The Lord calls Sidney Rigdon, Parley P. Pratt, and Leman Copley to preach to the Shakers

Before class, make a monkey trap or draw the accompanying illustration on the board. To make a monkey trap, obtain a box with a lid. Secure the lid to the box, and cut an opening in one side of the box just large enough for a student to insert an open hand but not a fist. Put a piece of fruit or a ball inside the box.

Ask students if they know how to catch a monkey. (If they know the following method, invite them to explain it to the rest of the class. If you have built a trap, you might also invite a student to demonstrate getting caught.) Suggest that one way to trap a monkey is to place a desirable object in a container that has a hole just large enough for the monkey to reach its hand through. When the monkey grasps the object, it is unable to remove its fist because it is grasping an object too large to fit through the hole. In their determination to hold on to the object, some monkeys will allow themselves to be caught.



Invite students to silently read the section introduction to Doctrine and Covenants 49 and look for ways the situation described is like the monkey trap. After students point out that Leman Copley struggled to let go of certain Shaker beliefs, ask students to list some of the Shakers' beliefs.

As students respond, write their answers on the board, as shown below. Do not include the column with the heading "The Lord's Doctrine." You will add that column later in the lesson.

Shakers' Beliefs	The Lord's Doctrine
1. Christ's Second Coming had already occurred.	D&C 49:5–8
2. Christ had appeared in the form of a woman named Ann Lee.	D&C 49:22–25
3. Baptism by water was not considered essential.	D&C 49:11–14
4. They rejected marriage and believed in living a life of total celibacy (abstaining from marriage and sexual relations).	D&C 49:15–17
5. Some Shakers forbade the eating of meat.	D&C 49:18–21

Decide what to teach

This lesson contains more material than you will likely have time to teach. Prayerfully consider which doctrines, principles, and teaching ideas will be most beneficial for the students in your class.

If students are curious about the name *Shaker*, explain that members of the United Society of Believers in Christ's Second Appearing were commonly called Shakers because of their manner of worship, which involved shaking their bodies as they sang, danced, and clapped their hands to music.

Invite a student to read Doctrine and Covenants 49:1–4 aloud. Ask the class to follow along, looking for what the Lord revealed about the Shakers.

- How did the Lord describe the Shakers? (See verse 2.)
- What do you think it means to “desire to know the truth in part, but not all”? (They accepted some of God’s teachings but ignored or rejected others.)
- In what ways might members of the Church have similar attitudes today?

Write the following incomplete sentence on the board: *Being right before the Lord includes . . .*

Ask students how they would complete this principle based on the Lord’s words in verse 2. As students respond, complete the principle on the board: ***Being right before the Lord includes desiring to receive all the truth He has revealed.*** You may want to suggest that students write this principle in their scriptures next to verse 2. Point out that if we earnestly desire to know the truth, we also desire to live according to the truth.

- Why did Leman Copley need the counsel in verse 2? How might this principle be helpful to us?
- What blessings might a person miss out on by choosing to accept only part of the truth?

Refer to the monkey trap. Invite students to list some traps that might lead people to reject some of God’s teachings—actions and attitudes that people hang on to that keep them from being right before the Lord. (Some examples might include rationalizing a destructive habit, listening to music that chases away the Spirit, participating in activities on Sunday that are inappropriate for the Sabbath, preferring the teachings and philosophies of the world over God’s teachings, and not accepting the commandment to forgive others.)

- What are some consequences of holding on to such actions and attitudes? How is this like a trap?

Invite students to consider what they might need to let go of in order to receive all the blessings Heavenly Father intends for them. Consider inviting them to set a goal to let go of something that is keeping them from being right before the Lord.

Doctrine and Covenants 49:5–28

The Lord corrects the false doctrine of the Shakers and commands His servants to invite them to repent and be baptized

Remind students that the Lord commanded Leman Copley, Sidney Rigdon, and Parley P. Pratt to preach the gospel to the Shakers (see D&C 49:1–4). Explain that before receiving this command, Leman Copley had been “anxious that some of the elders should go to his former brethren [the Shakers] and preach the gospel” (*Histories, Volume 2: Assigned Histories, 1831–1847*, vol. 2 of the Histories series of *The Joseph Smith Papers* [2012], 37). When these elders went to the Shakers, they read the revelation in Doctrine and Covenants 49 aloud to them.

On the board, copy the second column of the chart from earlier in this lesson.

Divide the class into five groups. Assign each group one of the scripture passages you have written on the board. (If you have a small class, divide the passages among the students and discuss them all as a class.) Invite students to read their assigned passages, looking for doctrines and principles that correct the false beliefs of the Shakers.

When students have had time to study these scripture passages, invite them to discuss the following questions in their groups and prepare to share their answers with the class.

- What doctrines and principles did the Shakers and Leman Copley need to understand?
- How do your assigned verses explain these truths?

When the groups have had sufficient time to read and discuss their assigned passages, invite a student from each group to answer these questions for the entire class. You may want to suggest that students mark the passages that teach the truths they have identified.

Students should identify the following doctrines and principles. (Note that these truths are numbered to correspond with the list of false beliefs on the board.) As students mention these truths, consider asking follow-up questions to prompt further discussion.

1. In Doctrine and Covenants 49:7, students should identify the following doctrine:
No one except God knows when the Second Coming will occur.
2. In Doctrine and Covenants 49:22–25, one principle students might identify is the following: **If we know the signs of the Second Coming, we will not be deceived by false claims.**
 - What are some of the signs mentioned in verses 23–25? (You may want to explain that the name Jacob in verse 24 refers to the house of Israel.) In what ways have you seen these signs in our day?
3. In Doctrine and Covenants 49:11–14, students should identify the following doctrine:
Jesus Christ has commanded His servants to call upon people to believe in Him, repent, be baptized, and receive the gift of the Holy Ghost.
 - Why are you grateful that you have been baptized and that you have received the gift of the Holy Ghost? Why do you look forward to helping other people receive these ordinances?
4. In Doctrine and Covenants 49:15–17, students should identify one or more of the following doctrines: **Marriage between a man and a woman is ordained of God, and husbands and wives are commanded to be one and to have children.** You might need to explain the phrase “that the earth might answer the end of its creation; and that it might be filled with the measure of man.” This passage teaches that one purpose of the earth’s creation was to provide a place where God’s children could live as families.
 - What purposes does marriage between a man and a woman fulfill in Heavenly Father’s plan?
 - How is “forbidd[ing] to marry” counter to Heavenly Father’s plan?
 - According to verse 16, God approves of traditional marriage between a man and a woman. What are some ways people attempt to ridicule or destroy traditional marriage?
 - What can young men and young women do now to prepare for celestial marriage?
5. In Doctrine and Covenants 49:18–21, students should identify the following doctrine:
The Lord has provided the animals of the earth for our use. (You may need to explain that the word *raiment* means clothing.)
 - What warning is found in verse 21? Why do you think the Lord is not pleased with those who kill animals needlessly?

Explain that the Shakers and Leman Copley did not follow the Lord’s counsel. The Shakers rejected the missionaries’ message, and Leman Copley returned to his former beliefs and left the Church.

Conclude by asking a student to read Doctrine and Covenants 49:26–28 aloud. Ask the class to follow along, looking for the Lord’s counsel and promises. (You may need to explain that the word *rearward* refers to someone who protects someone else from behind.)

Invite students to reread these verses silently and think about how the Lord’s counsel and promises apply to them individually. Share your testimony of the blessings that come when we seek the Lord’s teachings and follow them.

Scripture Mastery Review

You may have time at the end of this lesson to review Doctrine and Covenants 46:33 with students. Invite them to recite it a few times as a class. Then divide students into pairs. Ask the pairs to try to recite the verse to each other without reading it. Ask students how this scripture mastery passage relates to the principles they have learned today.

Doctrine and Covenants 50

Introduction

When Joseph Smith arrived in Kirtland, Ohio, he observed that “some strange notions and false spirits had crept in among” some of the Saints. He began teaching with “caution and . . . wisdom” to overcome these things (see *History of the Church*, 1:146). Elder Parley P. Pratt returned from a mission and observed similar behavior in branches of the Church outside of

Kirtland. He and other elders went to Joseph Smith to receive guidance (see *History of the Church*, 1:170). In May 1831, the Prophet inquired of the Lord and received the revelation recorded in Doctrine and Covenants 50. In this revelation, the Lord instructed the Saints to teach and receive the gospel by the Spirit of truth.

Suggestions for Teaching

Doctrine and Covenants 50:1–9

The Lord warns the elders of the Church about false spirits

Ask students to imagine attending a sacrament meeting in which some adult Church members are standing on benches and speaking loudly, while others are rolling around on the floor.

- How would you feel? What do you think would happen to the Spirit under such circumstances? (Ensure that this discussion does not become a criticism of religions in which people engage in such activities.)

Explain that when Joseph Smith arrived in Kirtland for the first time, he saw that some of the Saints had been deceived during a time when they had been without much leadership. As a result, “some strange notions and false spirits had crept in among” them (*History of the Church*, 1:146). The new members in the Kirtland area had introduced strange, loud, and confusing activities into their worship services. These activities stirred people’s emotions, but they were not edifying. Some of the elders of the Church did not understand what was happening, so they asked the Prophet for counsel. He inquired of the Lord and received a revelation that would help the Saints edify one another as they taught and learned gospel truths.

Invite a student to read Doctrine and Covenants 50:1–3 aloud. Ask the class to follow along, looking for the source of this influence among the Saints.

- What was the source of this influence?
- According to verse 3, why did Satan want to deceive the Saints?

Invite students to read Doctrine and Covenants 50:4–9 silently, looking for the Lord’s warning about some people among the Church members in Ohio.

- What words did the Lord use to describe some members of the Church at this time?
- What is a hypocrite? How can hypocrisy give power to the adversary?
- What did the Lord say would happen to hypocrites? (See D&C 50:6, 8.)

Doctrine and Covenants 50:10–36

Priesthood holders are instructed how to teach and learn by the Spirit

Write the following questions on the board:

What is required to be an effective teacher of the gospel?

What is required to be an effective learner of the gospel?

Invite students to answer these questions. Record their main points on the board under each question. Then divide the class into two groups. Invite one group to read Doctrine and Covenants 50:13–20 silently, looking for answers to the first question. Invite the other

group to read Doctrine and Covenants 50:13–20 silently, looking for answers to the second question. After sufficient time, invite several students to share what they have discovered.

- What element of gospel teaching and learning is repeated in these verses? (The need for the Spirit.)
- What roles of the Holy Ghost are mentioned in Doctrine and Covenants 50:14? (Students should express that **the Holy Ghost is the Comforter** and that **the Holy Ghost teaches the truth.**)
- What do you think it means to teach the gospel “by the Spirit”? (D&C 50:14). What do you think it means to teach by “some other way”? (D&C 50:17).

Ask students to think of opportunities they have to teach the gospel. They may think of teaching at home, with their friends, in seminary, at church, or as home teachers. Invite a few students to share experiences they have had when they have felt the Spirit guide them in teaching the gospel or sharing their testimonies.

- What do you think it means to “receive [the word of truth] by the Spirit of truth”? (D&C 50:19). What do you think it means to receive it by “some other way”? (D&C 50:19).
- What can you do to better receive the gospel when it is taught by the Spirit?

Invite a student to read aloud the following story told by Elder Jack H. Goasland of the Seventy. Ask the class to listen for insights about how we can better receive the word of truth by the Spirit.

“How many of you have assumed the ‘bored position’ during sacrament meeting? You know the position: bent forward at the waist, chin resting on hands, elbows on knees, staring vacantly at the floor. Has it occurred to you that it is your *choice* whether the meeting is interesting or not? . . .

“President Spencer W. Kimball said that worship ‘is an individual responsibility, and regardless of what is said from the pulpit, if one wishes to worship the Lord in spirit and in truth, he may do so. . . . If the service is a failure to you, you have failed. No one can worship for you; you must do your own waiting upon the Lord.’ (*Ensign*, Jan. 1978, p. 5.)

“One youth described how he first experienced the spirit of worship. He had been marginally active through his Aaronic Priesthood years. When he attended sacrament meeting, he usually sat in the back with a group of his friends, and he was less than a model of reverence. One day, however, he came in a little late, and there were no seats by his friends. He sat alone, and for the first time in his life, he closed his eyes during the prayers, he sang the hymns, he listened to the sacrament prayers, and he paid attention to the speakers. About midway through the first speaker, he found tears welling up in his eyes. With some embarrassment, he carefully glanced around; no one else seemed emotional. He didn’t know for sure what was happening to him, but the experience changed his life. It was during that meeting that he really started his spiritual preparation for his mission. He *felt* something, and fortunately, he acted and thus sustained those feelings” (“Yagottawanna,” *Ensign*, May 1991, 46).

Invite students to share which parts of this story impressed them. After a few have shared, you may want to suggest that they write one specific way they can improve in their efforts to learn by the Spirit.

Ask students to ponder how they can determine whether they are teaching and learning by the Spirit. Then invite a student to read Doctrine and Covenants 50:21–22 aloud, and ask the class to look for the Lord’s instruction about how to do this.

- What happens when we teach and learn by the Spirit?
- What do you think it means to be “edified and rejoice together”? When have you experienced this?
- How would you summarize the Lord’s teaching in Doctrine and Covenants 50:13–22? (Students should identify the following principle: **When we teach and learn by the Spirit, we understand one another and we are edified and rejoice together.** Write this principle on the board.)

Invite students to read Doctrine and Covenants 50:23–25 silently. Ask them to look for the contrast between what happens when people teach by the Spirit and what happens when people teach and learn by “some other way” (D&C 50:17). Ask students to report what they find.

- How did the Lord describe teaching that does not edify?
- How did the Lord describe teaching that “is of God”? (D&C 50:24). How did He say we will be blessed as we receive such teaching?
- What doctrine is taught in these verses? (Students should identify the following doctrine: ***That which comes from God enlightens and edifies, but that which is not of God brings confusion and darkness.*** Write this truth on the board.)
- When have you felt that something you heard, saw, or experienced was not of God? How did the Spirit help you recognize that?

Explain to students that they will hear and see messages that are intended to damage their faith. The principles they are learning today can fortify them against those messages. You may want to share an experience you have had when the Spirit has helped you discern that a message was not of God.

Summarize Doctrine and Covenants 50:26–36 by explaining that the Lord counseled priesthood holders regarding the power and responsibilities that come with their ordination. He said that priesthood holders are to serve others and keep themselves pure. As they do so, the Lord will give them power to overcome false spirits like those that were found among some of the Saints at the time this revelation was given.

Doctrine and Covenants 50:37–46

The Lord encourages the Saints to continue growing in grace and truth, and He assures them He is with them

Show the picture Family Prayer (*Gospel Art Book* [2009], no. 112; see also LDS.org). Point to the littlest boy and ask the following questions:

- Can you picture this little boy serving a full-time mission when he is older? What in this picture suggests he will be prepared to serve?
- Considering the work the Lord has in store for each of us, in what ways are we like this little boy?

Point out that Doctrine and Covenants 50:37–40 contains the Lord’s counsel to some of the elders who were present when this revelation was received. Invite a student to read verse 40 aloud. Ask the class to follow along, looking for counsel the Lord gave to these elders.

- According to verse 40, why did the Lord call these priesthood holders “little children”? In what ways are we like little children?
- What do you think it means to “grow in grace”? What do you think it means to grow “in the knowledge of the truth”?
- What can we learn from this verse about the blessings that the Savior wants us to receive? (Students should identify the following principle: **The Savior wants us to grow in grace and in the knowledge of the truth.**)

Invite a student to read Doctrine and Covenants 50:41–46 aloud. Ask the class to look for words of comfort and assurance that the Lord gave to these elders and to us.

- What does it mean to you when the Lord says, “You are mine”? How can this assurance help us to “fear not”? (D&C 50:41).
- What other promises in these verses are meaningful to you?

Conclude by testifying of the principles taught in the lesson today. Encourage students to teach and learn by the Spirit more fully.



LESSON 58

Doctrine and Covenants 51–52

Introduction

As some of the Saints migrating from the eastern states began to arrive in Ohio in May 1831, the Lord revealed Doctrine and Covenants 51 to Joseph Smith for Bishop Edward Partridge. The group arriving from Colesville, New York, was directed to go to Thompson, Ohio, where they would live the law of consecration. At the close of the

fourth conference of the Church, held June 3–6, 1831, in Kirtland, the Lord commanded Joseph Smith and other elders to travel in pairs to Missouri, preaching along the way. In the revelation recorded in Doctrine and Covenants 52, the Lord called each companionship and gave a pattern to help them avoid deception.

Suggestions for Teaching

Doctrine and Covenants 51:1–20

The Lord directs Bishop Edward Partridge to address the temporal needs of the Saints

To help students begin thinking about one of the outcomes of living the law of consecration, invite students to answer the following questions in pairs or small groups or as a class.

- What is the most unified group you have been part of? How do you know if a group of people is unified? What types of practices or events help a group to become unified?

Explain that the Saints who had moved from New York began arriving in Ohio in the spring of 1831. One group came from Colesville, New York, at great sacrifice. This group was instructed to settle in Thompson, Ohio, and to live the law of consecration. Invite students to imagine the unity that might result from a group that made sacrifices together to follow the will of the Lord.

Invite a student to read Doctrine and Covenants 51:1–3 aloud. Ask the class to follow along, looking for Bishop Edward Partridge’s responsibilities.

- What were some of Bishop Partridge’s responsibilities? (You may want to point out that in verse 3, the phrase “equal according to his family” does not mean that each Latter-day Saint was to receive the same help. The bishop was to consider each family’s situation separately and “appoint unto” them what they needed. They were equal because the bishop gave equal consideration and care to each family.)

Invite students to read Doctrine and Covenants 51:9 silently, looking for what the Lord explained are two intended results of living the law of consecration.

- What does the Lord expect of His people? (Students should express the following principle: **The Lord expects His people to deal honestly with others and be unified.**)

Summarize Doctrine and Covenants 51:10–20 by explaining that the Lord instructed Bishop Partridge to establish a storehouse where surplus goods could be kept. He explained that He had consecrated the land to the Saints “for a little season” (D&C 51:16). Although they did not know how long they would stay there, they were to “act upon this land as for years” (D&C 51:17), being faithful, wise, and just stewards of what they had been given. You may want to point out that in verse 10, the word *church* refers to a branch of the Church (see D&C 51:10, footnote *a*; see also D&C 20:81; 45:64).

Doctrine and Covenants 52:1–13, 22–36

The Lord commands the Prophet and other elders to travel to Missouri and preach the gospel during their journey

Before class, prepare three clues, each one leading to the next. For example, the first clue might direct students to look for the second clue under or inside an object somewhere in the classroom. The second clue could direct them to look for the third clue elsewhere in

Help students prepare to learn

Help students focus on the learning experience by using activities, objects, or questions that spark students’ interest and help them see the relevance of the scriptures in their lives. This should be done in a way that focuses students’ attention and leads them to search the scriptures with greater purpose.

the classroom. The third clue should say: “Read Doctrine and Covenants 52:1–6. Find a principle that is similar to this activity.”

Tape the first clue to the board, and write the following instructions next to it: *Follow this clue to learn how to receive continual guidance from the Lord.*

After students read the first clue, invite them to follow the instructions to find the second clue. Then invite them to read the directions on the second clue and search for the third clue.

Before students follow the directions on the third clue, explain that the passage they will be searching contains instructions given to Joseph Smith and other priesthood leaders at a conference of the Church held in Kirtland, Ohio, in June 1831. Remind students that the Lord had previously revealed that the Saints would establish a city called *Zion* (see D&C 28:9), but He had not yet revealed its location.

Invite students to follow the instructions in the third clue. Ask a few students to take turns reading aloud from Doctrine and Covenants 52:1–6. Invite the class to follow along, looking for a principle that is similar to the activity they have just completed.

- According to verses 4–5, what can happen when we are faithful to God’s instructions? (*As we follow God’s instructions faithfully, He reveals more of His will to us.* Write this principle on the board.)
- How was the activity similar to this principle? (As students followed each instruction, they received additional directions, ultimately leading them to the answer they were seeking.)
- What do you feel are some benefits of receiving the Lord’s guidance and truth little by little rather than all at once?

Invite students who have had an experience with this principle to share their experiences or testify of its truthfulness. You may also want to share an experience or your testimony. Encourage students to write down a question, concern, or decision they are facing for which they would like to have the Lord’s help and guidance. Then invite them to ponder and write down any direction the Lord has given them that they can heed more fully in order to invite further guidance from Him.

Invite a student to read Doctrine and Covenants 52:7–10 aloud. Ask the class to follow along, looking for instructions the Lord gave to some priesthood holders before they traveled to Missouri.

- What were these priesthood holders instructed to do as they traveled?

Doctrine and Covenants 52:14–21, 36

The Lord reveals a pattern to help us avoid being deceived by Satan

Remind students that in the revelation recorded in Doctrine and Covenants 50, the Lord warned the elders of the Church about false spirits and gave instructions that would help the Saints edify one another as they taught and learned gospel truths.

Explain that in Doctrine and Covenants 52:14–21, the Lord revealed further instructions to help strengthen Church members, particularly those whom He had called to preach the gospel as they traveled to Missouri.

Invite a student to read Doctrine and Covenants 52:14 aloud. Ask the class to follow along and identify the phrase the Lord used to describe what He was about to teach. (“A pattern in all things.”)

- What is a pattern? (A model that we can follow in order to achieve a certain result.)
- What reason did the Lord give for providing this pattern?

Divide students into pairs. Invite each partner to take turns reading aloud from Doctrine and Covenants 52:15–19. Ask them to look for actions and attributes that the Lord said would help His people avoid being deceived by Satan. After sufficient time, ask them to report what they have found. Invite a student to act as scribe and list their answers on the board.

As students respond, you may want to explain or ask them to explain the meaning of the following phrases: “whose spirit is contrite” (D&C 52:15) refers to a person who has a repentant attitude; “obey mine ordinances” (D&C 52:15) refers to a person who receives the Lord’s ordinances and keeps the associated covenants; “whose language is meek and edifieth” (D&C 52:16) refers to a person whose speech is humble and lifts or builds others; “trembleth under

my power” (D&C 52:17) describes a person who feels reverence for the power of God; and “bring forth fruits” (D&C 52:17) refers to a person who produces something good (such as “praise and wisdom”) by following the revelations God has given.

Give the pairs of students time to discuss how they would summarize the truths taught in Doctrine and Covenants 52:14–19. After sufficient time, invite them to share the truths they have identified. Students may give a variety of answers, but you may want to emphasize the following principle: **In order to avoid being deceived by Satan, a person must obey the Lord’s ordinances and live according to the revelations He has given.**

Remind students that when the Lord revealed this pattern for avoiding deception, He was speaking to a group of priesthood holders who would be preaching the gospel to others.

- Why do you think it is important for those who teach the gospel to others to follow the pattern the Lord revealed in these verses? (So they can teach by the Spirit.)

Invite a student to read Doctrine and Covenants 52:36 aloud. Ask the class to follow along, looking for an additional instruction the Lord gave in this revelation. Invite them to report what they find.

- What did the Lord instruct the elders of the Church to declare?
- Why can we have confidence in a leader or teacher who lives according to the pattern the Lord outlined in verses 14–19 and teaches only what the prophets and apostles have taught?

You might suggest that students consider how the members of the First Presidency or Quorum of the Twelve Apostles demonstrate this pattern.

Doctrine and Covenants 52:37–44

The Lord gives counsel to leaders who would remain in Ohio

Explain that while the Lord called many of the early priesthood holders to preach on their way to Missouri, several other elders were to stay in Ohio. Invite a student to read Doctrine and Covenants 52:39–40 aloud. Ask the class to follow along, looking for the instructions the Lord gave to the elders who would remain in Ohio.

- What responsibilities did the Lord give to the elders who remained in Ohio?
- What do you think it means to “remember . . . the poor and the needy”? Why is just thinking about someone who is in need not enough to fulfill this counsel from the Lord?
- What did the Lord say about those who would not fulfill their responsibilities?
- What principle can we learn from these verses about being a true disciple of the Lord? (Although students may use different words, they should identify the following principle: **Disciples of Jesus Christ watch over and care for those who are poor, needy, sick, and afflicted.**)

Ask students to think about people they know whom they would consider disciples of Jesus Christ. Invite a few students to share how a person they thought of watches over and cares for those in need. You may want to express the gratitude you feel for those who have watched over and helped you in your times of need.

Doctrine and Covenants 53–55

Introduction

In June 1831, the Prophet Joseph Smith received the revelations recorded in Doctrine and Covenants 53–55. The revelations contained the Lord’s instructions for some members of the Church who lived in Ohio but

would soon move to Missouri. In these revelations, the Lord spoke to Sidney Gilbert, Newel Knight, and William W. Phelps, giving them instructions that were specific to their Church assignments and their talents.

Suggestions for Teaching

Doctrine and Covenants 53

The Lord calls Sidney Gilbert to be an elder and travel with Joseph Smith to Missouri

Invite two students to come to the front of the class. Ask one to instruct the other how to do a certain task. For example, one student may teach the other to tie a specific type of knot, fold a paper airplane, or perform a certain kind of dance. (If possible, ask a student ahead of time to be prepared to teach a skill.)

- In this demonstration, why is it important that the learner follow all the instructions? What would happen if he or she decided to ignore one part of the instructions?

Remind students that the Lord had called missionaries to travel to Missouri (see D&C 52). Explain that a recent convert named Sidney Gilbert found that he was not listed as one of those missionaries. He went to the Prophet Joseph Smith and asked what the Lord would have him do. Joseph inquired and received the revelation in Doctrine and Covenants 53, which gives Sidney some initial steps of instruction.

Divide students into pairs. Invite each pair to read Doctrine and Covenants 53:1–5 together, looking for the instructions the Lord gave to Sidney Gilbert. Encourage them to mark each instruction they discover.

- What instructions did the Lord give Sidney Gilbert? (As students report what they have found, it may be helpful to point out that Brother Gilbert’s assignment to “be an agent unto [the] church” is explained more completely in Doctrine and Covenants 57:6–10, 15.)

Explain that the Lord referred to this list of instructions as “the first ordinances which [Sidney would] receive” (D&C 53:6). The word *ordinance* sometimes refers to a rule or a decree. Invite a student to read Doctrine and Covenants 53:6 aloud, and ask the class to look for the time when the Lord would give Sidney the rest (“residue”) of His instructions.

- What can we learn from verse 6? (Consider suggesting that students cross-reference this passage with Doctrine and Covenants 52:4–5. Students may remember identifying the following principle in the previous lesson: **As we follow God’s instructions faithfully, He reveals more of His will to us.**)

Doctrine and Covenants 54

The Lord instructs the Colesville Saints to leave Thompson, Ohio, and move to Missouri

Explain that in April 1831, Newel Knight led a group of Saints from Colesville, New York, to join the Saints in Ohio. In May, the Prophet Joseph Smith instructed Bishop Edward Partridge to have those Saints settle on land in Thompson, Ohio, that Leman Copley had previously covenanted (or promised) to give for that purpose. They planted crops there and started making other improvements on the property. But even as they worked together to improve the land, they began to be selfish and greedy. Their situation worsened when Leman Copley returned from his mission to the Shakers and began doubting his faith (see D&C 49 and lesson 56). He rejected his developing testimony of the restored gospel, and

he ordered the Saints to leave the land. He also charged them 60 dollars. Because Leman had broken his covenant, these Saints now had nowhere to live. Newel Knight and others asked the Prophet what they should do. (See *Documents, Volume 1: June 1828–June 1831*, vol. 1 of the Documents series of *The Joseph Smith Papers* [2013], 334–335.)

Invite a student to read Doctrine and Covenants 54:1–3 aloud, and ask the class to look for what the Saints needed to do to help improve their situation.

- Why do you think repentance and humility would help these Saints?

Point out that the Lord was displeased with the Saints in Thompson who had broken their covenants. Ask students to read Doctrine and Covenants 54:4–5 silently and look for words and phrases the Lord used to describe what happens when a covenant is broken.

- What do you think it means for a covenant to “become void and of none effect”? What blessings do we lose when we do not keep our covenants?

Invite students to read Doctrine and Covenants 54:6 silently, looking for a blessing we receive when we keep our covenants and obey the commandments. Ask students to report what they find. They may use different words, but their answers should convey the following principle: ***If we keep our covenants and obey the Lord’s commandments, we will obtain mercy.*** Write this principle on the board.

- When have you seen that the Lord extends mercy to those who keep their covenants with Him?

Encourage students to keep the covenants they made at baptism and to obey the commandments so they can receive mercy from the Lord.

Summarize Doctrine and Covenants 54:7–9 by explaining that after these Saints lost their homes on Leman Copley’s land, the Lord commanded them to travel to Missouri. They were to appoint someone to pay for expenses along the way. The Lord said that once they got to Missouri, they would work for their living there until the Lord would prepare a place for them to settle.

To help students discover how the Lord wanted these Saints to respond to their trials, invite a student to read Doctrine and Covenants 54:10 aloud. Ask the class to follow along and look for the Lord’s counsel to these Saints.

- In your experience, what are some blessings we receive when we are “patient in tribulation”?
- Who did the Lord say would “find rest to their souls”? (Invite students to answer this question with an “if–then” sentence. As they answer the question, write this principle on the board: ***If we seek the Lord early, then we will find rest to our souls.***)

To help students understand what it means to find rest to our souls, read the following statement by Elder Per G. Malm of the Seventy:

“To find rest unto our souls includes peace of mind and heart, which is the result of learning and following the doctrine of Christ” (“Rest unto Your Souls,” *Ensign* or *Liahona*, Nov. 2010, 101).

To help students understand some of what it means to seek the Lord early, ask the following questions:

- What do you think it means to seek the Lord early? (Answers may include that it means to seek Him early in our lives, that it means to seek Him early every day, and that it means to seek His help before trials come in our lives.)
- Why do you think we find rest to our souls when we seek the Lord early?
- How would seeking the Lord early, before a time of tribulation, be different than seeking Him during the tribulation?

Invite students to write responses to the following questions in their class notebooks or scripture study journals. You may want to write these questions on the board or prepare them on a handout:

- In what ways can you seek the Lord early, before trials that may come in your future?
- What can you do to seek the Lord early each day?
- What can you do to seek the Lord now, while you are in your youth?

After students have had time to write, invite a few of them to share their thoughts.

Recognize students' individual talents and interests

When you draw upon examples and interests from the lives of students, it helps individuals know they are recognized and appreciated. Ensure that you use positive examples when you recognize students.

Doctrine and Covenants 55

The Lord calls William W. Phelps to assist in the writing and printing of Church materials

In advance, ask a student to come to class prepared to demonstrate a talent or skill. Ensure that the student's presentation will be conducive to the Spirit. Or ask students to list on the board some of the talents and skills they have seen in each other. Then call a student by name and ask the following questions:

- Why do think your talents and skills are different from the talents and skills of others in the class?
- Why do you think you were blessed with those talents and skills?

Invite students to read the section introduction to Doctrine and Covenants 55 silently, looking for one of William W. Phelps's skills. Ask them to report what they find.

Explain that William W. Phelps purchased a copy of the Book of Mormon two weeks after it was offered for sale. This led to his conversion. He later said, "Notwithstanding my body was not baptized into this church till . . . June, 1831, yet my heart was there from the time I became acquainted with the book of Mormon" (in *Documents, Volume 1: June 1828–June 1831*, 337). On June 14, 1831, soon after Brother Phelps arrived in Kirtland, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 55.

Invite a student to read Doctrine and Covenants 55:4 aloud, and ask the class to look for another talent William W. Phelps had. Ask students to report what they find. Then invite another student to read Doctrine and Covenants 55:5 aloud, and ask the class to find the location where Brother Phelps was called to do the work of writing and printing. (The Lord instructed him to travel with Joseph Smith and Sidney Rigdon to Missouri.)

Write the following principle on the board: **God can use our talents, skills, and abilities to bless His children.**

- How have you seen God use people's talents and abilities to bless His children?

Ask students to think of a talent or ability that they have and how they might use that ability to help others and move the Lord's work forward. Invite a few students to share their insights.

Conclude the lesson by referring to the doctrines and principles written on the board. Invite a few students to choose one truth and to share why it is important to them and what they would like to do to apply it more fully in their lives.

Commentary and Background Information

Doctrine and Covenants 55. William W. Phelps's contributions to the Church

William W. Phelps set up the first printing press for the Church in Missouri. He published the first Church newspaper, the *Evening and the Morning Star*. He helped compile, prepare, and publish the revelations in the Book of Commandments in 1833 and later in the 1835 edition of the Doctrine and Covenants. He helped prepare the first Church hymnbook and wrote the words to a number of hymns, including "The Spirit of God," which was sung at the Kirtland Temple dedication. He gave 500 dollars to help complete that temple.

Doctrine and Covenants 55:6. Joseph Coe's contributions to the Church

Joseph Coe, who was an early convert to the Church in New York, arrived in Kirtland in 1831. He traveled to Missouri with Joseph Smith and Sidney Rigdon, leaving Kirtland on June 19, 1831. Later, again in Kirtland, he was appointed general agent of the Church. He supervised land purchases in 1833, including 103 acres of the Peter French farm, on which the Kirtland Temple would be built. He was called to the Kirtland high council in February 1834. In July 1835, he helped with the purchase of Egyptian mummies and papyri, which led to Joseph Smith bringing forth the book of Abraham.

LESSON 60

Doctrine and Covenants 56

Introduction

Ezra Thayre was assigned to live and work, along with Joseph Smith Sr., on Frederick G. Williams's farm in Kirtland, Ohio. Brother Thayre also helped pay for some of the debt owed on the land. In early June 1831, he and Thomas B. Marsh were called on a mission to Missouri (see D&C 52:22). Because of pride and selfishness, Brother Thayre was unprepared to leave with

Brother Marsh. In the revelation recorded in Doctrine and Covenants 56, received on June 15, the Lord revoked Brother Thayre's call and assigned a new companion for Brother Marsh. The Lord warned against pride and taught the Saints that He has much more in store for them than land and money.

Suggestions for Teaching

Doctrine and Covenants 56:1–13

The Lord revokes Ezra Thayre's mission call and warns him to repent

Ask students if they know someone who gave up something important in order to obey one of the Lord's commandments. (Examples could include someone sacrificing to join the Church, to go on a mission, or to obey certain standards of the Church.) Invite a few students to share their examples.

Explain that in June 1831, the Lord called Ezra Thayre to serve a mission in Missouri with Thomas B. Marsh. Brother Thayre's concerns over property and money caused him to be unprepared to leave when Brother Marsh was ready, so Brother Marsh went to Joseph Smith to ask what to do. When the Prophet inquired of the Lord, the Lord answered him with the revelation recorded in Doctrine and Covenants 56.

Invite a student to read Doctrine and Covenants 56:1–2 aloud. Ask the class to follow along, looking for what the Lord said about those who refuse to obey His commandments.

- What did the Lord say about those who refuse to obey His commandments?

Write the following incomplete statement on the board: *To be saved, we must . . .*

Invite students to complete the statement according to verse 2. Students may use different words, but they should identify the following principle: ***To be saved, we must take up our cross, follow the Savior, and keep His commandments.*** (Complete the principle on the board.)

- What do you think it means to “take up [our] cross”? (To help students understand this phrase, you may want to invite them to read the Joseph Smith Translation of Matthew 16:24, found in Matthew 16:24, footnote e)
- What commandments has the Lord given that require you to take up your cross and make sacrifices to be obedient? (Some examples can be found in *For the Strength of Youth*.)
- What blessings have you received or will you receive because you choose to be obedient?

Ask in what ways people in the following examples could take up their crosses and obey the Lord's commandments:

1. A young man is approaching the age when he will be able to serve a mission. He worries about everything he will leave behind when he serves.
2. A young woman knows that the youth in her ward will be visiting the temple in a few months, but she doesn't have a temple recommend. There is something in her life right now that will prevent her from receiving one.

Explain that if we choose not to take up our cross, we may lose opportunities to bless others and receive blessings ourselves. Invite a student to read Doctrine and Covenants 56:3–5 aloud. Ask the class to look for what happened because Ezra Thayre was not ready to go to Missouri. Before students read, you may want to explain that the word *revoke* means to take back or cancel.

- What did Ezra Thayre lose because he was not ready to go? (He lost his chance to serve the mission as well as receive the blessings that would have resulted.)
- According to verse 4, what can the Lord do with commandments He gives? (Students should identify the following principle: **The Lord can give a commandment or revoke a commandment as He sees fit.**)

Ask students if they can think of examples from the scriptures or Church history of the Lord giving and then revoking a command. The following are a few examples:

1. After the Lord offered a higher law to Moses and his people, the children of Israel rebelled and began worshiping a golden calf. The Lord then gave them a lesser law. (See Exodus 32–34; Joseph Smith Translation, Exodus 34:1–2; D&C 84:23–27.)
2. During the Savior’s mortal ministry, He sent the Apostles only to members of the house of Israel (see Matthew 10:5). Shortly after the Savior’s Resurrection, He told the Apostles to preach the gospel to people of all nations (see Matthew 28:19).
3. In this dispensation the Lord commanded some of the early Saints to practice plural marriage. The Prophet Joseph Smith and many other Church leaders found this commandment difficult, but they obeyed it. After receiving revelation, President Wilford Woodruff issued the Manifesto, which was accepted by the Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church (see Official Declaration 1).

Summarize Doctrine and Covenants 56:6–7 by explaining that the Lord also changed the mission calls of Selah J. Griffin and Newel Knight. Remind students that due to the difficulties caused by Lemam Copley in Thompson, Ohio, the Colesville Saints were directed to move to Missouri. They asked the Prophet Joseph Smith if they could make the move with Newel Knight leading them, as he had since they left Colesville. Newel Knight had been called to serve with Selah J. Griffin prior to these difficulties (see D&C 52:32), so the Lord directed Selah J. Griffin to take Ezra Thayre’s place as Thomas B. Marsh’s companion and Newel Knight to stay with the Colesville Saints.

Invite a student to read Doctrine and Covenants 56:8–11 aloud. Ask the class to follow along, looking for what the Lord commanded Ezra Thayre to do after his mission call was revoked.

- What did the Lord say would happen if Ezra Thayre repented? What would happen if he did not repent?

Explain that Ezra chose to repent, and seven months later he was again called to serve as a missionary with Thomas B. Marsh (see D&C 75:31).

Doctrine and Covenants 56:14–20

The Lord warns the Saints against greediness and prideful hearts

Ask students to imagine they have a friend who has sinned and is feeling bad. The friend comes to them and asks, “What do I need to do to repent?” Give students time to ponder and respond. After they respond, invite a student to read Doctrine and Covenants 56:14–15 aloud. Ask the class to follow along, looking for attitudes and actions that prevent our sins from being pardoned, or forgiven.

- According to Doctrine and Covenants 56:14–15, what attitudes or actions prevent our sins from being pardoned, or forgiven?
- What do you think the phrase “counsel in your own ways” means? What does the phrase “your hearts are not satisfied” suggest? (It implies not being content with what you have.)
- What can we learn from verses 14 and 15 about what is necessary in order to repent and receive forgiveness? (Students may identify a variety of principles, but be sure to emphasize the following truth: **Repentance includes obeying the Lord’s counsel and turning away from unrighteous desires.** You may want to invite students to write this truth in their scriptures near Doctrine and Covenants 56:14–15.)
- Why are obedience and turning away from unrighteousness necessary in true repentance?

Explain that repentance is not just about following a set of steps but requires a full change of heart—a commitment to obey the Lord and turn away from all unrighteousness. When

this revelation was received, it appears that Ezra Thayre's selfishness and pride were preventing him from obeying the Lord's counsel.

- How can a person's pride affect his or her ability to have a repentant heart?

Invite students to read Doctrine and Covenants 56:16–17 with a partner. Ask one partner to look for how an unrepentant heart can be manifest in someone who is rich. Ask the other partner to look for how an unrepentant heart can be manifest in someone who is poor. You might suggest they mark what they find. Ask students to explain what they discovered to their partners and then discuss the following questions together (you may want to write them on the board):

- What similarities can you see in the unrepentant hearts of both the rich and the poor?
- Why can greed be a common trait in both the rich and poor?

Ask students to ponder when they may have seen these kinds of attitudes manifest in their own lives or in the lives of those they know.

Invite a student to read Doctrine and Covenants 56:18 aloud. Ask the class to follow along, looking for words that describe the hearts of those who will be blessed.

- According to verse 18, what should our hearts be like? What does it mean to have a broken heart? What about a contrite spirit? (These terms denote humility and submission to the Lord.)
- If our hearts have been greedy or proud, how can we change?

Invite students to continue reading Doctrine and Covenants 56:19–20 with their partners. Ask them to look for blessings the Lord promised to those with humble hearts. You might suggest that they mark what they find.

Write the following incomplete statement on the board: *Those with humble hearts will . . .*

- According to verses 18–20, what blessings complete the sentence on the board? (As students identify the blessings mentioned in these verses, write them on the board. You may want to explain that the word *recompense* refers to rewards for good deeds and punishment for unrighteous actions.)

Explain that under the law of consecration, the portion given to an individual or family according to their circumstances was called an "inheritance" (D&C 57:7). It is likely that during the early practice of this law, some of the Saints, like Ezra Thayre, became overly anxious about receiving their "inheritance."

Write the words *My Inheritance* next to the blessings listed on the board.

- From what we have listed, how would you summarize the blessings the Lord has in store for those with humble hearts? (Students may use different words, but they should identify the following principle: **Those with humble hearts will inherit the earth.**)
- How do the blessings described in verses 18–20 compare to the property and money Ezra Thayre and other early Saints may have been anxious about?

Testify of the blessings, or "inheritance," the Lord has in store for us as we deny ourselves of unrighteousness and commit to follow His commandments.

Commentary and Background Information

Doctrine and Covenants 56:19. The Lord will bring recompense for the humble in heart

The following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles teaches the principle of compensation, which is included in the promise of recompense from the Savior:

"The Lord compensates the faithful for every loss. That which is taken away from those who love the Lord will be added unto them in His own way. While it may not come at the time we desire, the faithful will know that every tear today will eventually be returned a hundredfold with tears of rejoicing and gratitude" ("Come What May, and Love It," *Ensign or Liahona*, Nov. 2008, 28).

Home-Study Lesson

Doctrine and Covenants 49–56 (Unit 12)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 49–56 (unit 12) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 49)

Students studied the doctrines and principles that the Lord commanded Leman Copley and others to teach the Shakers: that if we know the signs of the Second Coming, we will not be deceived by false claims; that Jesus Christ has commanded His servants to call upon people to believe in Him, repent, be baptized, and receive the gift of the Holy Ghost; that marriage between a man and a woman is ordained of God; and that husbands and wives are commanded to be one and to have children.

Day 2 (Doctrine and Covenants 50)

Students learned that false spirits had deceived some of the early Saints. The Lord taught these Saints that the Holy Ghost is the Comforter and that the Holy Ghost teaches the truth. The Lord also taught that that which comes from God enlightens and edifies, but that which is not of God brings confusion and darkness. Students discovered that when we teach and learn by the Spirit, we understand one another and we are edified and rejoice together.

Day 3 (Doctrine and Covenants 51–52)

Students learned that in order to avoid being deceived by Satan, a person must obey the Lord's instructions and live according to the revelations He has given. They also learned that disciples of Jesus Christ watch over and care for those who are poor, needy, sick, and afflicted.

Day 4 (Doctrine and Covenants 53–56)

While studying about Saints who were forced to leave Leman Copley's land, students learned that if we keep our covenants and obey the Lord's commandments, we will obtain mercy. As students studied the context of William W. Phelps's call to write and print for the Church, they learned that the Lord can use our talents, skills, and abilities to bless the kingdom. As they learned about Ezra Thayre, they discovered that the Lord can give a commandment or revoke a commandment as He sees fit.

Introduction

In June 1831 the Lord gave several revelations calling Saints in Ohio to travel to Missouri. This lesson focuses on the relationship between obedience and receiving additional revelation from the Lord. The lesson also addresses what it means to “take up [our] cross” (see D&C 56:2).

Suggestions for Teaching

Doctrine and Covenants 52:1–13, 22–36

The Lord commands the Prophet and other elders to travel to Missouri and preach the gospel during their journey

Before class, prepare three clues, each one leading to the next. For example, the first clue might direct students to look for the second clue under or inside an object somewhere in the classroom. The second clue could direct them to look for the third clue elsewhere in the classroom. The third clue should say: “Read Doctrine and Covenants 52:1–6. Find a principle that is similar to this activity.”

Tape the first clue to the board, and write the following instructions next to it: *Follow this clue to learn how to receive continual guidance from the Lord.*

After students read the first clue, invite them to follow the instructions to find the second clue. Then invite them to read the directions on the second clue and search for the third clue.

Before students follow the directions on the third clue, explain that the passage they will be searching contains instructions given to the Prophet Joseph Smith and other priesthood leaders at a conference of the Church held in Kirtland, Ohio, in June 1831. Remind students that the Lord had previously revealed that the Saints would establish a city called *Zion* (see D&C 28:9), but He had not yet revealed its location.

Invite students to follow the instructions in the third clue. Ask a few students to take turns reading aloud from Doctrine and Covenants 52:1–6. Invite the class to follow along, looking for a principle that is similar to the activity they have just completed.

- According to verses 4–5, what can happen when we are faithful to God's instructions? (***As we follow God's instructions faithfully, He reveals more of His will to us.*** Write this principle on the board. You also might want to suggest that students write it in the margin of their scriptures.)
- How was the activity similar to this principle? (As students followed each instruction, they received additional directions, ultimately leading them to the answer they were seeking.)
- What do you feel are some benefits of receiving the Lord's guidance and truth little by little rather than all at once?

Doctrine and Covenants 53

The Lord calls Sidney Gilbert to be an elder and travel with Joseph Smith to Missouri

As an additional example of the truth identified above, explain that a recent convert named Sidney Gilbert found that he was not listed as one of the missionaries called to travel to Missouri. He went to the Prophet Joseph Smith and asked what the Lord would have him do. The Prophet inquired and received the revelation recorded in Doctrine and Covenants 53. The revelation instructed Brother Gilbert to forsake the world, be ordained an elder, and travel to Missouri to help with the business transactions of the Church (see D&C 53:1–5).

Invite a student to read Doctrine and Covenants 53:6–7 aloud. Ask the class to follow along, looking for the time when the Lord said He would give Sidney the rest (“residue”) of His instructions. (You may want to explain that the Lord referred to this list of instructions as “ordinances.” The word *ordinance* can sometimes refer to a rule or a decree.)

- Why do you think we must obey the instructions the Lord has given us before we can expect to receive more?

Invite students who have had experiences with this principle to share their experiences or testify of its truthfulness. You might also want to share an experience or your testimony.

Encourage students to write down a question, concern, or decision they are facing for which they would like to have the Lord’s help and guidance. Then invite them to ponder and write down any direction the Lord has given them that they can heed more fully in order to invite further guidance from Him.

Doctrine and Covenants 56:1–8

The Lord revokes Ezra Thayre’s mission call and warns him to repent

Ask students if they know someone who gave up something important in order to obey one of the Lord’s commandments. (Examples could include someone sacrificing to join the Church, to go on a mission, or to obey certain standards of the Church.) Invite a few students to share their examples. Then ask students to summarize what they learned about Ezra Thayre as they studied Doctrine and Covenants 56. (If they need help, remind them that Ezra Thayre was commanded to serve a mission with Thomas B. Marsh, but because of pride and selfish concerns, he was not ready to leave when it was time to depart.)

Invite a student to read Doctrine and Covenants 56:1–2 aloud. Ask the class to follow along, looking for what the Lord said about those who refuse to obey His commandments.

- What did the Lord say about those who refuse to obey His commandments?
- According to verse 2, what must we do to be saved? (**To be saved, we must take up our cross, follow the Savior, and keep His commandments.** Write this truth on the board.)
- What do you think it means to “take up [our] cross”? (The Joseph Smith Translation of Matthew 16:24 defines the phrase this way: “And now for a man to take up his cross, is to deny himself all ungodliness, and every worldly lust, and keep my commandments” [Matthew 16:24, footnote e]. The reference to the cross is a reminder of the Savior’s

determination to do the will of His Heavenly Father. We take up our cross by showing our willingness to keep the Lord’s commandments and “deny ourselves,” or sacrifice, whatever is necessary to be obedient to God.)

- What commandments has the Lord given that require you to take up your cross and make sacrifices to be obedient? (Some examples can be found in *For the Strength of Youth*.)

Read the following examples (or create some that are more applicable to the students in your class), and ask how the individuals could take up their crosses and obey the Lord’s commandments:

1. A young man is approaching the age when he will be able to serve a mission. He worries about everything he will leave behind when he serves.
2. A young woman knows that the youth in her ward will be visiting the temple in a few months, but she doesn’t have a temple recommend. There is something in her life right now that will prevent her from receiving one.

Explain that if we choose not to take up our cross, we may lose opportunities to bless others and to receive blessings ourselves.

Summarize Doctrine and Covenants 56:3–8 by reminding students that because Ezra Thayre had been disobedient, his mission call was revoked and he lost the opportunity to serve at that time. Invite students to ponder what they need to do to take up their crosses and be obedient to the Lord’s commandments. Encourage them to act on any promptings they receive.

Next Unit (Doctrine and Covenants 57–59)

Ask students how it would be to live in a community where everyone was righteous, kind, and charitable. Explain that in Doctrine and Covenants 59 we learn how we should live in order to qualify for the blessings of the temple and prepare to live in God’s presence.

LESSON 61

The Center Place of Zion

Introduction

In the summer of 1831, some of the Saints who had gathered in Ohio began their journey to settle in the area of Jackson County, Missouri. In a revelation to the Prophet Joseph Smith on July 20, 1831, the Lord designated Independence, Missouri, as the “center place” of Zion (D&C 57:3). The Saints were to begin purchasing land in the area, and they were also to

keep the Lord’s commandments in preparation for the building of Zion. Over time, however, contentions arose between the Saints and many of the citizens of Jackson County, Missouri, which led to mob violence against the Saints. The Saints were forced to leave Jackson County in November and December 1833.

Suggestions for Teaching

The Lord designates Independence, Missouri, as the center place of Zion

Before class write *Kirtland, Ohio* on a sign and place it on one side of the room. On the other side of the room, display a sign that reads *Independence, Missouri*. Or, if you prefer, you could draw on the board a simple map of the midwestern United States, with Kirtland, Ohio, and Independence, Missouri, clearly marked (see Church History Maps, Map 6, “The Westward Movement of the Church”). Refer to the map as you teach the lesson.



Begin by asking students to imagine they are camping and they learn that a storm is approaching.

- What are some ways you might find refuge from the storm? How might a tent be helpful in this situation?

Explain that the prophet Isaiah portrayed Zion as a very large tent. He said, “Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes” (Isaiah 54:2). In fulfillment of this prophecy, the Lord continues to guide the First Presidency and Quorum of the Twelve Apostles in establishing stakes of Zion throughout the world.

Invite a student to read Doctrine and Covenants 64:41–43 aloud. Ask the class to follow along, looking for blessings the Lord promised to the righteous who gather to Zion.

- What blessings did the Lord promise to the righteous who gather to Zion?

Explain that in July 1831, the Lord declared that the land of Missouri was the promised land of Zion and that Independence, Missouri, was the “center place” of the city of Zion (see D&C 57:1–3).

Invite a student to stand or sit next to the *Independence, Missouri* sign. Invite a student to draw a picture of a tent on the board. (If the classroom is large enough, you might consider bringing a tent to class and inviting one or two students to spread it out to represent the Saints beginning to build a city of refuge.)

- Have you ever set up a tent incorrectly or attempted to set one up without all of the parts? What happened?

Invite students to read Doctrine and Covenants 105:5 silently, looking for how the “tent” of Zion must be built for the Lord to accept it. Ask students to report what they find.

Write the following principle on the board: ***Zion must be built on principles of the law of the celestial kingdom.*** Explain that after the Lord revealed the location of the land of Zion in 1831, He gave multiple revelations over the next two years describing the principles upon which the Saints should build Zion.

Write the following scripture references on the board:

Doctrine and Covenants 82:14–19

Doctrine and Covenants 97:10–16

Doctrine and Covenants 97:21–22, 25–27

Doctrine and Covenants 133:4–9

Divide students into four groups, and assign each group one of the references listed on the board. Invite the groups to read the passages assigned to them, looking for principles of righteousness or commandments the Saints would need to follow to successfully build Zion.

After students have studied their assigned passages, invite them to report what they found. Invite a student to list their responses on the board. (Students’ answers should include the following: live the law of consecration and seek the well-being of others [D&C 82:17–19]; build a temple and receive instruction there [D&C 97:10–14]; be pure in heart [D&C 97:16, 21]; observe the commandments [D&C 97:25–26]; and become sanctified and “go . . . out from Babylon,” which means to turn away from worldliness [D&C 133:4–5].)

- In what ways might living these principles of righteousness have helped the Saints build Zion and be protected from spiritual storms? How might living these principles help protect us today?

You might consider inviting several students to bring their scriptures and stand or sit next to the *Kirtland, Ohio* sign, and ask one or two of these students to go to the *Independence, Missouri* sign and stand or sit there. Explain that after the Lord revealed the location of Zion in July 1831, many of the Saints traveled the nearly 900 miles to Independence, Missouri, to settle and build Zion. Others remained in Kirtland and in other areas in the east. A stake would be organized in Kirtland on February 17, 1834.

Point to the picture of the tent (or to the tent you have brought to class). Explain that as the Saints worked together to build Zion, the protective blessings of Zion extended to all of them, even those who did not live in Independence, Missouri. The Saints worked together to contribute funds and resources to lay the foundation of the city of Zion. Ask students to imagine an extension of the tent of Zion covering the Saints in Kirtland.

Contention arises between the Saints and other Missouri citizens

To help students understand the events that took place in Ohio and Missouri between 1831 and 1833, ask a student near the Kirtland sign to read aloud the following explanation of how the Saints in the Kirtland stake of Zion supported the building of the center place of Zion in Missouri. Invite the class to listen for what some of the Saints in Kirtland did to help establish Zion.

Kirtland, Ohio: During a series of conferences held in November 1831, Joseph Smith and other Church leaders compiled the revelations that had been received up to that point and planned to print copies in book form. Oliver Cowdery and John Whitmer received the responsibility to take the revelations to Missouri so William W. Phelps could print them as the Book of Commandments. During 1831 to 1832, Joseph continued receiving revelations

and translating the Bible. In the spring of 1832, Joseph took a trip to Missouri to visit the Saints in Zion, to warn them that Satan was seeking to “turn their hearts away from the truth” (D&C 78:10), and to coordinate the efforts of the bishops’ storehouses in Kirtland and Independence. Some Church members in Ohio contributed money to help purchase land and supplies in Missouri. Many of the Saints continued to move to Zion, and by the end of 1832 about one third of the members of the Church lived in Jackson County.

- How did Joseph Smith and other Saints in Kirtland help the Saints in Missouri begin to establish Zion?

Ask a student to read aloud the information about the Saints’ efforts to build the city of Zion. Invite the class to look for what the Saints did correctly and incorrectly as they began to build Zion.

Independence, Missouri: Parley P. Pratt described the settling of the Saints in Zion by declaring that “peace and plenty had crowned their labors, and the wilderness became a fruitful field” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 93). The Church leaders in Missouri worked to meet the needs of the incoming Saints. This included purchasing land and setting up a store and a printing press. By July 1833, the population of Latter-day Saints had increased to almost 1,200. But the leaders and the Saints were not without their problems. Some members allowed their selfishness and greed to prevent them from living the law of consecration.

In addition to the problems the Saints caused by their own disobedience, they faced conflict with the original inhabitants of the area. Missourians became increasingly concerned about the rapid growth of the “Mormons” and their influence on the local economy and politics. Local religious leaders disagreed with the Saints’ beliefs. One religious leader spread lies about the members of the Church and encouraged the citizens to commit acts of violence against them. And in July 1833, W. W. Phelps published an article titled “Free People of Color,” which cautioned missionaries about proselyting among slaves. The Missouri citizens, who were advocates of slavery, incorrectly concluded that the Saints were inviting freed slaves to Missouri. This added to an already tense situation in the state. On July 20, 1833, a mob threw the printing press into the street, leveled the printing office, destroyed most of the unbound sheets of the Book of Commandments, tarred and feathered Bishop Partridge and convert Charles Allen, and terrorized the town. Hostilities continued and the Saints were forced to leave Jackson County in November and December of that year.

- How do you think you would have felt to be one of the righteous Saints, hoping for protection from the Lord but being forced to leave Jackson County?
- If someone were to ask you why the early Saints were not able to build the city of Zion, what would you say? (To help students answer this question, you may want to invite them to read Doctrine and Covenants 101:6–7; 103:2–4; 105:3–4, 9.)

If you have not already asked students to return to their seats, invite them to do so now.

What is the future of Zion?

Invite a student to read Doctrine and Covenants 97:21 aloud. Ask the class to follow along, looking for how the Lord described Zion. You may want to suggest that students mark the words that teach the following truth: **Zion is the pure in heart**. Refer to the list of principles and behaviors on the board and ask the following questions:

- In what ways do these righteous principles help a people to become pure in heart?
- What is our role in building Zion today? (We can live righteously and encourage others to live righteously. As we live and share the gospel, Zion’s borders are enlarged, its stakes are strengthened, and God blesses the Saints with protection.)

Invite students to consider the principles of righteousness listed on the board. Encourage them to write a goal in their class notebooks or scripture study journals to live one of the principles more faithfully.

LESSON 62

Doctrine and Covenants 57

Introduction

In June 1831, the Lord commanded Joseph Smith and other elders to convene a conference of the Church in Missouri (see D&C 52:2). Obedient to the command, Joseph Smith and others traveled approximately 900 miles from Ohio to Missouri. After the Prophet arrived in Missouri, he received the revelation now recorded

in Doctrine and Covenants 57. In this section the Lord revealed the location for the city of Zion, fulfilling a promise He had made earlier to the Saints (see D&C 52). The Lord also instructed several individuals concerning their roles in establishing Zion.

Suggestions for Teaching

Doctrine and Covenants 57:1–6

The Lord reveals the location of the city of Zion

Invite students to think of a time when they have eagerly anticipated something, such as celebrating a holiday or birthday, serving a mission, visiting the temple, receiving a gift, or visiting a loved one. Ask students how they felt as the event they were anticipating approached.

- Why was this event so important to you?
- How did your actions reflect your excitement for this event?

Remind students that through revelations given to Joseph Smith, the Saints had learned that Zion would be located somewhere in Missouri (see D&C 52:2, 5, 42). Explain that after the Lord called some of the early Saints to travel from Ohio to Missouri, many members of the Church eagerly anticipated learning the exact location of the city of Zion.

To help students gain a sense of the Saints' enthusiasm for the building up of Zion, invite a student to read the following account about Sister Polly Knight. Ask the class to listen for how Sister Knight's actions reflected her anticipation for the establishment of Zion.

"Sister Knight, mother of Newel and a member of the Colesville branch, risked her life making the trip to Zion. Polly's health was failing, but her anxiety to see the promised land was so great that she refused to be left behind in Ohio. . . . Her son wrote, 'Her only, or her greatest desire, was to set her feet upon the land of Zion, and to have her body interred in that land.' . . . He later reported that 'the Lord gave her the desire of her heart, and she lived to stand upon that land' [*Scraps of Biography: Tenth Book of the Faith-Promoting Series* (1883), 70; see also *History of the Church*, 1:199]. Polly died within two weeks of her arrival in the land of Zion and was the first Latter-day Saint to be buried in Missouri" (*Church History in the Fulness of Times*, 2nd ed. [Church Educational System manual, 2003], 105).

Remind students that three groups had been called to travel the nearly 900 miles to Missouri: the Prophet and a small group of elders (see D&C 52, 53); a group of missionaries called to preach along the way (see D&C 52); and the Colesville Saints, led by Newel Knight (see D&C 54).

Explain that after arriving in Missouri, the Prophet inquired of the Lord to know more about where the city of Zion would be located and when it should be built. The Lord's response is recorded in Doctrine and Covenants 57. Invite a student to read Doctrine and Covenants 57:1–3 aloud. Ask the class to follow along, looking for where the Lord said the city of Zion was to be built.

- Where was the city of Zion to be built? (Independence, Jackson County, Missouri.)
- Where was the temple to be built in relationship to the land of Zion? (In Independence, Missouri, the center place of Zion.)

Invite students to reread Doctrine and Covenants 57:3 silently, looking for what the Lord said should be located in Independence, Missouri, the center place of Zion.

Emphasize truths that support the objective of seminary

As you teach, emphasize truths that will help students achieve the Objective of Seminaries and Institutes of Religion: to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven.

- What did the Lord indicate should be located in Independence, Missouri, or in the center place of Zion? (As students respond, write the following truth on the board: ***The temple is in the center place of Zion.***)

Summarize Doctrine and Covenants 57:4–6 by explaining that the Lord commanded the Saints to purchase property in and around Jackson County, Missouri, which would enable them to begin to establish Zion and build a temple.

Doctrine and Covenants 57:7–16

The Lord instructs individuals concerning their roles in establishing Zion

Invite two students to role-play the following scenario in front of the class (you may want to speak with the two students before class begins and allow them time to prepare):

One student asks the other why he or she hasn't been coming to Church meetings or activities lately. The second replies that he or she doesn't feel needed. The student is not a leader in a youth class or quorum and doesn't feel like he or she makes a difference to the others in the group.

After the second student has shared these concerns, ask the class how they would respond to help this student. After they have shared their thoughts, invite them to look for a principle that could help this young man or young woman as they study the remainder of Doctrine and Covenants 57.

Write the following scripture references on the board: *D&C 57:7; D&C 57:8–10; D&C 57:11–12; D&C 57:13.*

Divide students into pairs and assign each pair one of the references listed on the board. Ask students to read the passages they have been assigned and find the answers to the following questions. You may want to write these questions on the board.

- Whom did the Lord assign to help establish Zion?
- What was this person assigned to do?

After sufficient time, ask students to report their findings. Explain that each person who was counseled to settle in Missouri had gifts and talents that were needed in order to establish Zion.

- What does the Lord's counsel teach us about the way He builds His kingdom? (Students may use different words, but they should express the following principle: ***We should use our individual strengths to help build the Lord's kingdom as He calls upon us to do so.*** Write this principle on the board. You may want to suggest that students write it in the margin of their scriptures near verses 8–13.)
- How could understanding this truth help the young man or young woman in the role play?

To help students better understand this truth and how it relates to them, write the following questions on the board and ask students to answer them in their class notebooks or scripture study journals:

What are your strengths?

How could your strengths be a blessing to your family and to the Church?

After sufficient time, ask a few students to share their responses with the class.

Invite students to share examples of people they know who build the Church by using the personal strengths, spiritual gifts, or skills they possess. Conclude by testifying that each of your students has an important role to play in building the Lord's kingdom. Encourage them to use their individual strengths to bless their families and the Church.

Commentary and Background Information

Doctrine and Covenants 57:3. “A spot for the temple”

President Spencer W. Kimball explained one thing we can do to stay focused on the temple and help our children focus on it from a young age:

“It would be a fine thing if . . . parents would have in every bedroom in their house a picture of the temple so the boy or girl from the time he is an infant could look at the picture every day and it becomes a part of his life. When he reaches the age that he needs to make [the] very important decision [concerning marrying in the

temple], it will have already been made” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 301).

President Howard W. Hunter declared the importance of the temple for members of the Church:

“Let us truly be a temple-attending and a temple-loving people. . . . Let us make the temple, with temple worship and temple covenants and temple marriage, our ultimate earthly goal and the supreme mortal experience” (“A Temple-Motivated People,” *Ensign*, Feb. 1995, 5).

Doctrine and Covenants 58:1–33

Introduction

On August 1, 1831, less than two weeks after the Lord designated Independence, Missouri, as the center place of Zion, Joseph Smith received the revelation contained in Doctrine and Covenants 58. This revelation was given in response to those who were anxious to know the will

of God concerning them in this new land. In this revelation the Lord counseled the Saints to be faithful in their tribulations and explained why He had sent the Saints to Zion. The Lord also encouraged the Saints to use their agency to bring about righteousness.

Suggestions for Teaching

Doctrine and Covenants 58:1–5

The Lord counsels the Saints to be faithful in their tribulations

Before class begins, write the words *Present* and *Future* on the board.

Begin the lesson by asking students to think of the greatest challenge they are currently facing in their lives.

- How might thinking about your future, in this life and in the next, help you deal with the challenges you are facing now?

Invite a student to read the following paragraph aloud. Ask the class to listen for challenges the Saints in Missouri experienced in 1831 that might have caused some of them to become discouraged.

In January 1831, missionaries found a group of Delaware Indians living in the Indian Territory beyond the western border of Missouri. The Delaware Indians were interested in learning the gospel contained in the Book of Mormon. However, because the missionaries had not obtained the required permits to enter the Indian Territory and preach the gospel and because of opposition from local Indian agents and ministers, the missionaries from the Church were forced to leave the territory. The missionaries then attempted to teach white settlers in Independence, Missouri, and the surrounding areas, but fewer than ten converts had joined the Church by July 1831. When elders of the Church from Ohio began arriving in Missouri in July 1831, some were disappointed with what they found. Some of them expected to see a rapidly growing community of believers and a settlement that was prepared to accommodate the migrating Church members. A few expressed concern because the land in Independence was undeveloped. Additionally, some of the brethren were encouraged to stay in Missouri and purchase lands to prepare Zion for the Saints who would come later.

- Why do you think this situation might have been discouraging for some Church members?

Invite a student to read Doctrine and Covenants 58:1–2 aloud. Ask the class to follow along, looking for what the Lord told the elders that may have helped them deal with the challenges they faced.

- What did the Lord tell the elders?
- How would you summarize the truths in verse 2? (Students should identify the following principles: **We will be blessed if we keep the Lord's commandments. Our eternal reward will be greater if we remain faithful in tribulation.** You may want to suggest that students mark the phrases that teach these principles in verse 2.)

Refer to the words *Present* and *Future* on the board. Invite a student to read Doctrine and Covenants 58:3–5 aloud. Ask the class to follow along, looking for what the Lord told the elders concerning the present and future of His people. Ask students to report what they have found.

- According to verse 3, what do we often fail to see or understand when we are going through tribulation?

Point out that these verses seem to imply that the Lord wanted the elders to look beyond the trials they were enduring and focus instead on the glorious future they would experience if they were faithful. The Lord's message to the Saints in Missouri can help us endure challenges by keeping us focused on the blessings promised to those who endure tribulation faithfully.

- How can trusting that the Lord will bless you help you endure tribulation faithfully?
- When have you felt that you were blessed for being faithful during tribulation?

Invite students again to consider the greatest challenge they are currently experiencing. Encourage them to remain faithful to the gospel despite their challenges so they can receive the rewards the Lord has in store for them both now and in the eternities.

Doctrine and Covenants 58:6–13

The Savior explains why He sent the Saints to Zion

Ask students the following questions:

- Have you ever been asked to do something, but you did not understand why you were asked to do it? How did it make you feel?
- On the other hand, has someone ever asked you to do something and also helped you understand the reasons for doing it? What difference did knowing the reasons make?

Explain that the Lord revealed some of His reasons for sending people to lay the foundation of Zion. Invite a student to read Doctrine and Covenants 58:6–8 aloud. Ask the class to follow along, looking for reasons the Lord gave for sending people to lay the foundation of Zion. Invite students to report what they learned.

Summarize Doctrine and Covenants 58:9–13 by explaining that one reason the Lord was sending people to lay the foundation of Zion was to prepare the earth for the Second Coming of Jesus Christ. In these verses, the Lord referred to a New Testament parable that teaches that people in all nations will be invited to partake of the blessings of the gospel.

- How might knowing that they were preparing the earth for the Second Coming of Jesus Christ have helped the elders be faithful in their tribulations?

Doctrine and Covenants 58:14–23

The Lord describes the responsibilities of a bishop and commands the Saints to keep the laws of the land

Remind students that the Lord had called Bishop Edward Partridge to direct the efforts to build the city of Zion. The Lord instructed Bishop Partridge and Sidney Gilbert to stay in Missouri to manage the properties of the Church and purchase land in and around Independence, Missouri (see D&C 57:7–8). Explain that as the Saints prepared to purchase land, Bishop Partridge argued with Joseph Smith about the quality of the land that had been selected. He felt that different parcels of land should be purchased instead. This disagreement led to a rebuke from the Lord.

Invite a student to read Doctrine and Covenants 58:14–15 aloud. Ask the class to follow along, looking for what the Lord told Bishop Partridge. Ask students to report what they found.

- Refer students back to Doctrine and Covenants 58:3. How might the truths revealed in that verse have helped Bishop Partridge choose to repent for arguing with the Prophet about which parcels of land should be purchased?

Explain to the class that Bishop Partridge accepted the Lord's rebuke with humility and was forgiven of his sins.

- How can the truths revealed in Doctrine and Covenants 58:3 help us respond to the Lord's commandments with faith instead of unbelief and blindness of heart?

Invite a student to read Doctrine and Covenants 58:16–20 aloud. Ask the class to follow along, looking for what the Lord told Bishop Partridge about his role as bishop and his responsibility to help build Zion.

- According to these verses, what is a bishop's responsibility?
- What are some ways bishops are to judge the Lord's people today?

Summarize Doctrine and Covenants 58:21–23 by explaining that the Lord expects us to keep the laws of the land until He comes and reigns during the Millennium.

Doctrine and Covenants 58:24–33

The Lord counsels the Saints to use their agency to do good

Present the following situation to the class:

Imagine that as you are walking down the street you see an elderly person fall. Which of the following should you do?

- Wait for the Spirit to prompt you to help.
- Wait for someone else to tell you what to do.
- Wait to see if someone else is going to help.
- Immediately help the person who fell.

After students have responded, ask the following question:

- Why is it important to help the person without waiting for directions from someone else?

Invite a student to read Doctrine and Covenants 58:26–28 aloud. Ask the class to follow along and look for principles the Lord taught the Saints as they faced the challenge of building the city of Zion. (You may want to explain that the phrase “he that is compelled in all things” [D&C 58:26] refers to someone who will not act unless he or she is required to do so.)

- What truths did you discover in verses 26–28? (Students may respond with truths such as the following: ***We have power to choose to act for ourselves. If we wait for the Lord to tell us everything we should do, we will lose our reward. If we use our agency to do things that bring to pass righteousness, we will be rewarded.*** Using students’ words, write these truths on the board.)
- What “reward” are these verses referring to? How can doing many good things of our own free will affect whether we receive eternal life?
- What are some ways you can be anxiously engaged in doing good at home? At school? In your ward or branch?

Invite students to share experiences they have had when they were blessed for using their agency to do good.

Invite a student to read Doctrine and Covenants 58:29–33 aloud. Ask the class to follow along, looking for what happens to those who do not use their agency to do good or who doubt the Lord’s commandments.

- What happens to those who do not use their agency to do good or who doubt the Lord’s commandments?
- How do some people respond when they do not receive blessings because of their slothfulness or disobedience? What warning does the Lord give to such individuals in verse 33?

Testify of the importance of using our agency to do good. Invite students to use their agency to do something good before class meets again. Tell students that they will have an opportunity to share what they did as part of the next lesson.

Scripture Mastery—Doctrine and Covenants 58:27

To help students memorize Doctrine and Covenants 58:27, invite the class to read it in unison. Repeat this process until students feel comfortable with the verse. Then invite students to write the first letter of each word of verse 27 on a piece of paper. Invite them to use their papers to recite the verse in unison. Repeat this process until students feel comfortable reciting it using the first letters. Finally, ask students to recite the verse in unison without using their scriptures or their papers. Repeat this process until students feel comfortable reciting the verse from memory. These activities could be spread over a number of days, using a few minutes of class time at the beginning or end of the lessons.

 **Doctrine and Covenants 58:27** is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

LESSON 64

Doctrine and Covenants 58:34–65

Introduction

In response to the elders' questions about how to proceed to build the city of Zion, the Lord gave the revelation recorded in Doctrine and Covenants 58 on August 1, 1831. Verses 34–65 contain instructions on

living the law of consecration for those who had moved to Zion. In these verses, the Lord also taught principles of repentance, commanded the elders to preach the gospel, and counseled them concerning how to build Zion.

Suggestions for Teaching

In the previous lesson, students were invited to use their agency to do something good before today's class. Follow up on this invitation by asking students to share their experiences of choosing to be "anxiously engaged" (D&C 58:27) in doing good.

Doctrine and Covenants 58:34–43

The Lord gives instructions concerning Zion and teaches principles of repentance

Before class, write the following question on the board: *What does it mean to repent?*

Ask a few students to respond to this question. Then write the following questions on the board: *How can I know if I have fully repented? How can I know if the Lord has forgiven me of my sins?*

Invite students to write these questions in their class notebooks or scripture study journals. Ask them to take a few minutes to write responses to each one. After sufficient time, inform them that they will have an opportunity to revisit their answers later in the lesson.

Summarize Doctrine and Covenants 58:34–37 by explaining that many of the elders who had traveled to Missouri and would be living there wanted to know what they needed to do to plan, organize, and build the city of Zion. The Lord instructed those moving to Missouri to give their money and property to the cause of building up Zion. Martin Harris was instructed to be an example in giving money to the bishop. He donated a large sum of money to help Bishop Edward Partridge purchase land for the Church.

Write the following names on the board: *Martin Harris, William W. Phelps, and Ziba Peterson*. Invite a student to read Doctrine and Covenants 58:38–41, 60 aloud. Ask the class to follow along, looking for the counsel the Lord gave to Martin Harris, William W. Phelps, and Ziba Peterson as they prepared to build Zion.

As students respond to the following questions, write their answers under the appropriate name on the board.

- What sin did the Lord say Martin Harris was guilty of? What did the Lord tell him to do?
- What sins did the Lord say William W. Phelps was guilty of? What did the Lord tell him to do? (You may need to explain that the phrase "seeketh to excel" [verse 41] does not mean doing our best or trying to improve. Rather, this phrase refers to an unrighteous, prideful desire to appear better or more important than other people.)
- What was Ziba Peterson trying to do with his sins?

Point out that the sins of these men threatened to prevent them from helping to build Zion.

- What are some ways our sins may limit our ability to serve the Lord?

Invite a student to read Doctrine and Covenants 58:42 aloud. Ask the class to follow along, looking for what the Lord taught about repentance.

- According to this verse, what does the Lord promise us if we repent of our sins? (Students should identify the following principle: ***If we repent of our sins, the Lord will forgive us and remember our sins no more.*** Write this principle on the board. You may want to suggest that students mark the words that teach this principle in verse 42.)
- Which of our sins does this promise apply to? (All of them.)



Doctrine and Covenants 58:42–43

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles. Ask the class to listen for words or phrases that relate to the principle written on the board.



"No matter what our transgressions have been, no matter how much our actions may have hurt others, that guilt can all be wiped out. To me, perhaps the most beautiful phrase in all scripture is when the Lord said, 'Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more' [D&C 58:42].

"That is the promise of the gospel of Jesus Christ and the Atonement" ("The Atonement," *Ensign* or *Liahona*, Nov. 2012, 77).

Refer students to the questions written on the board.

- How does the Lord's promise in verse 42 help answer the third question: *How can I know if the Lord has forgiven me of my sins?* (The Lord's promise helps us know that He always grants forgiveness when we have fully repented.)
- In addition to knowing that the Lord has promised to forgive us when we fully repent, how else can we know that we have been forgiven?

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency. Ask students to listen for how they can know when the Lord has forgiven them of their sins.

"Once we have truly repented, Christ will take away the burden of guilt for our sins. We can know for ourselves that we have been forgiven and made clean. The Holy Ghost will verify this to us; He is the Sanctifier. No other testimony of forgiveness can be greater" ("Point of Safe Return," *Ensign* or *Liahona*, May 2007, 101).

- How has knowing that you can be forgiven of all of your sins blessed your life?

Explain to students that some people mistakenly think that if they can still remember their sins then they haven't fully repented. Invite a student to read aloud the following statement by President Dieter F. Uchtdorf. Ask the class to listen for why we may remember our sins even after we have repented.



"Satan will try to make us believe that our sins are not forgiven because *we* can remember them. Satan is a liar; he tries to blur our vision and lead us away from the path of repentance and forgiveness. God did not promise that *we* would not remember our sins. Remembering will help us avoid making the same mistakes again. But if we stay true and faithful, the memory of our sins will be softened over time. This will be part of the needed healing and sanctification process" ("Point of Safe Return," 101).

Point out that the promise written on the board is conditional. We can receive the Lord's forgiveness only if we do everything we can to fully repent of our sins.

- What does it mean to repent? (You may want to invite students to refer back to the answers they wrote to the questions on the board.)

After students respond, invite a student to read aloud the following statement from the *For the Strength of Youth* booklet. Ask the class to listen for additional things they can learn about what it means to repent.

"Repentance is more than simply acknowledging wrongdoings. It is a change of mind and heart. It includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and the sincere desire to obey His commandments" (*For the Strength of Youth* [booklet, 2011], 28).

Explain that true repentance includes several requirements. Two of these requirements are mentioned in Doctrine and Covenants 58:43. Invite a student to read that verse aloud. Ask the class to follow along, looking for two things we must do to fully repent of our sins.

- According to verse 43, what are two things we must do to fully repent of our sins? (Students should identify the following principle: **To repent, we must confess and forsake our sins.** Write this principle on the board.)
- How does this truth help us answer the question *How can I know if I have fully repented?* (Help students understand that confessing and forsaking sins are essential to full repentance.)

- What does it mean to confess our sins?

To help students better understand what it means to confess our sins, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:

“Confessing and forsaking are powerful concepts. They are much more than a casual ‘I admit it; I’m sorry.’ Confession is a deep, sometimes agonizing acknowledgment of error and offense to God and man” (“The Divine Gift of Repentance,” *Ensign* or *Liahona*, Nov. 2011, 40).

- How does confessing our sins help us turn away from sin and turn to God for forgiveness?

As part of this discussion, students may wonder what sins need to be confessed and to whom. Explain that we need to confess all of our sins to Heavenly Father. Serious transgressions, such as sexual transgression or use of pornography, should also be confessed to the bishop or branch president.

Refer students to the last truth you wrote on the board.

- What does it mean to forsake our sins? (To completely turn away from our sins and stop doing them.)

Testify of the Savior’s Atonement and the principles of repentance and forgiveness you have discussed. Invite students to ponder whether there are sins they need to repent of, and encourage them to repent by acting on the truths they have learned.

Doctrine and Covenants 58:44–65

The Lord commands the elders to preach the gospel and counsels them regarding how to build Zion

Summarize Doctrine and Covenants 58:49–62 by explaining that the Lord told the elders who were to stay in Missouri that they should purchase land and prepare for the gathering of the Saints in Missouri.

Invite a student to read Doctrine and Covenants 58:46–47, 63–65 aloud. Ask the class to look for the counsel the Lord gave to the elders who were to return to Ohio.

- According to verses 46–47, what were the elders supposed to do as they returned to Ohio?
- According to verse 64, who must the gospel be preached to? (Students may use different words, but their responses should reflect the following truth: **The gospel must be preached to every person.** You may want to suggest that students mark the words that teach this truth in verse 64.)

Encourage students to follow promptings of the Spirit to share the truths of the gospel with those around them.

Scripture Mastery—Doctrine and Covenants 58:42–43

Help students memorize Doctrine and Covenants 58:42–43 and apply the principles of repentance taught in this passage. To do so, invite them to write the passage on a card or piece of paper and recite it each time they kneel in personal prayer. Encourage them to pray for help in their efforts to confess and forsake their sins. You may want to follow up on their memorization of the passage during the next few lessons.

Doctrine and Covenants 59

Introduction

On Sunday, August 7, 1831, the Prophet Joseph Smith received the revelation in Doctrine and Covenants 59 while in Jackson County, Missouri. In this revelation the Lord set forth His expectations for the Saints who had

recently arrived in Zion, including proper Sabbath day observance. The Lord also confirmed that those who keep His commandments will receive spiritual and temporal blessings.

Suggestions for Teaching

Doctrine and Covenants 59:1–4

The Lord describes the blessings He will bestow upon the faithful Saints in Zion

Before class, write the following questions on the board:

What do you think it means to love the Lord with all of your ____?

What are some actions or attitudes you might see in people who love the Lord with all of their _____ versus those who do not?

At the beginning of class, write the name *Polly Knight* on the board. Ask students what they remember about her from the lesson on Doctrine and Covenants 57. If students need help remembering, invite a student to read the account about Polly Knight given in lesson 62.

- What do you admire about Polly Knight?

Tell students that Joseph Smith received the revelation recorded in Doctrine and Covenants 59 on the day Polly died. Invite them to read Doctrine and Covenants 59:1–2 silently and find phrases that might have been meaningful to her friends and loved ones. Invite students to share what they discovered.

- According to verse 1, who does this revelation apply to besides Polly Knight? (The Saints who obey God’s commandments with an eye single to His glory.) What do you think it means to have an eye single to God’s glory?

Invite a student to read Doctrine and Covenants 59:3–4 aloud, and ask the class to look for the temporal and spiritual blessings promised to those who obey the Lord with an eye single to His glory. Ask them to report what they discovered.

- In verse 4, what blessing does the Lord promise that some people might not think of as a blessing? (“Commandments not a few.”) In what ways are commandments a blessing to us? (As students respond to this question, you may want to suggest that they read Doctrine and Covenants 130:20–21.)

Write the following incomplete statement on the board: *If we keep the commandments with an eye single to the glory of God, then. . .*

Invite students to complete the statement using what they have learned from verses 1–4.

One way students may express this principle is ***if we keep the commandments with an eye single to the glory of God, then we will be blessed both temporally and spiritually.***

Invite students to look for further examples of this principle as they continue to study this revelation.

Doctrine and Covenants 59:5–8

The Lord gives commandments to the Saints

Explain that the Lord continued this revelation by giving the Saints in Zion several commandments. Invite a student to read Doctrine and Covenants 59:5 aloud, and ask the class to identify a commandment the Lord gave the Saints.

According to this verse, what does the Lord expect of His Saints? (Students should identify the following doctrine: **We must love God with all of our heart, might, mind, and strength.**)

Divide the class into pairs. Assign each pair one of the words that describes how we should love the Lord (heart, might, mind, strength). Instruct students to use their assigned words to complete the questions you wrote on the board before class. Invite one student in each pair to respond to the first question and the other student to respond to the second question. After students have had sufficient time to discuss these questions as pairs, invite a few students to share their responses with the class.

To help students feel the truth and importance of the commandment to love the Lord with all our heart, might, mind, and strength, invite them to respond to one of the following statements in their scripture study journals or class notebooks:

- Describe a time when you have felt great love for the Lord.
- Describe a time when your love for the Lord influenced a decision you made.

After sufficient time, invite a few students to share their responses. (Remind students that they should not share experiences that are sacred or private.)

Invite students to read Doctrine and Covenants 59:6–8 silently and identify additional commandments the Lord gave the Saints at this time.

- How do these commandments relate to the commandment to love the Lord with all of our heart, might, mind, and strength?
- How does loving our neighbor show our love for the Lord?

Help students understand doctrines and principles

Teachers can help students better understand doctrines and principles of the gospel by asking questions that encourage students to analyze their meaning. Such questions should help students understand how these truths apply in their lives. Discussing how to apply doctrines and principles of the gospel in real-life situations can help students gain a deeper understanding of the truths they learn in the scriptures.

Doctrine and Covenants 59:9–19

The Lord teaches the Saints about the Sabbath day

Provide students with copies of the following statement by Elder Mark E. Petersen of the Quorum of the Twelve Apostles, or write it on the board before class begins. (This statement is found in “The Sabbath Day,” *Ensign*, May 1975, 49.)

“Our observance or nonobservance of _____ is an unerring measure of our attitude toward the Lord personally and toward his suffering in Gethsemane, his death on the cross, and his resurrection from the dead” (Elder Mark E. Petersen).

Invite students to guess the words that are missing from this statement (“the Sabbath”). After they have shared their ideas, explain that in the revelation recorded in Doctrine and Covenants 59, the Lord restated a commandment that could help the Saints put God first in their lives and deepen their relationship with Him. This is the commandment that Elder Petersen referred to. Invite a student to read Doctrine and Covenants 59:9–10 aloud, and ask students to identify the commandment the Lord gave to the Saints.

- What commandment did the Lord give in these verses? (Keep the Sabbath day holy.)

Invite students to complete Elder Petersen’s statement with the words *the Sabbath*.

- According to Elder Petersen, how does our observance of the Sabbath day relate to our love toward the Lord and His Atonement?

Point out that in verse 9, the Lord promised a great blessing to those who honor His holy day. Write the following incomplete statement on the board: *If we keep the Sabbath day holy, it will help us . . .*

Ask students to review verse 9 and identify the promise the Lord gave with this commandment.

- According to verse 9, how will we be blessed by keeping the Sabbath holy? What do you think it means to keep ourselves “unspotted from the world”?

Invite students to complete the statement on the board using their own words. The following is one way students may express this principle: ***If we keep the Sabbath day holy, it will help us to resist temptation and overcome sin.*** You may want to suggest that students write this principle in their scriptures.

Explain that verses 9–14 help us understand what it means to keep the Sabbath day holy. Assign each student one of the following verses: Doctrine and Covenants 59:9, 10, 12, and 13. Invite students to study their assigned verses silently, looking for insights into how

we can keep the Sabbath day holy. Inform students that they will have an opportunity to share what they discover with the class. Before students begin to read their assigned verses, it might be helpful to explain that the phrase “pay thy devotions” in verse 10 means to worship or to demonstrate our love and loyalty. In addition, you may want to point out the footnote for the word *oblations* in verse 12.

After sufficient time, ask a student who studied verse 9 to read it aloud. Invite the students who studied this verse to share the insights they discovered about how we can keep the Sabbath day holy. Appoint one student to be a scribe and list these insights under the principle on the board. (For example, in verse 9 students might identify going to church, praying, and partaking of the sacrament as important parts of keeping the Sabbath day holy.) Invite students to repeat this process with each of the remaining verses.

- How have your efforts to keep the Sabbath day holy helped you resist temptation and strengthened you spiritually?

Invite students to read Doctrine and Covenants 59:15 silently, looking for phrases that describe the attitude we should have regarding the Sabbath day. Ask students to share the phrases they identified and explain why approaching the Sabbath day with this attitude could help us to keep it holy.

Briefly summarize Doctrine and Covenants 59:16–19 by explaining that the Lord promised temporal and spiritual blessings to those who honor His holy day. Share how keeping the Sabbath day holy has influenced your relationship with the Lord. Invite students to write in their class notebooks or scripture study journals something they will do to help them keep the Sabbath day holy.

Doctrine and Covenants 59:20–24

The Lord decrees earthly and eternal blessings upon the faithful

Ask students to imagine they are parents who give gifts to their children. Some of their children always express sincere gratitude each time a gift is given.

- How does that make you feel as a parent? Would that influence your decision to give more gifts? Why?

Invite a student to read Doctrine and Covenants 59:20–21 aloud. Ask the class to follow along, looking for how God feels about blessing us and how we should respond to Him when we receive blessings.

- How does God feel about blessing us? (It pleases Him.) According to verse 21, how might we offend God? (Students should identify the following principle: **We offend God when we do not express our gratitude to Him and keep His commandments.**)

Help students understand that the offense and wrath of God described in verse 21 are evidence of His love for us. He is displeased when we are ungrateful or disobedient because these attitudes distance us from Him.

- Why do you think it hurts our relationship with God when we do not thank Him for blessings we receive from Him?
- How does this truth relate to the principle identified earlier about keeping the Sabbath day holy?

Invite a student to read Doctrine and Covenants 59:23–24 aloud. Ask the class to follow along, looking for the blessings the Lord promises to those who keep His commandments.

- In what ways has living according to the truths we have identified in this revelation brought peace to your life?

Conclude by inviting students to ponder the many ways God has blessed them for keeping His commandments and ways in which they can demonstrate their gratitude to Him.

Home-Study Lesson

The Center Place of Zion; Doctrine and Covenants 57–59 (Unit 13)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied “The Center Place of Zion” lesson and Doctrine and Covenants 57–59 (unit 13) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (The Center Place of Zion)

In this lesson students received an overview of the concept of Zion. They discovered that Zion refers to a land and a city and to a group of people who are pure in heart. Students learned about the location of the city of Zion and that Zion must be built on principles of righteousness. Students also studied about the struggles the Saints experienced as they tried to establish Zion in Jackson County, Missouri.

Day 2 (Doctrine and Covenants 57)

As part of this lesson, students learned that the city of Zion will be located in Independence, Jackson County, Missouri, and that a temple will be built there. The Lord provided instructions to individuals who were called to help establish Zion. As students learned about these individuals, they discovered that we should use our individual strengths to help build the Lord’s kingdom as He calls upon us to do so.

Day 3 (Doctrine and Covenants 58)

By studying the counsel the Lord gave to elders who faced the tremendous task of building Zion, students discovered the following principles: We will be blessed if we keep the Lord’s commandments, our eternal reward will be greater if we remain faithful in tribulation, and if we use our agency to do things that bring to pass righteousness, we will be rewarded. Students also reflected on the Lord’s promise that if we repent of our sins, He will forgive us and remember our sins no more.

Day 4 (Doctrine and Covenants 59)

By studying the Lord’s instructions to the Saints who had traveled to Missouri, students learned that we must love God with all of our heart, might, mind, and strength and that if we keep the Sabbath day holy, it will help us to resist temptation and overcome sin. They also learned that we offend God when we do not express our gratitude to Him and keep His commandments. Students also identified blessings they can receive if they keep the Lord’s commandments.

Introduction

This lesson can help students better understand principles of repentance. As students learn these principles, they can consider what they need to do to repent and how the Lord’s promise of forgiveness can bless their lives. While some of this material was addressed in the daily lessons, this lesson provides an opportunity for you to help students better understand the principles of repentance and how to apply them in their lives.

Suggestions for Teaching

Doctrine and Covenants 58:34–43

The Lord gives instructions concerning Zion and teaches principles of repentance

Before class begins, write the following questions on the board: *What does it mean to repent? How can I know if I have fully repented?* At the beginning of class, ask students how they would answer the questions.

Write the following names on the board: *Martin Harris, William W. Phelps, and Ziba Peterson.*

Invite a student to read Doctrine and Covenants 58:38–41, 60 aloud. Ask the class to follow along, looking for the counsel the Lord gave to those men as they prepared to build Zion. As students respond to the following questions, write their answers under the appropriate name on the board.

- What sin did the Lord say Martin Harris was guilty of? What did the Lord tell him to do?
- What sins did the Lord say William W. Phelps was guilty of? What did the Lord tell him to do? (You may need to explain that the phrase “seeketh to excel” [verse 41] does not mean doing our best or trying to improve. Rather, this phrase refers to an unrighteous, prideful desire to appear better or more important than other people.)
- What was Ziba Peterson trying to do with his sins?

Point out that the sins of these men threatened to prevent them from helping to build Zion.

- What are some ways our sins may limit our ability to serve the Lord?

Invite a student to read Doctrine and Covenants 58:42 aloud. Ask the class to follow along, looking for what the Lord taught about repentance.

- According to this verse, what does the Lord promise us if we repent of our sins? (Students should identify the following principle: ***If we repent of our sins, the Lord will forgive us and remember our sins no more.*** Write this principle on

the board. You may want to suggest that students mark the words that teach this principle in verse 42.)

- Which of our sins does this promise apply to? (All of them.)

Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles. Ask the class to listen for words or phrases that relate to the principle written on the board.

"No matter what our transgressions have been, no matter how much our actions may have hurt others, that guilt can all be wiped out. To me, perhaps the most beautiful phrase in all scripture is when the Lord said, 'Behold, he who has repented of his sins, the same is forgiven, and I, the Lord, remember them no more.' [D&C 58:42.]

"That is the promise of the gospel of Jesus Christ and the Atonement" ("The Atonement," *Ensign* or *Liahona*, Nov. 2012, 77).

- How has knowing that you can be forgiven of all of your sins blessed your life?

Explain that some people mistakenly think that if they can still remember their sins, they haven't fully repented. Assure them that the memory of their sins can help them avoid making the same mistakes again.

Invite a student to read the following statement by President Harold B. Lee. Ask the class to listen for what he taught about the peace of conscience that can come through repentance.

"If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best of your ability; if it be something that will affect your standing in the Church and you have gone to the proper authorities, then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance" (*Stand Ye in Holy Places* [1974], 185).

Point out that the promise written on the board is conditional. We can receive the Lord's forgiveness only if we do everything we can to fully repent of our sins.

Invite a student to read aloud the following statement from the *For the Strength of Youth* booklet. Ask the class to listen for things they can learn about what it means to repent.

"Repentance is more than simply acknowledging wrongdoings. It is a change of mind and heart. It includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and the sincere desire to obey His commandments" (*For the Strength of Youth* [booklet, 2011], 28).

Invite a student to read Doctrine and Covenants 58:43 aloud. Ask the class to follow along, looking for two things we must do to fully repent of our sins.

- According to this verse, what are two things we must do to fully repent of our sins? (Write the following doctrine on the board: **To repent, we must confess and forsake our sins.**)
- How does this doctrine help us answer the question "How can I know if I have fully repented?" (Help students

understand that confessing and forsaking sins are essential to full repentance.)

- What does it mean to confess our sins?

To help students better understand what it means to confess our sins, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:

"Confessing and forsaking are powerful concepts. They are much more than a casual 'I admit it; I'm sorry.' Confession is a deep, sometimes agonizing acknowledgment of error and offense to God and man" ("The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 40).

- How does confessing our sins help us turn away from sin and turn to God for forgiveness?

As part of this discussion, students may wonder what sins need to be confessed and to whom. Explain that we need to confess all of our sins to Heavenly Father. Serious sins, such as sexual transgression (including the use of pornography), should also be confessed to the bishop or branch president.

Refer students to the last doctrine you wrote on the board.

- What does it mean to forsake our sins? (To completely turn away from our sins and stop doing them.)

Testify of the Savior's Atonement and the principles of repentance and forgiveness you have discussed. Invite students to ponder whether there are sins they need to repent of, and encourage them to repent by acting on the truths they have learned.

Remind students that Doctrine and Covenants 58:42–43 is a scripture mastery passage. Invite them to report how they are doing in their efforts to memorize it.

Next Unit (Doctrine and Covenants 60–64)

To prepare students for their study of Doctrine and Covenants 60–64, you may want to invite them to consider the following: If one person fails to forgive another person for a wrong he or she has done, who is guilty of the greater sin? Invite students to consider how they respond when they are hurt by the actions or words of another person. Even in the most grievous cases, whom are we required to forgive? Explain that in the next unit students will learn what the Lord taught about this matter and how to respond to the offenses of others.

LESSON 66

Doctrine and Covenants 60–62

Introduction

On August 8, 1831, Joseph Smith and several elders prepared to leave Independence, Missouri, and return to Ohio. The Lord instructed the elders to preach the gospel as they traveled—instruction that is now recorded in Doctrine and Covenants 60. On the third day of their journey the company experienced danger

on the Missouri River. The next two days, August 12 and 13, the Prophet Joseph Smith received two revelations from the Lord. Those revelations are now recorded in Doctrine and Covenants 61 and 62. They include words of instruction, warning, comfort, and encouragement.

Suggestions for Teaching

Doctrine and Covenants 60

The Lord commands elders to preach the gospel as they travel from Missouri to Ohio

Before class, write the following question on the board: *Can you think of a time when you hesitated to tell others about your beliefs or were reluctant to share your testimony of the gospel?*

Begin class by asking students to ponder the question on the board. As students are pondering, you may want to share your own answer to this question by relating an experience from your life.

Explain that a group of elders had traveled from Ohio to participate in the dedication of the land and the temple site in Independence, Missouri. The Lord had commanded them to preach the gospel to others as they traveled to Missouri (see D&C 52:9–10). Doctrine and Covenants 60 contains the Lord’s words to several of these elders as they prepared to return to Ohio. Invite students to read Doctrine and Covenants 60:1–2 silently, looking for why the Lord was displeased with some of these elders.

- Why was the Lord displeased with some of the elders? (He said, “They will not open their mouths, but they hide the talent which I have given unto them.” In other words, they had not shared their testimonies of the gospel.)
- According to Doctrine and Covenants 60:2, why had some of the elders not shared their testimonies?

Invite a student to read Doctrine and Covenants 60:3 aloud. Ask the class to follow along and identify what can happen if we do not share our testimonies.

- What can happen if we do not share our testimonies? (Students may use different words, but they should identify the following principle: **We can lose our testimonies if we do not share them.**)
- Why do you think we have to share our testimony in order for it to remain with us? When have you felt that your testimony has grown stronger because you have shared it?

Encourage students to share their testimonies when they have opportunities to do so. Summarize the rest of Doctrine and Covenants 60 by explaining that the Lord commanded these elders to proclaim the gospel as they traveled back to Ohio.

Doctrine and Covenants 61

The Lord provides direction for Joseph Smith and other elders on their journey to Ohio

Ask students to think of a time when they were concerned for their safety and felt that the Lord protected them. Explain that on August 11, 1831, the Prophet Joseph Smith and ten elders found that they were in danger as they traveled by canoe upon the powerful currents of the Missouri River. Joseph Smith recalled that on the third day of the journey, “many of the dangers so common upon the western waters, manifested themselves; and after we had encamped upon the bank of the river, . . . Brother [William W.] Phelps, in open vision by daylight, saw the destroyer in his most horrible power, ride upon the face

of the waters; others heard the noise, but saw not the vision" (in *History of the Church*, 1:203). Prior to this vision, "some disagreements and ill feeling had developed among the brethren" (B. H. Roberts, *A Comprehensive History of the Church*, 1:262–63). That evening, the brethren discussed their difficulties and most of them were able to forgive one another. The following morning, Joseph Smith prayed and received the revelation recorded in Doctrine and Covenants 61.

Invite a student to read Doctrine and Covenants 61:2, 20, 36–37 aloud. Ask the class to follow along, looking for words and phrases that might have brought comfort to these elders.

- What words or phrases did you find that may have comforted these elders? (As students respond, you might want to ask them to explain how the words or phrases they mention could have been comforting.)

Explain that in this revelation, the Lord taught that "many destructions" would occur on the waters in the last days (see D&C 61:5, 14–19). The Lord also spoke of His power. Invite a student to read Doctrine and Covenants 61:1 aloud. Ask the class to follow along and look for what the Lord teaches about His power.

- How does the Lord describe His power in this verse? (After students respond, write the following doctrine on the board: ***The Lord has all power.***)

You may want to point out that because of William W. Phelps's vision of the destroyer upon the waters, some have assumed that Satan has power over the waters. However, Doctrine and Covenants 61:1 affirms that the Lord has all power—including power over the waters.

Invite a student to read Doctrine and Covenants 61:6, 10 aloud. Ask the class to follow along and look for phrases that may have helped the elders further appreciate the Lord's power. Ask students to report what they find, and then add to the statement on the board so that it reads as follows: ***The Lord has all power, and He is able to preserve us.***

- What experiences have you had that have strengthened your testimony of the Lord's power and of the Lord's ability to protect us from harm?

You may want to summarize the rest of Doctrine and Covenants 61 by explaining that the Lord gave further instructions to guide these elders' return to Ohio.

Doctrine and Covenants 62

The Lord commends the faithfulness of a group of elders traveling to Independence, Missouri

Write the following questions on the board:

What color of shirt should I wear today?

Should I go to Church on Sunday?

Should I serve a mission? If so, when?

If my mom offers to fix my favorite meal, what should I choose?

Whom should I date? Where should we go to eat on our date?

Ask students to consider which of these questions might matter most to the Lord.

Explain that as the Lord instructed the elders who were traveling from Missouri to Ohio, He helped them understand that some of the decisions they needed to make mattered more to Him than others. Encourage students to look for insights in Doctrine and Covenants 62 that can guide them in making decisions.

Invite a student to read Doctrine and Covenants 62:1–3 aloud. Ask the class to follow along, looking for phrases that show that the elders' efforts to preach the gospel mattered to the Lord.

- What phrases did you find? How do these phrases show how the Lord felt about these missionaries' efforts?

To help students consider examples of things that mattered to the Lord and things that did not matter, copy the following chart on the board or prepare it as a handout. Do not include the information in parentheses. Depending on the needs of your students, ask them to do this activity individually or with partners. Or you might complete the activity as a class.

Consider the needs of your students as you teach

Adjusting teaching methods can help students successfully fulfill their role as learners. For example, if students appear tired, consider having them work with partners to help keep them engaged in learning. If students are overly energetic, you might ask them to study individually to help them stay on task.

	What mattered to the Lord	What did not matter to the Lord
D&C 60:5	(That the elders take their journey speedily to St. Louis)	(Whether the elders made or bought a craft to travel in)
D&C 61:21–22	(That the elders take their journey in haste and that they fill their mission)	(Whether they traveled by water or by land)
D&C 62:5–7	(That the elders be faithful, bear testimony of the gospel, and help the Saints gather)	(Whether the elders journeyed all together or two by two; whether the elders rode horses or mules or in chariots)

After students have completed the chart, ask the following questions:

- What differences do you notice between the things that mattered to the Lord and the things that did not matter?
- How can this pattern guide you as you make decisions?

Explain that Doctrine and Covenants 62:8 teaches a principle that can guide us as we make decisions. Invite students to read this verse silently, looking for that principle. Then ask them to report what they find. They might use other words, but they should express the following principle: **When we make decisions, we are to rely on our judgment and the directions of the Spirit.** You might want to invite students to write this principle in their own words in their scriptures.

- Why do you think it is important to rely on our judgment as well as the directions of the Spirit when we make decisions?
- When have you made a decision based on your own judgment as well as direction from the Spirit? How were you blessed for doing so?

Testify of the truths you have discussed in the lesson. Invite students to ponder how they can act on the truths they have learned from their study of Doctrine and Covenants 60–62. You may want to invite one or two students to share how they plan to act on one of these truths.

Commentary and Background Information

Doctrine and Covenants 61:5–19. How are the waters cursed?

The Lord’s words in Doctrine and Covenants 61:5–19 do not prohibit Latter-day Saints from traveling on or swimming in the water. In describing the curse on the waters in the last days, the Lord may have been referring to passages in the book of Revelation in which the Apostle John describes destruction that will occur in the waters prior to the Second Coming of Jesus Christ (see Revelation 8:8–11; 16:2–6). In Doctrine and Covenants 61, the Lord refers specifically to the danger of “these waters,” meaning the Missouri River (see D&C 61:5, 18).

President Joseph Fielding Smith explained some of the damage that has been caused by the Missouri River:

“In regard to the Missouri-Mississippi waters, we have seen year by year great destruction upon them, and coming from them. Millions upon millions of dollars almost annually are lost by this great stream overflowing its banks. Many have lost their lives in these floods as they sweep over the land, and even upon this apparently tranquil or sluggish stream there can arise storms that bring destruction. Verily the word of the Lord has been, and is being, fulfilled in relation to those waters” (*Church History and Modern Revelation*, 2 vols. [1953], 1:224).

Doctrine and Covenants 63:1–21

Introduction

In the summer of 1831, Joseph Smith was overseeing the dedication of the land where the Saints were to build Zion in Independence, Missouri. During the Prophet's absence, some Church members in Ohio turned away from the Lord's commandments and committed serious sins. The Prophet Joseph Smith returned to Kirtland on

August 27, and on August 30, he received the revelation recorded in Doctrine and Covenants 63. This lesson covers a portion of that revelation, in which the Lord warned the Saints about the consequences of wickedness and rebellion.

Suggestions for Teaching

Doctrine and Covenants 63:1–6

The Lord warns the Saints about the consequences of wickedness and rebellion

Invite students to imagine that a friend asks the following question. Ask students to share how they might respond.

- Why do you follow your Church's teachings instead of having fun?

After students have responded, ask the following question:

- As members of the Church of Jesus Christ, why do you think it is important that we live according to our beliefs?

Explain that in the summer of 1831, while Joseph Smith and other Church leaders were in Missouri to dedicate the land and the temple site in Zion, some Church members in Ohio were secretly committing serious sins. After the Prophet returned to Ohio, he received the revelation recorded in Doctrine and Covenants 63. Invite a student to read Doctrine and Covenants 63:1 aloud, and ask the class to identify how the Lord referred to Church members in this verse. Invite students to report what they find.

- How can *calling* ourselves the people of the Lord be different from *being* the people of the Lord?

Ask students to scan verse 1 again and look for the Lord's command to those who call themselves His people.

- What does the Lord want us to do as His people? (Summarize students' responses by writing the following principle on the board: ***As the Lord's people, we are to open our hearts and listen to His word and His will concerning us.***)
- What do you think it means to open our hearts?
- How does opening our hearts prepare us to hear the Lord's voice?
- What do you do that helps you open your heart?

Invite students to open their hearts to the influence of the Holy Ghost during this lesson. You might suggest that they write down any impressions or promptings they receive from the Spirit.

Invite a student to read Doctrine and Covenants 63:2, 6 aloud. Before the student reads, you may want to explain that in verse 6, the phrase "the day of wrath" refers to the Second Coming of Jesus Christ, a time when those who have not repented of their sins will suffer the consequences of their choices. Ask the class to follow along, looking for what the Lord told the wicked and the rebellious. Invite students to report what they discover.

Doctrine and Covenants 63:7–21

The Lord warns against sign seeking and wickedness

In Doctrine and Covenants 63:6, point out the command to "let the unbelieving hold their lips." Explain that at this time, some Church members had ceased to believe in the

Students' role in the learning process

Spiritual learning with an open heart requires the effort and agency of the learner. Elder David A. Bednar of the Quorum of the Twelve Apostles explained, "A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost—and invites His teaching, testifying power, and confirming witness" ("Seek Learning by Faith" [address to CES religious educators, Feb. 3, 2006], 3, LDS.org).

truthfulness of the Church and were publicly speaking out against Joseph Smith and other Church leaders (see *History of the Church*, 1:216–17). One of the most vocal critics of the Church was a man named Ezra Booth. Invite a student to read aloud the following two paragraphs concerning the experiences that led Ezra Booth to join the Church.

Ezra Booth was a Methodist preacher in Ohio. He became interested in the Restoration in early 1831 after reading from the Book of Mormon. He traveled to Kirtland with John and Alice Johnson to meet the Prophet. Mrs. Johnson suffered from rheumatism, which had caused pain, swelling, and stiffness in her arm. When she first met Joseph Smith, she had not been able to raise her hand to her head for about two years.

“During the interview the conversation turned on the subject of supernatural gifts, such as were conferred in the days of the apostles. Some one said, ‘Here is Mrs. Johnson with a lame arm; has God given any power to man now on the earth to cure her?’ A few moments later, when the conversation had turned in another direction, [Joseph] Smith rose, and walking across the room, taking Mrs. Johnson by the hand, said in the most solemn and impressive manner: ‘Woman, in the name of the Lord Jesus Christ I command thee to be whole,’ and immediately left the room. . . . Mrs. Johnson at once lifted [her arm] up with ease, and on her return home the next day she was able to do her washing without difficulty or pain” (in *History of the Church*, 1:215–16).

- How do you think you might feel if you witnessed a miracle like this?

Explain that soon after Ezra Booth witnessed this miracle, he was baptized.

Write the following phrase on the board: *Signs and Faith*.

Invite a student to read Doctrine and Covenants 63:7–9 aloud. Ask the class to follow along and identify what the Lord taught about signs and faith.

- What do we learn from these verses about signs and faith? (Students may identify a variety of principles, but be sure to emphasize the following truth: ***Faith does not come by signs.*** Write this truth on the board below *Signs and Faith*.)
- What are some examples in the scriptures of people who witnessed great signs or miracles but did not demonstrate lasting faith and righteousness? (Examples might include the children of Israel [see Numbers 14:22–23] and Laman and Lemuel [see 1 Nephi 17:43–45].)

Explain that Ezra Booth is an example of someone relying on signs rather than faith. After he was baptized, he received the priesthood and was sent on a mission to Missouri. Booth apparently began this mission with great expectations, assuming he would be able to convert many by displaying signs and performing miracles. However, after preaching for a short time and not seeing the results he anticipated, Booth “turned away” and apostatized (see *History of the Church*, 1:216). The Prophet Joseph Smith made the following observation about Ezra Booth:

“When he actually learned that faith, humility, patience, and tribulation go before blessing, and that God brings low before He exalts; that instead of the ‘Savior’s granting him power to smite men and make them believe’ . . . then he was disappointed” (in *History of the Church*, 1:216).

Invite a student to read Doctrine and Covenants 63:10–12 aloud. Ask the class to follow along, looking for additional truths about signs and faith.

- According to verse 10, how do signs come? (Help students identify the following truth: ***Signs come by faith, according to the will of God.*** Add this truth to the board under *Signs and Faith*.)
- Why do you think we receive signs after we have exercised faith?
- According to verse 12, what is an appropriate reason to seek signs? (“For the good of men unto [God’s] glory”—meaning to help other people and to further the Lord’s work.)

Point out that signs and wonders are not always outwardly spectacular. Often we may receive a sign or a witness of the truthfulness of the gospel in a quiet, personal way as we exercise our faith.

- How can we exercise faith in order to receive a witness of the gospel? (You may want to list students’ responses on the board. Responses might include activities such as prayer, scripture study, fasting, giving service, and living the principles of the gospel.)

Invite students to share their experiences with receiving a witness of the truthfulness of the gospel by exercising faith in one of these ways.

Remind students that in addition to seeking signs, some Church members in Ohio had also “turned away from [the] commandments” (D&C 63:13) and were committing serious sins. Ask students to read Doctrine and Covenants 63:14–19 silently and identify some of the sins Church members had committed. Invite students to report what they find. (You may want to explain that a whoremonger is a person who participates in sexual sin. A sorcerer is someone who participates in activities that invite the influence of evil spirits.)

- Notice the Lord’s warning about lust in verse 16. What does it mean to look upon others with lust? (Lust means “to have an inappropriately strong desire for something” or someone [Guide to the Scriptures, “Lust,” scriptures.lds.org]. To look upon another with lust means to look at someone’s body inappropriately or in a way that arouses sexual feelings. This includes viewing pornography.)
- What principle do you see in the Lord’s warning in verse 16? (Students should identify the following principle: **If we look upon others with lust, we will not have the Spirit and we deny the faith.** You may want to suggest that students mark words that teach this principle in their scriptures.)
- Why do you think lusting after another causes a person to lose the Spirit?
- What can we do to overcome temptations to lust after others?

As part of the discussion on avoiding lust, you may want to invite a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“Above all, start by separating yourself from people, materials, and circumstances that will harm you. . . .

“ . . . If a TV show is indecent, turn it off. If a movie is crude, walk out. If an improper relationship is developing, sever it. Many of these influences, at least initially, may not technically be evil, but they can blunt our judgment, dull our spirituality, and lead to something that could be evil. . . .

“ . . . Replace lewd thoughts with hopeful images and joyful memories; picture the faces of those who love you and would be shattered if you let them down. . . . Whatever thoughts you have, make sure they are welcome in your heart by invitation only. . . .

“Cultivate and be where the Spirit of the Lord is. Make sure that includes your own home or apartment, dictating the kind of art, music, and literature you keep there” (“Place No More for the Enemy of My Soul,” *Ensign* or *Liahona*, May 2010, 45, 46).

Point to the first principle you wrote on the board at the beginning of class: **As the Lord’s people, we are to open our hearts and listen to His word and His will concerning us.** Invite students to think about whether their hearts have been open to promptings or impressions during their study of the scriptures today. Encourage them to act on the promptings and impressions they receive from the Lord, and testify that as they do so they will be the Lord’s people.

LESSON 68

Doctrine and Covenants 63:22–66

Introduction

On August 30, 1831, Joseph Smith received the revelation recorded in Doctrine and Covenants 63. This lesson covers Doctrine and Covenants 63:22–66, in which the Lord promises blessings to the Saints who are faithful in

the last days, warns of the dangers of pride, and exhorts His servants to remember the sacredness of His name and to speak reverently about all sacred things.

Suggestions for Teaching

Doctrine and Covenants 63:22–54

The Lord promises blessings to the faithful in the last days

Before class, write the following question on the board: *Why might some people feel worried about living in the last days?*

At the beginning of the lesson, invite students to discuss this question as a class or in pairs. Explain that in the revelation recorded in Doctrine and Covenants 63, the Lord spoke of the destruction that would come upon the wicked in the last days, but He also made powerful promises to the Saints. In addition, He directed the Saints at that time to purchase land in Missouri for the establishment of Zion, which He had promised would be a place of refuge (see D&C 45:66–69).

To help students learn about the prophecies in Doctrine and Covenants 63, create a worksheet containing the following statements. Assign students to work in pairs. Ask them to determine whether each statement is true or false by searching the associated scripture references. You may want to suggest that students mark in their scriptures the truths they learn as they complete this worksheet.

- ___1. During the wars in the last days, wicked people will destroy one another. (See D&C 63:32–33.)
- ___2. The righteous Saints will easily escape all the destruction of the last days. (See D&C 63:34.)
- ___3. When Jesus Christ comes again, He will destroy any wicked people who are still on the earth. (See D&C 63:34.)
- ___4. Those who are faithful will eventually overcome all the challenges of this life. (See D&C 63:47–48.)
- ___5. Righteous people who die before the Second Coming will be resurrected when the Savior comes to the earth. (See D&C 63:49.)
- ___6. Righteous people who are living on the earth at the time of the Second Coming will never die. (See D&C 63:50–51.)

After students have completed the worksheet, ask them to report their responses to the first two statements. (The first statement is true, and the second statement is false.) Discuss their responses, asking them to review the scripture passage listed after each statement. As students discuss their responses to statement 2, invite a student to read aloud the following explanation by the Prophet Joseph Smith:



“It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape;’ . . . many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God” (in *History of the Church*, 4:11; see also *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers* [2008], 352–53).

- Why do you think it is important to know that righteous people will not be spared from all the trials of the last days?

Using the curriculum

As you prepare a lesson, prayerfully review the curriculum along with your study of the scripture block. Seek the guidance of the Holy Ghost to help you adapt the lesson to the needs of your students. Depending on the needs and circumstances of your students, you may choose to follow all or part of the curriculum suggestions for a scripture block or adapt the suggested teaching ideas.

Ask students for their responses to statements 3–6 on the worksheet. (Statements 3–5 are true, and statement 6 is false.) Invite a student to read Doctrine and Covenants 63:47–48 aloud. Ask the class to follow along, looking for a promise from the Lord. Encourage them to consider how to express the Lord’s promise in this verse as an “if–then” statement.

- How would you state the Lord’s promise in this verse as an “if–then” statement? (Students should express that ***if we are faithful and endure, then we will overcome the world***. Write this principle on the board.)
- In what ways can the Lord help us “overcome the world” in our daily lives?
- In what ways can the Lord help us “overcome the world” after we die?

To emphasize the eternal blessings we can receive that will help us overcome the world, invite a student to read Doctrine and Covenants 63:49 aloud. Ask the class to follow along, looking for blessings that the Lord promises to the righteous.

You may want to share your testimony of the blessings we will receive, in this life and the next, if we are faithful and endure.

Doctrine and Covenants 63:55–56

The Lord expresses His displeasure with Sidney Rigdon’s pride

Invite a student to read the following examples aloud. After each example is read, pause and ask the class to explain how a person might be tempted to respond with pride or arrogance in that situation.

1. You are invited to bear your testimony in front of many other youth at a large youth conference.
2. Some of the individuals in your quorum or a Young Women class complain about the activities you helped to plan.
3. You are a talented singer, and you have been asked to sing a song in sacrament meeting.

Explain that Sidney Rigdon received an important assignment from the Lord but responded with pride. The Lord commanded him to “write a description of the land of Zion, and a statement of the will of God, as it shall be made known by the Spirit unto him” (D&C 58:50). This written description would help Saints who lived far away from Independence, Missouri, to know what the land was like (photography was not available at that time). It would also help inspire Saints to donate money for the purchase of the land (see D&C 58:51).

Ask a student to read Doctrine and Covenants 63:55–56 aloud. Invite the class to follow along, looking for evidence that Sidney Rigdon was influenced by pride as he fulfilled his assignment to write a description of Zion.

- What evidence of pride did you notice? (Students should point out that Sidney “exalted himself in his heart, and received not counsel.”)
- What was the result of Sidney’s pride? (He grieved the Spirit, and the Lord did not accept his writing. You may want to explain that to grieve the Spirit means to live in a way that the Holy Ghost withdraws from us.)
- What can we learn from verse 55? (Students may use different words, but they should identify the following truth: ***The Spirit is grieved if we are prideful in doing the Lord’s work***. Write this truth on the board.)

Invite a few students to read aloud each of the above examples again. After each example is read, pause and ask the class to explain how a person could approach that situation with humility instead of pride. After the discussion, point out that the Lord gave Sidney Rigdon an opportunity to write another description of Zion (see D&C 63:56). Sidney repented and wrote another description of the land of Zion that was acceptable to the Lord.

Doctrine and Covenants 63:57–66

Jesus Christ instructs His servants to remember the sacredness of His name and to speak reverently of all sacred things

Read or summarize the following account from the life of President Spencer W. Kimball. Ask students to listen for anything that impresses them.



“At St. Mark’s Hospital in Salt Lake City [President Spencer W. Kimball] was put under total anaesthesia and operated on, then wheeled on a table back toward his room. Still drugged, Spencer sensed his table stop by an elevator and heard the orderly, angry at something, profaning the Lord’s name. Half-conscious, he pleaded with labored sounds: ‘Please don’t say that. I love Him more than anything in this world. Please.’ An absolute silence. Then the orderly answered softly: ‘I shouldn’t have said that. I’m sorry’ ” (Edward L. Kimball and Andrew E. Kimball Jr., *Spencer W. Kimball: Twelfth President of The Church of Jesus Christ of Latter-day Saints* [1977], 264).

- What about this account impresses you?
- How was President Kimball’s reverence for the Lord’s name different from the way many people in the world today use the Lord’s name?

Invite a few students to take turns reading aloud from Doctrine and Covenants 63:59–64. Ask the class to follow along, looking for words and phrases that help them understand how the Lord wants us to use His name and how He wants us to speak of all sacred things.

- What did you find about how we are to use the Lord’s name? (As students identify words and phrases from verse 64, invite them to summarize the first portion of the verse. They should express the following principle: ***The name of Jesus Christ is sacred and must be spoken with care.*** Write this principle on the board.)

Invite a student to be a scribe at the board. Ask the class to name some situations in which we might appropriately use the name of Jesus Christ, and have the scribe list these on the board. Students might mention that we use the Savior’s name in prayers, talks, testimonies, gospel lessons, and priesthood ordinances. We may also talk about the Savior in everyday conversations, but we should do so reverently.

- Why do you think we are to use the Savior’s name with reverence?
- How does Doctrine and Covenants 63:62 increase your understanding of what it means to take the name of the Lord in vain? How does this verse apply to priesthood ordinances?
- When we use the Savior’s name, what can we do to remember that it is sacred and must be spoken with care?

Help students understand that the truths you have discussed do not apply only to the name of the Savior.

- What are some other words or subjects that “come from above” and are sacred? How can we make sure we speak about them “with care”?

Ask a student to read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“There are no more sacred or significant words in all of our language than the names of God the Father and his Son, Jesus Christ” (“Reverent and Clean,” *Ensign*, May 1986, 50).

- Why are the names of God the Father and Jesus Christ sacred to you?

Bear your testimony of Heavenly Father and Jesus Christ, and explain why their names are sacred to you. Invite students to consider ways they might use the names of Heavenly Father and Jesus Christ more reverently, and encourage them to do so.

Doctrine and Covenants 64:1–19

Introduction

On August 27, 1831, the Prophet Joseph Smith and a number of elders had recently returned to Ohio from their journey to dedicate the land and the temple site in Zion, or Independence, Missouri. During the journey to and from Missouri, some of the elders had disagreements with each other and experienced contentious feelings, but most were able to reconcile with each other. On September 11, the Prophet received the revelation recorded in Doctrine and

Covenants 64. This lesson covers Doctrine and Covenants 64:1–19, in which the Lord speaks of His willingness to forgive His servants. He also commands Church members to forgive one another.

Note: Lesson 70 provides an opportunity for two students to teach. If you have not already done so, you may want to select two students now and give them copies of the designated portions of lesson 70 so they can prepare.

Suggestions for Teaching

Doctrine and Covenants 64:1–7

The Lord assures the elders of His willingness to forgive

Before class, write the following questions on the board:

When have you felt hurt because of the words or actions of another person?

How did you respond in that situation?

Begin class by inviting students to ponder the questions on the board.

Explain that in Doctrine and Covenants 64, the Lord teaches us how to respond when others have hurt us. Joseph Smith received the revelation recorded in Doctrine and Covenants 64 on September 11, 1831, about two weeks after he and a group of elders had returned to Ohio from Independence, Missouri. These elders and other Church members had experienced difficulties because of disagreements and contentious feelings among some members of the group. In this revelation, the Lord said, “There are those among you who have sinned” (D&C 64:3).

Invite a student to read Doctrine and Covenants 64:1–4 aloud, and ask the class to look for phrases that describe how the Lord would respond to those who had sinned. You may want to suggest that students mark the phrases they identify.

- How did the Lord say He would respond to members of the Church who had sinned?
- What do these responses teach us about the Lord? (Students may use different words, but they should identify the following principle: ***The Lord is compassionate, forgiving, and merciful.*** Write this principle on the board.)
- Why might this truth have been significant for Church members who had experienced difficulties because of disagreements and hard feelings? Why does this truth about the Savior matter to you?

Explain that at this time, some members of the Church, including some of the elders who had been traveling with Joseph Smith, had become critical of Joseph Smith. Invite a student to read Doctrine and Covenants 64:5–6 aloud. Ask the class to follow along, looking for what the Lord said about Joseph Smith. Before the student reads, explain that to seek occasion against someone, as expressed in verse 6, is to find fault with someone.

- What did the Lord say about Joseph Smith? (Joseph Smith held the keys of the Lord’s kingdom and was the Lord’s servant. Some people had found fault with Joseph.)

Invite students to read Doctrine and Covenants 64:7 silently, looking for something else the Lord said about Joseph Smith.

- What can we learn from this verse about Joseph Smith? (Joseph Smith had sinned, but the Lord was willing to forgive him. To help students understand this passage, you may

want to point out that like all people, Joseph Smith had weaknesses and needed to seek the Lord's forgiveness for his sins. However, he was not guilty of serious sins.)

- What can we learn from this verse about what we must do to receive the Lord's forgiveness?

Doctrine and Covenants 64:8–19

The Lord commands His servants to forgive one another

If possible, display a picture of a poisonous snake that lives in your area or a picture of a wound caused by a bite from a poisonous snake.

- In addition to feeling physical pain, what emotions do you think you would feel if you were bitten by a poisonous snake?

Explain that someone in this situation could (1) pursue the snake and kill it out of anger or fear, or (2) take immediate measures to get the poison out of his or her system.

- Which of these two courses of action do you think is wiser? Why?

Explain that a person's choices after receiving a poisonous bite can be compared to our choices when we feel hurt because of the words or actions of another person. Invite a student to read Doctrine and Covenants 64:8 aloud. Ask the class to follow along, looking for the consequences some of the Lord's disciples faced because they refused to forgive one another. Invite students to report what they find.

- What principle can we learn from verse 8? (Students may use different words, but they should identify the following principle: **When we refuse to forgive others, we bring affliction upon ourselves.** Consider inviting students to write this principle in their own words in their scriptures.)
- How can a person be afflicted (or hurt) by not forgiving others? How is this like the consequences of a person chasing a rattlesnake that has just bitten him?

Invite a student to read Doctrine and Covenants 64:9 aloud. Invite the class to identify another consequence of not forgiving others.

- According to verse 9, what is another consequence of refusing to forgive others? (***If we do not forgive others, we stand condemned before the Lord.*** Write this doctrine on the board.)

As part of this discussion, you may want to ask a student to read the following statement by Elder David E. Sorensen of the Seventy:

"It can be very difficult to forgive someone the harm they've done us, but when we do, we open ourselves up to a better future. No longer does someone else's wrongdoing control our course. When we forgive others, it frees us to choose how we will live our own lives. Forgiveness means that problems of the past no longer dictate our destinies, and we can focus on the future with God's love in our hearts" ("Forgiveness Will Change Bitterness to Love," *Ensign* or *Liahona*, May 2003, 12).

To help students identify and apply the Lord's commandment to forgive all people, read the following examples and ask the questions that follow:

1. A young woman is hurt and embarrassed after learning that some of her peers have been spreading gossip about her. Later, some of these peers apologize, but others do not. The young woman forgives those who have apologized but holds a grudge against the others.

Invite students to read Doctrine and Covenants 64:10–11. Ask them to think about how these verses relate to the example you have read.

- What commandment does the Lord give in verse 10? (Help students identify the following commandment: **The Lord commands us to forgive all people.**)
 - How does this commandment relate to the young woman in the example? Why do you think it is important to forgive all people, regardless of whether they apologize for their wrongdoings?
2. A young man disobeys a commandment. He prays for forgiveness and discusses the problem with his bishop. However, even after the bishop has assured the young man

Doctrine and Covenants 64:9–11

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

that he has fully repented, the young man continues to feel unworthy because of his past sin.

- How does the commandment to forgive all people relate to the young man in this example? Why must we forgive ourselves?
3. A young woman is feeling sad and confused because of the actions of her father. He has abandoned his family. Before he left, he rarely showed love for the family and was often cruel. She does not understand why her father acted this way, and she carries feelings of anger toward him. She knows she should seek to forgive him but doesn't think that she can.
- How could the Lord's counsel in verse 11 help this young woman forgive her father? How does it help us to let God be the judge of those who have hurt us?

Ask students to consider if there is anyone whom they need to forgive. Acknowledge that at times it can be extremely difficult to forgive another. Invite a student to read the following statement by President Gordon B. Hinckley. Ask the class to listen for what they can do if they are struggling to forgive someone.

"I plead with you to ask the Lord for strength to forgive. . . . It may not be easy, and it may not come quickly. But if you will seek it with sincerity and cultivate it, it *will* come" ("Of You It Is Required to Forgive," *Ensign*, June 1991, 5).

- What did President Hinckley counsel us to do if we are struggling to forgive someone? How do you think praying for strength can help us to forgive?

Summarize Doctrine and Covenants 64:12–14 by explaining that the Lord taught that our choice to forgive others does not relieve them of responsibility for their actions. They are still accountable to the Lord for the wrongs they have done. In Doctrine and Covenants 64:15–17 we see that the Lord specifically forgave two of His servants, Isaac Morley and Edward Partridge, because they had repented of their sins.

Display a picture of Jesus Christ. Point to the first truth you wrote on the board at the beginning of the lesson: **The Lord is compassionate, forgiving, and merciful.** Testify that as we forgive, we become more like the Savior.

Invite students to ponder how they can apply the principles of forgiveness they have learned today. Give them time to write what they will do to apply these truths and to record any impressions they have received.

Scripture Mastery—Doctrine and Covenants 64:9–11

To help students gain experience teaching the truths in Doctrine and Covenants 64:9–11, ask them to use these verses to write a brief talk about forgiving others. They could also use *True to the Faith* and other scripture study resources. Encourage students to volunteer to give their talks during a family home evening or in an Aaronic Priesthood quorum meeting or a Young Women class.

LESSON 70

Doctrine and Covenants 64:20–43

Introduction

Joseph Smith received the revelation recorded in Doctrine and Covenants 64 on September 11, 1831. Doctrine and Covenants 64:20–43 contains the Lord’s teachings about the sacrifices He required of the Saints and about the establishment of Zion in the latter days.

Note: This lesson provides an opportunity for two students to teach. Provide these students with copies of the material in advance so they have sufficient time to prepare. As an alternative, you might decide to teach the entire lesson yourself.

Suggestions for Teaching

Doctrine and Covenants 64:20–25

The Lord teaches that He requires our hearts

Ask students to think of times when they have made sacrifices to follow the Lord’s commandments. (To get them thinking, you might share an example such as refraining from participating in a sporting event or a similar activity on the Sabbath.) Invite a few students to describe their experiences and share how they felt they were blessed for making these sacrifices.

Explain that in their study of Doctrine and Covenants 64:20–43, students will learn more about sacrifices the Lord requires of us. Display the following chart. (You may want to copy the chart on the board before class.)

	Isaac Morley (D&C 64:20)	Frederick G. Williams (D&C 64:21)
Commandment		
Response		
Result		

Explain that Isaac Morley owned a large farm in Kirtland, Ohio. He generously invited many Church members, including Joseph Smith and his family, to live on the property. Invite a student to read Doctrine and Covenants 64:20 aloud. Ask the class to follow along, looking for what the Lord instructed Isaac Morley to do with his farm.

- What did the Lord command Isaac Morley to do with his farm? (After students respond, write *Sell his farm* on the chart to show the commandment the Lord gave to Isaac Morley.)

Point out that the Lord commanded Isaac Morley to make a great sacrifice. Most of the money from the sale of his farm would be used to buy land for other Church members in Independence, Missouri.

- What blessing did the Lord promise to give Isaac Morley if he sold his farm? (The Lord promised that if Isaac sold his farm, he would “not be tempted above that which he [was] able to bear.”)
- What principle does this promise teach us about avoiding temptation? (Students’ answers should reflect the following principle: **If we follow the Lord’s will for us, we will not be tempted above that which we can bear.**)

Explain that Isaac Morley followed the Lord’s commandment to sell his farm. He was one of the first Saints to settle in Independence, Missouri, where he sought to establish Zion. He served the Lord faithfully throughout his life. In the chart on the board, write *He obeyed* as Isaac’s response. Write *He was blessed* as the result of his action.

- What are some examples of how we can avoid temptation by following the Lord's commandments and standards? (Consider sharing some examples from the *For the Strength of Youth* booklet.)

Point out that another man, Frederick G. Williams, also owned a large farm in Kirtland. Ask students to read Doctrine and Covenants 64:21 silently, looking for the commandment the Lord gave Frederick G. Williams.

- What did the Lord command Frederick G. Williams to do with his farm? (After students respond, write *Do not sell his farm* in the appropriate place on the chart.)

Invite a student to read the following paragraph, explaining what Frederick G. Williams did with his farm:

Although Frederick G. Williams was not asked to sell his farm, he still demonstrated a willingness to sacrifice. He told Joseph Smith that his farm could be used to house and feed Church members in need. Later, Frederick consecrated his entire farm to the Church without receiving any payment in return. Through the sacrifices of Frederick G. Williams and other faithful Saints in Ohio, the Lord retained "a strong hold in the land of Kirtland, for the space of five years" (D&C 64:21). During these years, the Saints built the Kirtland Temple, which was a source of great blessings to the Saints, including Brother Williams.

In the chart on the board, complete the column for Frederick G. Williams by writing *He obeyed* and *He was blessed* in the appropriate places.

- What can we learn about obedience and sacrifice from the examples of Isaac Morley and Frederick G. Williams? (Summarize students' responses by writing the following principle on the board: ***We are blessed as we obey the Lord and offer the sacrifices He asks of us.***)

Explain that the sacrifices Isaac Morley and Frederick G. Williams made regarding their farms illustrate another sacrifice the Lord required of them and that He requires of us today. Invite a student to read Doctrine and Covenants 64:22 aloud. Ask the class to look for the sacrifice the Lord requires of us.

- According to verse 22, what does the Lord require of us? (Students should identify the following doctrine: **The Lord requires our hearts.** You may want to suggest that students mark this truth in their scriptures.)
- What do you think it means that the Lord requires our hearts?
- How did Isaac Morley and Frederick G. Williams show that they were willing to give their hearts to the Lord? Who are some other examples of people who have given their hearts to the Lord? (You may want to point out that students can share examples from the scriptures or from the lives of people they know.)
- How can we show the Lord that we are willing to give our hearts to Him?

Invite a student to read Doctrine and Covenants 64:23–25 aloud, and ask the class to identify a commandment we can keep to show that we have given our hearts to the Lord.

- What did the Lord command His people to do? (Pay tithing. You may want to explain that when the Lord gave this revelation, the Saints used the word *tithing* to refer to all their contributions to the Church. About seven years later, the Lord revealed that tithing was to be "one-tenth of all [our] interest annually" [D&C 119:4].) How can paying tithing show that we have given our hearts to the Lord?
- According to verse 23, what promise does the Lord extend to those who pay tithing?

Explain that while the blessing specified in verse 23 applies to the future, the Lord also blesses us now for paying tithing. You may want to ask students to share experiences they have had when they or their families have been blessed as a result of paying tithing.

Doctrine and Covenants 64:26–43

The Lord gives instructions for the establishment of Zion

To give an overview of Doctrine and Covenants 64:26–43, explain that in these verses we read the Lord's instructions for the establishment of Zion. The rest of this lesson is designed to be taught by students. Invite the first student teacher to come to the front of the class to teach.

Give students opportunities to teach

From time to time, allow students to teach part of a lesson. This experience can help them fulfill their role in the learning process and prepare them for future opportunities to teach the gospel. When you invite students to teach, be sure to give them clear instructions and adequate time to prepare.

Student Teacher 1—Doctrine and Covenants 64:26–33

Begin by asking the following question:

- When have you been told to complete a task that was difficult or overwhelming? (After students respond, you may also want to share an example.)

Explain that in August 1831, the Lord gave the Saints the enormous task of obtaining the money to purchase all of the land required to build the city of Zion in Jackson County, Missouri. The Saints knew that once they had purchased the land, they would have to work hard to build the city and the temple there. Doctrine and Covenants 64:26–30 contains the Lord’s command to two of His servants, Newel K. Whitney and Sidney Gilbert. He commanded them to use their store in Kirtland, Ohio, to help provide for the needs of the Saints. This is one example of a way some of the Saints were asked to sacrifice and contribute to the building of Zion.

Invite a student to read Doctrine and Covenants 64:31–33 aloud. Ask the class to follow along, looking for phrases that might have encouraged the Saints who were seeking to accomplish the enormous task of building Zion.

- What phrases might have encouraged these Saints? (As students share phrases, ask how they might relate those phrases to themselves.)

After students have finished discussing these verses, write the following principle on the board: ***If we are diligent in doing good, we can accomplish great things.*** Share your testimony of this principle. You may also want to share an experience that has helped you learn the truth of this principle.

Student Teacher 2—Doctrine and Covenants 64:34–43

Ask students to think of a time when they obeyed a parent, Church leader, teacher, or coach, but did so with a poor attitude. Invite a student to read Doctrine and Covenants 64:34 aloud. Ask the class to follow along, looking for words that describe the attitude we should have as we obey the Lord.

- What words teach about the right attitude toward obedience?

After students respond, write the following principle on the board: ***We are to obey the Lord with our hearts and willing minds.***

- What do you think it means to obey the Lord with “the heart and a willing mind”?

Invite students to think about times they obeyed the Lord with their hearts and willing minds.

- How was this different from times when you have not obeyed so willingly? (You may also want to share an experience.)

Point out that according to verse 34, those who obey the Lord with their hearts and minds will enjoy the blessings of Zion in the last days. Invite a student to read Doctrine and Covenants 64:41–43 aloud. Ask the class to follow along, looking for information about the establishment of Zion in our day. To help students understand these verses, explain that in the last days, Zion will be established in all nations where people obey the Lord with their hearts and willing minds.

Share your testimony of the importance of obeying the Lord with your heart and mind. Invite students to think of ways they can obey the Lord with more heartfelt and willing obedience. Encourage them to notice the difference that this type of obedience makes in their lives.

Note: After these students have taught their portions of the lesson, thank them for their work. Testify that the promised blessings are worth the obedience and sacrifices the Lord asks of us. Ask a student to summarize what the class has learned today and to explain how he or she will act on those principles.

Home-Study Lesson

Doctrine and Covenants 60–64 (Unit 14)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 60–64 (unit 14) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 60–62)

By studying the Lord's counsel to elders who were traveling from Missouri to Ohio, students learned that we can lose our testimonies if we do not share them. Students also discovered that the Lord has all power and is able to preserve us and that we are to rely on our judgment and the direction of the Spirit when we make decisions.

Day 2 (Doctrine and Covenants 63)

In their study of Doctrine and Covenants 63, students learned that the Lord rebuked those who were not keeping His commandments and comforted those who were faithful. Students learned that faith does not come by signs but that signs come by faith, according to the will of God. They also identified the following truths: If we look upon others with lust, we will not have the Spirit and we will deny the faith; if we are faithful and endure, then we will overcome the world; and the name of Jesus Christ is sacred and must be spoken with care.

Day 3 (Doctrine and Covenants 64:1–19)

As students studied the Lord's words to members of the Church who had sinned, they learned that the Lord is compassionate, forgiving, and merciful. They also learned that if we do not forgive others, we stand condemned before the Lord and that the Lord commands us to forgive all people.

Day 4 (Doctrine and Covenants 64:20–43)

In this lesson students learned about the sacrifices the Lord required of the Saints as they began to build Zion. The lesson emphasized the following truths: If we follow the Lord's will for us, we will not be tempted above that which we can bear; we are blessed as we obey the Lord and offer the sacrifices He asks of us; if we are diligent in doing good, then we can accomplish great things; and we are to obey the Lord with our hearts and willing minds.

Introduction

In the summer of 1831, the Prophet Joseph Smith was overseeing the dedication of the land where the Saints were to build Zion in Independence, Missouri. In the Prophet's absence, some Church members in Ohio turned away from the Lord's commandments and committed serious sins. This lesson focuses on some of the commandments the Lord emphasized after Joseph Smith returned to Ohio—including the commandments to avoid lust and to forgive others.

Suggestions for Teaching

Doctrine and Covenants 63:1–21

The Lord warns the Saints about the consequences of wickedness and rebellion

Write the following question on the board: *Why do you think it is important that we live according to our beliefs as members of the Church of Jesus Christ?* Invite students to share their responses with the class.

Explain that in the summer of 1831, while Joseph Smith and other Church leaders were in Missouri to dedicate the land and the temple site in Zion, some Church members were secretly committing serious sins. After the Prophet returned to Ohio, he received the revelation recorded in Doctrine and Covenants 63.

Invite a student to read Doctrine and Covenants 63:1 aloud. Ask the class to follow along and identify how the Lord referred to Church members in this verse. Invite students to report what they find.

- How can *calling* ourselves the people of the Lord be different from *being* the people of the Lord? (As students discuss this question, you may want to point out that many of the Saints did more than simply call themselves the Lord's people. They remained faithful.)

Ask students to scan verse 1 again and look for the Lord's command to those who call themselves His people.

- What does the Lord want us to do as His people? (Summarize students' responses by writing the following principle on the board: **As the Lord's people, we are to open our hearts and listen to His word and His will concerning us.**)
- What do you think it means to open our hearts?
- How does opening our hearts prepare us to hear the Lord's voice?
- What do you do that helps you open your heart?

Summarize Doctrine and Covenants 63:2–21 by explaining that the Lord rebuked those who were unbelieving, had sought for signs, and had committed adultery and other serious sins. Invite a student to read Doctrine and Covenants 63:16 aloud. Ask the class to follow along, looking for a warning the Lord gave.

- What warning did the Lord give in verse 16?
- What does it mean to look upon others with lust? (The word *lust* means “to have an inappropriately strong desire for something” or someone [Guide to the Scriptures, “Lust,” scriptures.lds.org]. To look upon another with lust means to look at someone’s body inappropriately or in a way that arouses sexual feelings. This includes viewing pornography.)
- What principle do you see in the Lord’s warning in verse 16? (Students may use other words, but they should identify the following principle: **If we look upon others with lust, we will not have the Spirit and we will deny the faith.** You may want to invite students to mark this principle in their scriptures.)
- Why do you think lusting after another person causes a person to lose the Spirit?
- What can we do to overcome temptations to lust after others?

As part of the discussion on avoiding lust, you may want to give each student a copy of the following counsel from Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Invite a few students to take turns reading the paragraphs aloud. After each paragraph is read, ask the class to explain how following this counsel can help us overcome the temptation to lust.

Elder Jeffrey R. Holland taught:

“Above all, start by separating yourself from people, materials, and circumstances that will harm you. . . .

“ . . . If a TV show is indecent, turn it off. If a movie is crude, walk out. If an improper relationship is developing, sever it. Many of these influences, at least initially, may not technically be evil, but they can blunt our judgment, dull our spirituality, and lead to something that could be evil.

“Replace lewd thoughts with hopeful images and joyful memories; picture the faces of those who love you and would be shattered if you let them down. . . . Whatever thoughts you have, make sure they are welcome in your heart by invitation only.

“Cultivate and be where the Spirit of the Lord is. Make sure that includes your own home or apartment, dictating the kind of art, music, and literature you keep there” (“Place No More for the Enemy of My Soul,” *Ensign* or *Liahona*, May 2010, 45, 46).

Ask if any students would be willing to share their testimonies of how they have been blessed for their efforts to live the law of chastity.

Doctrine and Covenants 64:8–19

The Lord commands His servants to forgive one another

Remind students of their assignment from day 3 of this unit to try to memorize Doctrine and Covenants 64:9–11, which is a scripture mastery passage. Invite the class to recite these verses aloud in unison. (Students may refer to their scriptures for help.) Ask if any students would like to recite these verses aloud for the class on their own. Write the following commandment on the board: **The Lord commands us to forgive all people.**

- Why do you think it is important to forgive all people, regardless of whether they apologize for their wrongdoings?

- How does it help us to let God be the judge of those who have hurt us?
- When have you felt blessed for forgiving someone?

Point out that sometimes we are willing to forgive others, but we struggle to forgive ourselves.

- Why must we forgive ourselves?

Point to the first principle you wrote on the board at the beginning of class: **As the Lord’s people, we are to open our hearts and listen to His word and His will concerning us.** Invite students to think about whether their hearts have been open to promptings or impressions during their study of the scriptures today. Encourage them to act on the promptings and impressions they receive from the Lord, and testify that as they do so they will be the Lord’s people.

Next Unit (Doctrine and Covenants 65–71)

To prepare students for their study during the coming week, you may want to invite them to consider the following: How can a stone roll forth until it has filled the earth? How well does the Lord know us personally? Why do parents feel a strong obligation to teach their children the gospel? What are the consequences to the parents for not doing so? Inform students that during their scripture study this week, they will discover answers to these questions.

Doctrine and Covenants 65

Introduction

On September 12, 1831, Joseph Smith and his family moved from Kirtland, Ohio, to Hiram, Ohio, about 30 miles southeast of Kirtland. They made this move in response to counsel from the Lord (see D&C 63:65). The Prophet and his family moved in with the family of John and Alice Johnson, recent converts to the Church. A major reason for moving from Kirtland was to resume work

on the inspired translation of the Bible. Once in Hiram, Joseph recommenced that work. On October 30, 1831, Joseph Smith received the revelation recorded in Doctrine and Covenants 65. In this revelation, the Lord taught that the gospel will go to every nation in preparation for the Second Coming of the Savior and that the Saints are to pray for the growth of the kingdom of God.

Suggestions for Teaching

Present interesting, relevant, and edifying lessons

When you consistently prepare and present edifying lessons, students will develop an expectation that they will learn something of value each time they attend class. President Boyd K. Packer taught that students “will not return [to class] with any enthusiasm unless they are being taught something. They must learn something to want to return. They will come willingly, even eagerly, to a class . . . in which they are fed” (*Teach Ye Diligently* [1975], 153–54).



Doctrine and Covenants 65

The Lord declares that the gospel will fill the whole earth

Invite students to list in their class notebooks or scripture study journals some things they regularly pray for. You might ask a few students to share what they have written if they feel comfortable doing so.

Invite a student to read the section introduction to Doctrine and Covenants 65 aloud.

Explain that in this revelation, the Lord tells us something we should pray for—particularly as we witness the fulfillment of events prophesied to occur in the latter days.

Invite a student to read Doctrine and Covenants 65:1–2 aloud. Ask the class to follow along, looking for how the Lord describes the spreading of the gospel.

- Where will the gospel of Jesus Christ go? (Students should identify the following doctrine: ***The gospel of Jesus Christ will go forth to the ends of the earth.*** Write this doctrine on the board.)
- According to verse 2, what has the Lord “committed unto man” that enables the gospel to fill the whole earth? (The keys of the kingdom of God. You may need to remind students that the phrase “keys of the kingdom” refers to the priesthood authority to preside in the Church. With these keys, the President of the Church leads our efforts to preach the gospel. He delegates some of the keys to general and local priesthood leaders.)

Show students the picture Daniel Interprets Nebuchadnezzar’s Dream (*Gospel Art Book* [2009], no. 24; see also LDS.org). Invite students to explain what they know about Daniel’s interpretation of King Nebuchadnezzar’s dream. (You might consider reading or summarizing Daniel 2:31–45. Help students understand that King Nebuchadnezzar had been troubled by a dream and that the Lord revealed the dream and its meaning to Daniel. In the dream, a great statue, which represented various political kingdoms, was destroyed by a stone cut without hands from a mountain. The stone started small but grew until it filled the whole earth.)

- According to Doctrine and Covenants 65:2, what is the stone that is cut out of the mountain without hands? (The kingdom of God. Explain that in this verse, the phrase “kingdom of God” refers to the kingdom of God on the earth—The Church of Jesus Christ of Latter-day Saints. You may want to suggest that students write this explanation in their scriptures near verse 2.)

If possible, provide students with a copy of the following statement so they can place it in their scriptures. If this is not possible, you may want to write the statement on the board before class and invite students to write it in their class notebooks or scripture study journals. Invite a student to read the statement aloud.

President Gordon B. Hinckley said:



"We are citizens in the greatest kingdom on earth—a kingdom not directed by the wisdom of men but led by the Lord Jesus Christ. Its presence is real. Its destiny is certain. This is the kingdom of which the prophet Daniel spoke—a stone, as it were, that should be cut out of the mountain without hands and roll forth and fill the earth. (See Dan. 2:34–35.)

"No mortal man created this kingdom" ("Pillars of Truth," *Ensign*, Jan. 1994, 4).

- What evidence do you see that Daniel's prophecy is being fulfilled today?
- How does this evidence strengthen your testimony of The Church of Jesus Christ of Latter-day Saints?
- What does it mean to you to be part of the kingdom of God on the earth?

Read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Before you read, tell students that you are going to stop reading in the middle of the final sentence of the statement. Ask them to listen closely and think about how they might complete the final sentence.



"Have you ever thought about why you were sent to earth at this specific time? You were not born during the time of Adam and Eve or while pharaohs ruled Egypt or during the Ming dynasty. You have come to earth at this time, 20 centuries after the first coming of Christ. The priesthood of God has been restored to the earth, and the Lord has set His hand to prepare the world for His glorious return. These are days of great opportunity and important responsibilities. These are your days. . . . One of your important responsibilities

is to . . ." ("Preparing the World for the Second Coming," *Ensign* or *Liahona*, May 2011, 49).

Invite a few students to say how they would complete the final sentence of Elder Andersen's statement. Then invite a student to read Doctrine and Covenants 65:3 aloud. Ask the class to follow along, looking for the Lord's command to us as members of His kingdom.

- What does it mean that we are to prepare the way of the Lord and the supper of the Lamb and make ready for the Bridegroom? (These phrases refer to the responsibility to prepare the world for the Second Coming of Jesus Christ.)

Write the following truth on the board: ***We have a responsibility to prepare ourselves and others for the Second Coming of Jesus Christ.*** You may want to suggest that students write this truth in their scriptures near Doctrine and Covenants 65:3. Explain that Elder Neil L. Andersen testified of this truth. Read the complete final sentence from his statement: "One of your important responsibilities is to help prepare the world for the Second Coming of the Savior" ("Preparing the World," 49).

- As you think about your responsibility to prepare yourself and others for the Second Coming, what thoughts and feelings do you have?

Invite a student to read Doctrine and Covenants 65:4 aloud, and ask the class to look for what we can do to prepare ourselves and others for the Second Coming. Ask students to report what they find.

- In what ways can we "make known [the Lord's] wonderful works among the people"?

Invite a student to read Doctrine and Covenants 65:5–6 aloud, and ask the class to look for things we should pray for.

- According to these verses, what should we pray for as we prepare for the Second Coming? (As students respond to this question, you may want to invite them to compare verse 6 with the words of the Lord's prayer in Matthew 6:10.)
- How might praying for these things help us prepare ourselves and others for the Second Coming?

Invite a student to read aloud the following statement by President Thomas S. Monson, and ask the class to listen for something we should include in our prayers.

"I would ask that your faith and prayers continue to be offered in behalf of those areas where our influence is limited and where we are not allowed to share the gospel freely at this time. Miracles can occur as we do so" ("Welcome to Conference," *Ensign* or *Liahona*, Nov. 2009, 6).

- According to President Monson, what should we be praying for? How will these prayers help prepare the way for the Second Coming?

Ask the class to return to Doctrine and Covenants 65:1–2, and ask a student to read these verses aloud.

- In what ways do we participate in the Lord’s work to fill the earth with His gospel? (As students respond to this question, help them see that they may participate in this work as full-time missionaries. Also help them see that they participate in this work now, through their influence in their homes, their wards and branches, their schools, and their communities.)

Encourage students to prepare themselves and others for the Second Coming.

Scripture Mastery—Scripture Mastery Review

At this point in the year, students have learned 15 scripture mastery passages from the Doctrine and Covenants and Joseph Smith—History. The purpose of this scripture mastery activity is to help students remember and locate those passages. Using the Doctrine and Covenants bookmark or the Doctrine and Covenants scripture mastery cards, choose one of the first 15 scripture mastery key phrases and read it to the students. (If you do not have the bookmark or the cards, refer to the scripture mastery list in the appendix at the end of this manual and prepare key phrases of your own.) Invite students to locate the scripture mastery passage associated with the phrase. Continue this process until you have reviewed the first 15 scripture mastery passages.

To add variety to this activity, you could see how many students can locate the passage in a certain amount of time—for example, 10 seconds. Or you could see how long it takes for everyone in the class to locate a passage. A few days later, you could use the same activity to see if they can improve their time as a class. Additional ideas for scripture mastery review are found in the appendix at the end of this manual.

Commentary and Background Information

Doctrine and Covenants 65. “That the kingdom of heaven may come”

An early manuscript of the revelation recorded in Doctrine and Covenants 65 includes the following words of introduction: “A revelation of Joseph the Seer 30 October 1831 on the 6th Matthew 10 verse” (William E. McLellin copy of Revelation, Oct. 30, 1831 [D&C 65], in William E. McLellin Papers, 1831–1878, Church History Library). Matthew 6:10 contains part of the Lord’s prayer: “Thy kingdom come. Thy will be done in earth, as it is in heaven.” The revelation in Doctrine and Covenants 65 shows different ways the Lord’s kingdom has come to the earth and will continue to go forth. And it ends with words that are similar to the final words in the Lord’s Prayer: “For thine is the honor, power and glory, forever and ever. Amen” (D&C 65:6; see also Matthew 6:13).

Doctrine and Covenants 65:2. “Until it has filled the whole earth”

Although the Church was very small for the first few years after it was organized, Joseph Smith had a

prophetic sense of its grand destiny. Wilford Woodruff told of a declaration the Prophet made at a priesthood meeting in Kirtland, Ohio, in April 1834:

“The Prophet called on all who held the Priesthood to gather into the little log school house they had there. It was a small house, perhaps 14 feet square. But it held the whole of the Priesthood of the Church of Jesus Christ of Latter-day Saints who were then in the town of Kirtland. . . . When we got together the Prophet called upon the Elders of Israel with him to bear testimony of this work. . . . When they got through the Prophet said, ‘Brethren, I have been very much edified and instructed in your testimonies here tonight, but I want to say to you before the Lord, that you know no more concerning the destinies of this Church and kingdom than a babe upon its mother’s lap. You don’t comprehend it.’ I was rather surprised. He said, ‘It is only a little handful of Priesthood you see here tonight, but this Church will fill North and South America—it will fill the world!’” (in *Teachings of Presidents of the Church: Joseph Smith* [2007], 137).

Doctrine and Covenants 66

Joseph Smith the revelation recorded in Doctrine and Covenants 66. This revelation contains specific counsel regarding Brother McLellan's spiritual standing, his calling to preach the gospel, and his potential to receive great blessings.

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- Why had Brother McLellin been able to receive blessings from the Lord? (Because he had turned away from his sins, received the Lord's truths, and received the fulness of the gospel.)

Invite students to read Doctrine and Covenants 66:3 silently, looking for what the Lord said Brother McLellin still needed to do. Ask students to report what they learn.

- What do you think it means to be "clean, but not all"? (You may need to help students understand that although Brother McLellin had made great progress and had been blessed for his efforts, he still needed to repent of some sins.)
- What can we learn from the Lord's counsel in verse 3? (Students should identify the following doctrine: ***We are commanded to repent of all our sins.*** Write this doctrine on the board.)
- Why is it important to repent of all of our sins, and not just some of them?

Invite students to read verse 3 again silently, looking for what the Lord would do to help William E. McLellin repent of all his sins.

- What can we learn from this verse about how the Lord will help us in our repentance? (Students should express the following principle: ***The Lord will show us the things we need to repent of.*** Write this truth on the board.)
- What are some ways the Lord might show us the things we need to repent of?

Invite a student to read aloud the following statement by President Henry B. Eyring. Ask the class to listen for one way that we can ask the Lord to help us repent.

"One of the questions we must ask of our Heavenly Father in private prayer is this: 'What have I done today, or not done, which displeases Thee? If I can only know, I will repent with all my heart without delay.' That humble prayer will be answered" ("Do Not Delay," *Ensign*, Nov. 1999, 34).

Encourage students to think about blessings they have received as they have turned away from sin and received the gospel. Invite them to seek to know the things they need to repent of so they can receive even greater blessings.

Doctrine and Covenants 66:4–13

The Lord commands William E. McLellin to proclaim the gospel, forsake all unrighteousness, and continue faithfully to the end

Refer back to the Lord's promise to show William E. McLellin the sins he needed to repent of. Invite a student to read Doctrine and Covenants 66:4 aloud. Ask the class to follow along, looking for what else the Lord promised to show Brother McLellin. Ask students to report what they find.

- Why is it a blessing to know God's will for us?

Divide the students into pairs. Ask the pairs to read Doctrine and Covenants 66:5–9 together, looking for what the Lord wanted Brother McLellin to do. Ask students to report what they find.

- According to verses 8–9, what blessings would Brother McLellin receive if he would faithfully do the Lord's will? (The Lord would be with him and would bless him to be able to strengthen the faithful and heal the sick.)
- What can we learn from these verses about blessings we can receive when we follow the Lord's will for us? (Students should identify the following principle: ***If we are faithful in doing the Lord's will, He will be with us and will bless us so we can accomplish what He requires of us.*** Write this principle on the board.)

Explain that in addition to giving Brother McLellin instructions about what to do, the Lord gave him a warning. Ask a student to read the first two sentences of Doctrine and Covenants 66:10 aloud. Before he or she reads, point out that the first sentence includes the word *cumbered*. Explain that something cumber us if it blocks our way or makes a task very difficult to accomplish.

- The Lord commanded Brother McLellin to "forsake all unrighteousness." How would unrighteousness, or sin, cumber Brother McLellin's missionary work? How does unrighteousness cumber us spiritually?

After students respond, write the following principle on the board: ***The Lord wants us to forsake all things that cumber our spiritual progress.***

Encourage students to silently consider things in their lives that may be cumbering them.

Read the third sentence of Doctrine and Covenants 66:10 aloud, and invite the class to look for a specific warning that the Lord gave Brother McLellin.

- According to verse 10, what temptation had Brother McLellin struggled with?
- From verse 10, what can we learn about the Lord's knowledge about each of us? (Help students see that **the Lord knows our specific challenges and temptations**, just as He knew Brother McLellin's. Consider inviting students to write this truth next to verse 10.)
- Why do you think it is important to understand that the Lord knows our specific challenges and temptations?

Point out that in addition to knowing our challenges and temptations, the Lord knows our strengths and abilities. He knows everything about each of us. With an understanding that He loves us and knows us perfectly, we can seek and follow His will with confidence and trust in Him.

Invite a student to read Doctrine and Covenants 66:11–13 aloud. Ask the class to follow along, looking for additional counsel the Lord gave William McLellin. Also ask the class to look for blessings the Lord promised if Brother McLellin would follow that counsel. Ask students to report what they find.

- According to verse 12, what do we need to do to receive eternal life? (Help students recognize that ***if we continue faithfully to the end, we will receive eternal life***. Write this principle on the board.)
- What does it mean to you to continue faithfully to the end?

Explain that when this revelation was given, Brother McLellin had received a testimony of the restored gospel. After the revelation was given, he testified of Joseph Smith's prophetic calling. He said, "Joseph Smith is a true Prophet . . . of the Lord and . . . has power and does receive revelations from God" (Letter from William E. McLellin to relatives, Aug. 4, 1832, RLDS Archives, 4; quoted in M. Russell Ballard, "What Came from Kirtland" [Church Educational System fireside for young adults, Nov. 6, 1994], 8, speeches.byu.edu). Brother McLellin served faithfully for several years and was called to serve as one of the first members of the Quorum of the Twelve Apostles in this dispensation. However, he did not continue faithfully to the end. In fact, he turned against the Prophet Joseph Smith, and he was excommunicated in 1838. You may want to read the following paragraph aloud:

"While Joseph was in prison at Richmond, Mo., McLellin, who was a large and active man, went to the sheriff and asked for the privilege of flogging the Prophet. Permission was granted on condition that Joseph would fight. The sheriff made known . . . McLellin's earnest request, to which Joseph consented, if his irons were taken off. McLellin then refused to fight unless he could have a club, to which Joseph was perfectly willing; but the sheriff would not allow them to fight on such unequal terms" ("History of Brigham Young," *Millennial Star*, Dec. 17, 1864, 808).

Direct students' attention to the diagram on the board, and suggest that they once again consider where they would place themselves on that diagram. Ask them to ponder the following question:

- What will you do to move closer to God and to continue faithfully to the end?

Testify of the doctrines and principles you have discussed, and encourage students to act on them.

Doctrine and Covenants 67

Introduction

In November 1831, a group of elders gathered for a special conference in Hiram, Ohio. One item of discussion at the conference was the publication of revelations the Prophet Joseph Smith had received. During this meeting, the Lord gave a revelation to Joseph Smith and designated it as the preface to the book of revelations that would

be published. That revelation is now the first section of the Doctrine and Covenants. Later in the conference, the Lord gave a revelation that is now recorded in Doctrine and Covenants 67. In that revelation, the Lord addressed brethren who had questions about the language of the revelations He had given to the Prophet.

Suggestions for Teaching

Doctrine and Covenants 67:1–3

The Lord hears our prayers and knows our hearts

Before class begins, write the following question on the board: *When have you felt that your prayers have been heard and answered?* At the beginning of class, invite students to respond to the question.

Explain that in November 1831, a group of elders, including Joseph Smith, gathered to discuss the publication of the revelations the Prophet had received. Joseph Smith asked the elders to testify that the revelations were from the Lord, but some of them hesitated to do so. This hesitation led to the revelation recorded in Doctrine and Covenants 67.

Invite students to read Doctrine and Covenants 67:1–2 silently, looking for what the Lord said about prayer.

- In these verses, what does the Lord say about His attention to our prayers? (Though your students may give many different answers, make sure they identify the following principle: ***The Lord hears our prayers and knows our hearts.*** Write this principle on the board.)
- How can knowing this principle help you improve your prayers?

To help students feel the importance of the principle on the board, invite a few of them to share how they know that Heavenly Father hears their prayers and knows the desires of their hearts. After a few students have had a chance to share, encourage students to pray for the knowledge that God hears their prayers and knows their hearts.

Invite a student to read Doctrine and Covenants 67:3. Ask the class to follow along, looking for why some of the elders did not receive the blessing the Lord had offered them.

Write the following question on the board: *How might fear cause someone to miss out on blessings?* Ask students to respond. As they discuss this question, write the following principle on the board: ***If we let fear into our hearts, then we can lose blessings.***

- What fears do people have that may stop them from obtaining blessings? (Examples may include the fear of not fitting in, fear of making mistakes, fear of changing their lives, fear of failure, fear of repentance, and so on.)

Invite students to think about fears that may have prevented them from acting in faith. Encourage students to seek the Lord's help in replacing their fears with faith.

Doctrine and Covenants 67:4–9

The Lord provides a way for the elders to gain a testimony of the revelations through Joseph Smith

Write the following question on the board: *Why should we sustain our Church leaders even though we know they are imperfect?*

Invite a student to read aloud the section introduction to Doctrine and Covenants 67.

Invite another student to read Doctrine and Covenants 67:5 aloud. Ask the class to follow along, looking for how the elders felt about the revelations that would be published in the Book of Commandments. (You may want to remind students that the first collection of Joseph Smith's revelations was titled the Book of Commandments. In 1835 the book was published under the title the Doctrine and Covenants.)

- How did the elders feel about the revelations? (Many elders "bore solemn testimony" of the truthfulness of the revelations. However, "some conversation was had concerning the language used in the revelations." According to verse 5, some elders thought they could "express beyond [Joseph Smith's] language.")

Explain that some of the elders were concerned about the language in which the revelations were expressed. They may have felt that the revelations needed extensive editing to be prepared for publication, and they may have been fearful about what the enemies of the Church would do with the revelations once they were published. Invite a student to read Doctrine and Covenants 67:4–5 aloud. Ask the class to follow along and look for the Lord's response to concerns about the language of the revelations.

- What did the Lord acknowledge about Joseph Smith?

Point out that Joseph Smith's language skills were not perfect. He was not always eloquent when he spoke. Nevertheless, the Lord revealed truth to him and allowed him to express it as best he could.

- Why might it be helpful to know that the Lord revealed His will to Joseph Smith even though He knew Joseph was not perfect?

Invite four students to take turns reading aloud from Doctrine and Covenants 67:6–9. Ask the class to follow along and look for the challenge the Lord gave to those who criticized the language of the revelations.

- What challenge did the Lord give to those who thought they could express themselves beyond the language of the revelations?

Ask students what they remember from the previous lesson about William E. McLellin.

Explain that William decided to take the Lord's challenge to write a revelation comparable to those that Joseph Smith had received. Then invite a student to read aloud the following statement from Joseph Smith's history:

"William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's, but failed; it is an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fulness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality; and the Elders signified a willingness to bear testimony of their truth to all the world" (in *History of the Church*, 1:226).

Explain that after this event, several elders who were present signed a document giving their formal testimony of the truthfulness of the revelations in the Book of Commandments.

- Why do you think Joseph Smith, who had limited formal schooling, could produce these revelations, but William E. McLellin, who was well educated, could not?
- What can we learn from this account about judging our leaders because of their imperfections?

Point to the question on the board about following imperfect leaders. Invite students to write answers under the question.

Doctrine and Covenants 67:10–14

The Lord counsels His followers about how to prepare to abide in God's presence

Write the following question on the board: *What are some blessings that can come when we are patient with ourselves and others?* Invite students to respond.

Ask a student to read aloud the following account, shared by President Dieter F. Uchtdorf of the First Presidency:



"In the 1960s, a professor at Stanford University began a modest experiment testing the willpower of four-year-old children. He placed before them a large marshmallow and then told them they could eat it right away or, if they waited for 15 minutes, they could have two marshmallows.

"He then left the children alone and watched what happened behind a two-way mirror. Some of the children ate the marshmallow immediately; some could wait only a few minutes before giving in to temptation. Only 30 percent were able to wait" ("Continue in Patience," *Ensign* or *Liahona*, May 2010, 56).

- How do you think this professor's experiment and findings could relate to us?
- What blessings have you received because you were patient?

Invite students to make a two-column chart in their class notebooks or scripture study journals. Ask them to label the first column *Reward* and the second column *How to Obtain the Reward*. Divide the class into pairs. Ask students to read Doctrine and Covenants 67:10–14 with their partners and look for the rewards promised by the Savior and the actions necessary to obtain the rewards. Invite them to record their answers in the appropriate columns in their charts.

After students have had sufficient time to study and discuss the passage, use the questions below to help them report their findings to the class.

- What rewards did the Lord offer these elders?
- What did the elders need to do in order to obtain these rewards? (As students mention the phrase "abide the presence of God," you may want to explain that the word *abide* means to endure or to continue in a certain place.)

Explain that this passage applies to all of us. Write the following principle on the board: ***If we strip ourselves of jealousy and fear, humble ourselves, and continue in patience, we will be able to abide the presence of God.***

- Why do you think we need to be patient in our efforts to be worthy to abide the presence of God?

Invite a student to read aloud the following findings from the marshmallow experiment, as told by President Uchtdorf. Ask the class to listen for what we can learn about becoming pure before God.

"As time went on, [the professor] kept track of the children and began to notice an interesting correlation: the children who could not wait struggled later in life and had more behavioral problems, while those who waited tended to be more positive and better motivated, have higher grades and incomes, and have healthier relationships.

"... The ability to wait—to be patient—was a key character trait that might predict later success in life. . . .

"... Without patience, we cannot please God; we cannot become perfect. Indeed, patience is a purifying process that refines understanding, deepens happiness, focuses action, and offers hope for peace" ("Continue in Patience," 56).

- What can we learn from this experiment about blessings that come when we are patient?

Invite students to ponder and pray about areas of their life in which they need to have more patience with themselves and others. Encourage them to set a goal that will help them become worthy to abide the presence of God.

Pondering and praying

To ponder is to meditate or think deeply about something. Our efforts to ponder are strengthened when we combine them with prayer. As students learn to ponder and pray, they will prepare themselves to receive guidance from the Holy Ghost, who will help them know how they can become more like Jesus Christ.

LESSON 74

Doctrine and Covenants 68

Introduction

On November 1, 1831, the Prophet Joseph Smith met with a group of elders in Hiram, Ohio, for a special conference. They discussed the publication of the Book of Commandments, a collection of the revelations the Prophet had received. Four of the elders at the conference asked Joseph Smith to inquire of the Lord about His

will for them. In response to this request, the Prophet received a revelation that is now recorded in Doctrine and Covenants 68. The revelation includes counsel to those called to preach the gospel, instructions about the calling of bishop, and a commandment that parents teach their children the principles and ordinances of the gospel.

Suggestions for Teaching

Doctrine and Covenants 68:1–12

The Savior counsels those who are called to preach the gospel

If you or someone close to you has served a mission for the Church, begin class by sharing some of the feelings people experience as they prepare to leave home and be full-time missionaries. Then ask the following questions:

- What worries or concerns might someone have about serving a full-time mission?
- What are some reasons people sometimes feel nervous about sharing the gospel with their family members and friends?

Explain that during a conference held on November 1, 1831, four elders who would be serving as missionaries approached Joseph Smith and asked to know the Lord's will concerning them. In response, the Lord revealed a pattern for preaching the gospel. Invite five students to take turns reading aloud from Doctrine and Covenants 68:1–5. Ask the class to follow along, looking for elements of that pattern. Before they read, point out that verses 2 and 3 contain the word *ensample*. An ensample is a pattern or model.

- What do you see in these verses about how we should preach the gospel?
- In verses 3–5, what promise does the Lord give to His servants?
- What will the inspired words of missionaries do for those who receive them? (Students may use different words, but they should identify the following principle: ***When the Lord's servants are moved upon by the Holy Ghost, their words will lead people to salvation.*** Write this principle on the board.)
- What can we do to invite the influence of the Holy Ghost as we share the gospel?

Explain that while those who are ordained to preach the gospel can help people gain a testimony of the truth, only the President of the Church has the right to receive and declare the will of the Lord for the entire Church. Under his direction, the other members of the First Presidency and the members of the Quorum of the Twelve Apostles also have the authority to declare God's will for us.

Invite a student to read Doctrine and Covenants 68:6 aloud. Ask the class to follow along, looking for additional encouragement the Lord gave to His servants.

- What truths do you see in this verse that might bring comfort to a missionary?
- Why is it important for you to know that the Lord stands by His faithful servants?

Point out that verse 6 outlines the primary responsibility of the Lord's servants: to testify of Jesus Christ and of His mission in the past, present, and future. Then summarize Doctrine and Covenants 68:7–12 by explaining that the Lord calls faithful elders of the Church to preach the gospel and baptize those who believe.

Consider sharing an experience in which you have been guided by the Spirit to know how to share the gospel with someone.

Doctrine and Covenants 68:13–24

The Lord reveals that the First Presidency is to oversee the calling of bishops

Ask students to imagine that a friend of another faith asks, “How was your bishop chosen?”

- How would you respond?

Explain that Edward Partridge was the first bishop called in the restored Church of Jesus Christ (on February 4, 1831; see D&C 41:9). Before Joseph Smith received the revelation recorded in Doctrine and Covenants 68 (in November 1831), Bishop Partridge was the only bishop in the Church. Other bishops were called shortly after the Prophet received this revelation.

Invite a student to read Doctrine and Covenants 68:14–15 aloud. Ask the class to follow along, looking for how bishops are selected.

Note: Verses 15–20 contain instructions concerning literal descendants of Aaron who may be called as Presiding Bishop. The phrase “literal descendant of Aaron” refers to descendants of Moses’s brother Aaron in the Old Testament. Such a descendant would have a right to the office of Presiding Bishop if he is called and approved by the First Presidency. Verses 16–20 pertain only to the Presiding Bishop, not to bishops of wards (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:92–93). Early Church literature often referred to Bishop Partridge as the Presiding Bishop. The responsibilities of the Presiding Bishop developed and changed over the next several years. Under the direction of President Brigham Young, the responsibilities of the Presiding Bishop were clarified more fully in 1847 at Winter Quarters, with Bishop Newel K. Whitney receiving that calling.

You may want to explain that in the early days of the Church, members of the First Presidency ordained and set apart all bishops. In the Church today, this is still true for the Presiding Bishop. However, the calling, ordaining, and setting apart of bishops is conducted by stake presidents under the direction of the First Presidency. A stake president, with support from his counselors in the stake presidency, seeks revelation to know when to call a new bishop and whom to call. He sends his recommendation to the First Presidency for approval. When the First Presidency approves the calling, they authorize the stake president to ordain and set apart the new bishop. (For more information, see *Handbook 2: Administering the Church* [2010], 19.6.)

- Why is it important for you to know that the First Presidency approved the calling of your bishop?

Small group activities

Small group activities allow a greater number of students to participate. They can provide an environment in which students feel safe sharing feelings, thoughts, and testimony. They can also provide opportunities for students to teach the gospel to each other, which can help them prepare for opportunities they will have to teach the gospel in the future. Generally, students will participate in these activities with greater interest if you invite them to prepare to share with the class something they will learn.

Doctrine and Covenants 68:25–35

The Lord commands parents to teach the gospel to their children

Ask students to think about the fact that they could be parents in a few years. Point out that the Lord entrusts mothers and fathers with great responsibilities—they are to teach the gospel to their children by word and example (see D&C 29:46–50 and “The Family: A Proclamation to the World,” which is in the appendix at the end of this manual). Invite them to list in their class notebooks or scripture study journals three principles that they will want to teach their children.

Divide students into pairs. Ask them to read their lists to each other. Then invite them to read Doctrine and Covenants 68:25–27 together, looking for things they can add to their lists.

- What has the Lord commanded parents to teach their children? (Students should identify the following doctrine: **The Lord has commanded parents to teach their children to understand the doctrine of repentance, faith in Christ, baptism, and the gift of the Holy Ghost.** You may want to invite students to mark the phrases in verse 25 that teach this doctrine.)
- Why do you think it is important for little children to understand repentance? Faith in Christ? Baptism? The gift of the Holy Ghost?

Invite students to write about a time when they have seen parents teaching the principles and ordinances mentioned in Doctrine and Covenants 68:25. After they have had time to write, ask a few students to share what they have written.

Ask students to continue working in pairs for the next activity. Explain that in Doctrine and Covenants 68:28–31, the Lord gave additional counsel to parents. Give a copy of the following information to each partnership. Encourage the partners to read each scripture

passage and discuss the questions together. Explain that when they are finished, they will report their findings to the class.

1. Read Doctrine and Covenants 68:28, and look for what the Lord commands parents to teach their children.
 - Why do you think it would be important for you to teach your children to pray?
 - How were you taught to pray? How has prayer blessed you and your family?
 - What do you think it means to “walk uprightly before the Lord”?
2. Read Doctrine and Covenants 68:29, and look for what the Lord commands us to do.
 - What have you learned about keeping the Sabbath day holy?
 - What can you do to keep the Sabbath day holy?
3. Read Doctrine and Covenants 68:30, and look for the Lord’s warning. Note that the word *idler* refers to someone who is lazy.
 - When have you seen the blessings that come from hard work?

Read the following selection from *For the Strength of Youth*:

“The Lord has commanded us not to be idle. Idleness can lead to inappropriate behavior, damaged relationships, and sin. One form of idleness is spending excessive amounts of time in activities that keep you from productive work, such as using the Internet, playing video games, and watching television” (*For the Strength of Youth* [booklet, 2011], 40).

- How can idleness lead to wickedness?
 - What are some things that can help a person overcome a tendency to be lazy?
4. Read Doctrine and Covenants 68:31–32, and look for the Lord’s counsel to the Saints in Zion.
 - How do you think greed can affect a family?
 - What can we do in our lives to overcome selfishness and greed?

After students complete this activity, ask them to report what they have learned. (Consider asking a student to write the other students’ responses on the board.) One principle you may want to emphasize from verses 31 and 32 is that **we are to eliminate idleness and greediness from our lives**. (As students discuss this principle, you may want to point out that we do not need to acquire everything our friends have in order to be happy.)

- Why do you think it is important for parents to teach and live the standards of the gospel?
- What can young men and young women do to help their families “walk uprightly before the Lord”?

If you are a parent, consider expressing gratitude for the ways your children help you follow the Lord’s commandments in Doctrine and Covenants 68. Then invite students to write a goal that will help them prepare to be good parents. Or invite them to write a goal to help their parents with their responsibilities. If time permits, you may want to ask a few students to share their goals with the class.

Doctrine and Covenants 69–71

Introduction

In late October or early November 1831, Oliver Cowdery received an assignment to carry the manuscript for the Book of Commandments from Ohio to Missouri. In Missouri, William W. Phelps would print the book at his press. On November 11, 1831, the Lord appointed John Whitmer to be Oliver’s traveling companion and commanded him to continue in his duties as Church

Historian (see D&C 69). The next day, the Lord appointed six men to serve as stewards over the revelations (see D&C 70). In December 1831, the Lord commanded Joseph Smith and Sidney Rigdon to serve a mission to dispel unfriendly feelings against the Church and to prepare the way for the revelations and commandments that were to be published (see D&C 71).

Suggestions for Teaching

Doctrine and Covenants 69

The Lord reveals the importance of keeping histories

Before class, write the following question on the board: *Has anyone ever trusted you to take care of something valuable?*

At the beginning of the lesson, give students time to think about the question on the board. Then ask the following questions:

- What were you trusted to do? How did that trust influence your care for the thing of value?

Invite a student to read aloud the section introduction for Doctrine and Covenants 69. Ask the class to follow along and look for what Oliver Cowdery was entrusted with.

- What was Oliver Cowdery entrusted with?
- If you were trusted with these valuable items, how would you care for them?

Invite a student to read Doctrine and Covenants 69:1–2 aloud. Ask the class to follow along, looking for the counsel the Lord gave in regard to these valuable items.

- Why do you think it would be wise to have more than one person carry these valuable items?

Explain that the Lord trusted John Whitmer with another important responsibility, in addition to helping Oliver transport the revelations and money to Missouri. Invite several students to take turns reading aloud from Doctrine and Covenants 69:3–8, and ask the class to look for what else the Lord trusted John Whitmer to do. Ask students to report what they find. You may want to remind students that John Whitmer had been called to serve as Church Historian and Recorder in the early part of 1831 (see D&C 47).

- According to Doctrine and Covenants 69:3, what did the Lord command John Whitmer to record?
- According to verse 8, why was it important for John Whitmer to keep a history of the Church?

Explain that from the time of Joseph Smith, Church leaders have diligently sought to follow the Lord’s direction to record “all the important things . . . concerning [the] church” (D&C 69:3). They have retained “all things which shall be for the good of the church” (D&C 69:8), even when some of those things could cause some embarrassment. For example, the Doctrine and Covenants includes some revelations in which the Lord chastises early Church leaders (see D&C 3:5–9; 93:41–50). Today the Church Historian, under the direction of the First Presidency, leads the efforts of the Church History Department to maintain an accurate history “of all the important things.”

To help students identify a principle in Doctrine and Covenants 69:3, 8, write the following incomplete statement on the board: *The Lord expects histories to be kept for the good of . . .*

Ask students how they would complete this statement based on verses 3 and 8. As they answer, complete the statement on the board: ***The Lord expects histories to be kept for the good of the Church and the rising generations.*** You may want to make sure students understand that the phrase “rising generations” refers to them, the youth of the Church.

- In your opinion, how might Church histories and personal histories benefit the Church? How might they benefit the rising generation?

Ask students to think about an account from Church history or their family histories that has helped them. Divide students into pairs, and ask them to share their accounts with each other. Also ask them to talk about how the accounts have influenced them. Or you may want to invite a few students to share their accounts with the entire class.

Doctrine and Covenants 70

The Savior appoints stewards to care for His revelations

Invite students to read silently the section introduction for Doctrine and Covenants 70 and look for what Joseph Smith’s history says about the Doctrine and Covenants (originally called the Book of Commandments).

- How did the Prophet describe the Doctrine and Covenants?

Invite a student to read Doctrine and Covenants 70:1 aloud, and ask the class to look for the names of six Church leaders. Then invite another student to read Doctrine and Covenants 70:2–4 aloud. Ask the class to follow along, looking for the responsibility that the Lord gave these six men.

- What responsibility did the Lord give these six men? (They were to be stewards over the revelations and commandments.)
- According to Doctrine and Covenants 70:4, what did the Lord say He would require of these men in the day of judgment? (He would require an account of their stewardship. In other words, He would ask them to report on their service.)
- What does this suggest about what the Lord will require of us at the day of judgment? (As students respond, help them identify the following truth: ***The Lord will hold us accountable for the duties He has entrusted to us.*** Write this truth on the board.)
- How might this truth influence the way we respond to Church callings and assignments?

Summarize Doctrine and Covenants 70:5–18 by explaining that the Lord told these six men to make their stewardship over the revelations “their business in the church of God, to manage them and the concerns thereof, yea, the benefits thereof” (D&C 70:5). In accordance with the law of consecration, any income they received that was in excess of their needs was to be given to the Lord’s storehouse for the care of the poor (see D&C 70:7).

Doctrine and Covenants 71

The Lord teaches Joseph Smith and Sidney Rigdon how to respond to critics of the Church

Ask students if any of them have ever heard criticisms about the Church. You might consider inviting a few students to tell about their experiences.

- What are appropriate ways to respond to criticism of the Church?

To help students understand the context of Doctrine and Covenants 71, invite a student to read the following information aloud (or read the paragraph yourself). Ask the class to listen for how the Church and its leaders were being criticized at the time this revelation was given.

Ezra Booth was a former Methodist minister who became a member of the Church after reading the Book of Mormon, talking with Joseph Smith, and witnessing a healing. He traveled as a missionary to Missouri but was disappointed when he couldn’t perform miracles to convince others of the truth. In addition, Booth did not believe that Joseph Smith’s conduct was appropriate for a prophet or a spiritual leader. He became highly critical of Joseph Smith, left the Church, and wrote nine letters criticizing the Church and its leaders. These letters, published in a newspaper called the *Ohio Star*, led some people to develop unfriendly feelings toward the Church and its leaders. The Prophet

Help students feel the truth and importance of doctrines and principles

One way to help students feel the truth and importance of doctrines and principles is to encourage them to reflect on personal experiences. As they ponder their experiences and share them appropriately, the Holy Ghost will help them see more clearly the blessings they and others have received by living gospel doctrines and principles.

Joseph Smith's history called Ezra Booth's writings a "series of letters, which, by their coloring, falsity, and vain calculations to overthrow the work of the Lord, exposed his [Booth's] weakness, wickedness and folly, and left him a monument of his own shame, for the world to wonder at" (*History of the Church*, 1:216–17). Symonds Ryder, another disaffected member, gave copies of some of the revelations to another newspaper, attempting to discourage people from joining the Church.

Explain that the agitation caused by Ezra Booth and Symonds Ryder grew into a serious problem. Invite a student to read Doctrine and Covenants 71:1–4 aloud, and ask the class to look for what the Lord told Joseph Smith and Sidney Rigdon to do to calm the unfriendly feelings that resulted from the newspaper articles.

- According to verse 1, what did the Lord instruct Joseph Smith and Sidney Rigdon to do to calm people's negative feelings about the Church? (They were to use the scriptures and the power of the Spirit that the Lord would give them.)
- What principle can we learn from this instruction about how to respond to criticism of the Church? (Although students may give many correct responses, make sure they identify the following principle: ***When people criticize the Church, we can respond by sharing truths from the scriptures and following the guidance of the Spirit.*** Write this principle on the board.)
- What can we do now to prepare to respond to criticism against the Church or its leaders?

To help students understand the importance of having the Spirit's guidance as they respond to criticism against the Church, invite a student to read aloud the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles. Ask the class to listen for how the Spirit can help us respond to criticism against the Church.



"As we respond to others, each circumstance will be different. Fortunately, the Lord knows the hearts of our accusers and how we can most effectively respond to them. *As true disciples seek guidance from the Spirit, they receive inspiration tailored to each encounter.* And in every encounter, *true disciples respond in ways that invite the Spirit of the Lord*" ("Christian Courage: The Price of Discipleship," *Ensign* or *Liahona*, Nov. 2008, 73).

Read Doctrine and Covenants 71:5–11 aloud. Ask students to look for counsel and comfort the Lord gave to those who respond to criticism against the Church.

- What counsel do you see in verse 7?

Explain that Sidney Rigdon obeyed the Lord's counsel and invited Ezra Booth to join him in the town of Ravenna, where they would publicly discuss the letters Ezra had sent to the newspaper. Sidney also challenged Symonds Ryder to a public debate on the Book of Mormon. Both men declined the invitations. Sidney still testified of the truth in Ravenna and other locations.

- How might the counsel in Doctrine and Covenants 71:8–10 be comforting to those who respond to criticism against the Church?

Invite students to consider what they will do to better prepare themselves to respond to criticism against the Church. Share your testimony of the Church and its leaders.

Home-Study Lesson

Doctrine and Covenants 65–71 (Unit 15)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 65–71 (unit 15) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 65–66)

While studying this lesson, students learned that the gospel of Jesus Christ will go forth to the ends of the earth. They discovered that we have a responsibility to prepare ourselves and others for the Second Coming of Jesus Christ.

Day 2 (Doctrine and Covenants 67)

In this lesson, students identified the following principles: The Lord hears our prayers and knows our hearts; if we let fear into our hearts, then we can lose blessings. They also learned that as we strip ourselves of jealousy and fear, humble ourselves, and continue in patience, we will be able to abide the Lord's presence.

Day 3 (Doctrine and Covenants 68)

As part of this lesson, students learned that when the Lord's servants are moved upon by the Holy Ghost, their words will lead people to salvation. Students also learned that bishops must be approved by the First Presidency and ordained by proper authority. In addition, students discovered that the Lord has commanded parents to teach their children to understand the doctrine of repentance, faith in Christ, baptism, and the gift of the Holy Ghost.

Day 4 (Doctrine and Covenants 69–71)

From the Lord's counsel to John Whitmer, students learned that the Lord expects histories to be kept for the good of the Church and the rising generation. Students also discovered that the Lord will hold us accountable for the duties He has entrusted to us. Lastly, students learned that when people criticize the Church, we can respond by sharing truths from the scriptures and following the guidance of the Spirit.

Introduction

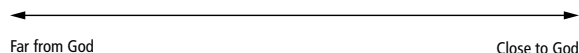
This lesson focuses on the Lord's words to William E. McLellin in Doctrine and Covenants 66. Through their study of this section, students can learn the importance of repenting of all of their sins, removing things from their lives that hinder their spiritual progression, and remaining faithful to the end.

Suggestions for Teaching

Doctrine and Covenants 66

The Lord commands William E. McLellin to proclaim the gospel, forsake all unrighteousness, and continue faithfully to the end

Before class, copy the following diagram on the board.



As class begins, invite students to examine the diagram on the board. Ask them to silently ponder where they would place themselves on the diagram. Also suggest that they consider in which direction they are moving—closer to God or farther away from Him. Then invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for ways we can draw closer to God.

“If you want to stay close to someone who has been dear to you, but from whom you are separated, you know how to do it. You would find a way to speak to them, you would listen to them, and you would discover ways to do things for each other. The more often that happened, the longer it went on, the deeper would be the bond of affection. If much time passed without the speaking, the listening, and the doing, the bond would weaken.

“God is perfect and omnipotent, and you and I are mortal. But he is our Father, he loves us, and he offers the same opportunity to draw closer to him as would a loving friend. And you will do it in much the same way: speaking, listening, and doing” (“To Draw Closer to God,” *Ensign*, May 1991, 66).

- According to President Eyring, how can we draw closer to God?
- What do you think it means to speak, listen, and do as we seek to draw closer to God?

Explain that in the early days of the Church, a man named William E. McLellin drew closer to God when he learned about the restored gospel. He was baptized on August 20, 1831. Soon after that, he was ordained an elder, and he accompanied Hyrum Smith for a few weeks as a missionary. In October 1831, he traveled to Ohio for a conference of the Church. While there, he met the Prophet Joseph Smith. On October 29, Brother McLellin prayed in secret, asking the Lord to reveal answers to five specific questions through the Prophet. Without telling Joseph Smith the questions, Brother McLellin requested a revelation. As the Prophet dictated the revelation found in Doctrine and Covenants 66, Brother McLellin found that each of his questions was answered. The Lord gave him instructions and warnings to help him stay faithful and eventually receive eternal life.

Invite a student to read Doctrine and Covenants 66:1–2 aloud. Ask the class to follow along, looking for reasons the Lord blessed William McLellin at the time of this revelation.

- Why had Brother McLellin been able to receive blessings from the Lord? (Because he had turned away from his sins, received the Lord's truths, and received the fulness of the gospel.)

Invite students to read Doctrine and Covenants 66:3 silently, looking for what the Lord said Brother McLellin still needed to do to please Him. Ask students to report what they learn.

- What do you think it means to be "clean, but not all"? (You may need to help students understand that although Brother McLellin had made great progress and had been blessed for his efforts, he still needed to repent of some sins.)
- What can we learn from the Lord's counsel in verse 3? (Students should identify the following commandment: **We are commanded to repent of all our sins.**)
- Why is it important to repent of all of our sins, and not just some of them?
- What can we learn from this verse about how the Lord will help us in our repentance? (Students' answers may vary, but they should express the following principle: **The Lord will show us the things we need to repent of.**)

Invite a student to read aloud the following statement by President Henry B. Eyring. Ask the class to listen for one way that we can ask the Lord to help us repent.

"One of the questions we must ask of our Heavenly Father in private prayer is this: 'What have I done today, or not done, which displeases Thee? If I can only know, I will repent with all my heart without delay.' That humble prayer will be answered" ("Do Not Delay," *Ensign*, Nov. 1999, 34).

Encourage students to think about blessings they have received as they have turned away from sin and received the gospel. Invite them to seek to know the things they need to repent of so they can receive even greater blessings.

Divide the students into pairs. Ask the pairs to read Doctrine and Covenants 66:5–9 together, looking for what the Lord wanted Brother McLellin to do. Ask students to report what they find.

- According to verses 8–9, what blessings would Brother McLellin receive if he would faithfully do the Lord's will?
- What can we learn from these verses about blessings we can receive when we follow the Lord's will for us? (Students should identify the following principle: **If we are faithful in doing the Lord's will, He will be with us and will bless us so we can accomplish what He requires of us.**)

Explain that in addition to giving William McLellin instructions about what to do, the Lord gave him a warning. Ask a student to read the first two sentences of Doctrine and Covenants 66:10 aloud. Before he or she reads, point out that the first sentence includes the word *cumbered*. Explain that something cumber us if it blocks our way or makes a task very difficult to accomplish.

- The Lord commanded Brother McLellin to "forsake all unrighteousness." How would unrighteousness, or sin, cumber his missionary work?
- How does unrighteousness cumber us spiritually?

Read the third sentence of Doctrine and Covenants 66:10 aloud, and invite the class to look for a specific warning that the Lord gave William McLellin.

- According to verse 10, what temptation had Brother McLellin struggled with?
- What can we learn from verse 10 about the Lord's knowledge about each of us? (Help students see that **the Lord knows our specific challenges and temptations**, just as He knew Brother McLellin's.)
- Why do you think it is important to understand that the Lord knows our specific challenges and temptations?

Invite a student to read Doctrine and Covenants 66:11–13 aloud. Ask the class to follow along, looking for additional counsel the Lord gave William McLellin.

- According to verse 12, what do we need to do to receive eternal life? (Help students recognize that **if we continue faithfully to the end, we will receive eternal life.**)
- What does it mean to you to continue faithfully to the end?

Explain that when this revelation was given, William McLellin had received a testimony of the restored gospel. After the revelation was given, he testified of Joseph Smith's prophetic calling. Brother McLellin served faithfully for several years and was called to serve as one of the first members of the Quorum of the Twelve Apostles in this dispensation. However, he did not continue faithfully to the end. In fact, he turned against the Prophet Joseph Smith, and he was excommunicated in 1838.

Direct students' attention to the diagram on the board, and suggest that they once again consider where they would place themselves on that diagram. Ask them to ponder the following question:

- What will you do to move closer to God and to continue faithfully to the end?

Testify of the doctrines and principles you have discussed, and encourage students to act on these truths.

Next Unit (Doctrine and Covenants 72–76)

Ask students to imagine what it would be like to receive a glimpse of hell (outer darkness) and other suffering of the ungodly and then receive a vision of the celestial, terrestrial, and telestial kingdoms of glory. Explain that because of their work on the inspired translation of the Bible, the Prophet Joseph Smith and Sidney Rigdon were able to have their eyes opened to see a vision of the three degrees of glory, which is recorded in Doctrine and Covenants 76.

Doctrine and Covenants 72–74

Introduction

The Church's expansion into Missouri and Bishop Edward Partridge's relocation there created a need for another bishop to be called in Ohio. On December 4, 1831, the Prophet Joseph Smith received three revelations, which are combined in Doctrine and Covenants 72. These revelations made known the calling of Newel K. Whitney as the new bishop in Ohio, revealed some of Bishop Whitney's duties, and gave instructions concerning the

gathering to Zion. The revelation recorded in Doctrine and Covenants 73, given in January 1832, contains the Lord's direction to Joseph Smith and Sidney Rigdon to recommence their work on the translation of the Bible. The revelation in Doctrine and Covenants 74 was received in 1830, before the Church was restored. It contains the Lord's explanation of 1 Corinthians 7:14, a scripture that had been used by some people to justify infant baptism.

Suggestions for Teaching

Doctrine and Covenants 72:1–8

The Lord calls Newel K. Whitney as bishop in Ohio

Ask students which Church callings they would consider to be very difficult.

- Have you ever received a calling or been asked to do something difficult in the Church and felt overwhelmed or incapable of doing it? If yes, why?

Ask students to search Doctrine and Covenants 72:1–2 silently and identify the calling that needed to be made in the Church. (You may need to explain that the phrase “in this part of the Lord's vineyard” referred to Ohio.)

- What calling needed to be made in Ohio?

To help students understand why a new bishop was needed in Ohio, ask them to recall who was called as the first bishop in the Church (Edward Partridge; see D&C 41:9).

Explain that with the Church's expansion into Missouri and Bishop Partridge's relocation to Independence, Missouri (nearly 1,000 miles from Kirtland), the Lord declared that a new bishop was needed in Ohio. Invite a few students to take turns reading aloud from Doctrine and Covenants 72:3–6. Ask the class to follow along and look for phrases that explain why the Saints in Ohio needed a bishop.

- According to verses 3 and 5, why did the Saints in Ohio need a bishop? (So they could be accountable to the bishop for their stewardships.)
- How is this similar to our accountability to a bishop or branch president today?

Invite a student to read Doctrine and Covenants 72:7–8 aloud. Ask the class to follow along and identify who was called as the new bishop in Ohio and who chose him to fulfill this calling.

- Who was called as the new bishop in Ohio?
- Who selected Newel K. Whitney as the new bishop?
- What doctrine can we learn from verse 8 concerning callings to serve in the Lord's Church? (Students' answers may reflect the following doctrine: **Callings to serve in Jesus Christ's Church come from the Savior.**)

Ask students to consider how they might feel if they were called to a difficult Church calling. Invite a student to read aloud the following story, which was conveyed by Newel K. Whitney's grandson Elder Orson F. Whitney of the Quorum of the Twelve Apostles. Ask the class to listen for how Brother Whitney felt when he was called as a bishop and what he learned about where his call had come from.

“The thought of assuming this important responsibility (the office of bishop) was almost more than [Newel K. Whitney] could bear. . . . He . . . distrusted his ability, and [felt] incapable of discharging the high and holy trust. In his perplexity he appealed to the Prophet:

“‘I cannot see a Bishop in myself, Brother Joseph; but if you say it’s the Lord’s will, I’ll try.’
 “‘You need not take my word alone;’ answered the Prophet, kindly, ‘Go and ask Father for yourself.’

“Newel . . . determined to do as [the Prophet] advised. . . . His humble, heartfelt prayer was answered. In the silence of night and the solitude of his chamber, he heard a voice from heaven: *‘Thy strength is in me.’* The words were few and simple, but they had a world of meaning. His doubts were dispelled like dew before the dawn. He straightway sought the Prophet, told him he was satisfied, and was willing to accept the office to which he had been called” (“The Aaronic Priesthood,” *Contributor*, Jan. 1885, 126).

- What helped Newel K. Whitney to willingly accept his call to serve as a bishop?
- What can we learn from his experience that can help us if we feel overwhelmed by a calling or assignment in the Church?
- How can understanding that callings to serve in the Church come from the Savior help you accept and diligently strive to fulfill your callings?

Consider sharing an experience that has strengthened your testimony that callings to serve in the Lord’s Church come from Him.

Doctrine and Covenants 72:9–26

The Lord explains the duties of a bishop

Write the following truth on the board: ***Bishops and branch presidents manage the temporal and spiritual affairs of the Church in their wards and branches.*** (You may want to explain that *temporal* refers to things pertaining to physical life. For example, bishops and branch presidents manage Church property, Church funds, and the use of items in bishops’ storehouses.)

Summarize Doctrine and Covenants 72:9–26 by explaining that these verses describe some of Bishop Whitney’s duties. Explain that the duties of a bishop described by the Lord in this revelation primarily pertain to the bishop’s role under the law of consecration. During this period, the Church was not divided into wards with bishops presiding over each ward as it is now. At that time there were only two bishops: Bishop Whitney was the bishop for the Saints in Ohio, and Bishop Partridge was the bishop for those in Missouri.

Doctrine and Covenants 73

The Lord directs Joseph Smith and Sidney Rigdon to continue the translation of the Bible

Summarize Doctrine and Covenants 73:1–2 by explaining that the Lord instructed that the elders who had been preaching were to continue doing so until the next conference, which would be held in two weeks. The Prophet Joseph Smith and Sidney Rigdon had been preaching to help combat misinformation about the Church resulting from the publication of Ezra Booth’s letters. Invite a student to read Doctrine and Covenants 73:3–4 aloud. Ask the class to follow along, looking for what the Lord commanded Joseph Smith and Sidney Rigdon to focus on after the conference.

- What did the Lord ask Joseph Smith and Sidney Rigdon to focus their efforts on? What “work of translation” was the Lord referring to? (The revision of the Bible.)

Doctrine and Covenants 74

The Lord explains the meaning of 1 Corinthians 7:14

Invite students to imagine that they are serving as full-time missionaries for the Church. While speaking with a married couple who is investigating the Church, they learn that they had a son who died when he was only a few months old. The couple was told by their religious leader that the child was not able to be in heaven because he had not been baptized before he died. The parents feel intense sorrow because of the loss of their child and their belief that their baby has lost his salvation.

Ask students to think about how they would respond in this situation, and inform them that they will have the opportunity to respond later in the lesson.

Explain that Doctrine and Covenants 74 contains the Lord’s explanation of 1 Corinthians 7:14. Invite a student to read aloud Doctrine and Covenants 74:1, which is the Apostle Paul’s words from 1 Corinthians 7:14. Inform students that this verse in 1 Corinthians has been used to support the practice of infant baptism. (You may also want to explain that the word *unbelieving* in verse 1 refers to Jews who had not accepted the gospel of Jesus Christ. Paul was not saying that a person could be saved by his or her spouse’s righteousness but that the conversion of one spouse could bring a sanctifying influence into the family.)

Invite a few students to take turns reading aloud from Doctrine and Covenants 74:2–6. Ask the class to follow along and look for problems that had developed in the Apostle Paul’s day when one spouse in a marriage converted to the gospel of Jesus Christ and the other spouse still practiced the law of Moses.

- What difficulties were being experienced in these types of marriages? (Spouses contended over whether their children would be taught to believe and obey the gospel of Jesus Christ or the law of Moses [see verse 3]; children who were raised obeying the law of Moses grew up not believing the gospel of Jesus Christ [see verse 4].)
- How can different religious beliefs within a marriage affect that couple’s family?

Explain that the Atonement of Jesus Christ fulfilled the law of Moses and circumcision was no longer required. However, the Jews who followed the law of Moses believed a male child was unclean unless he was circumcised. This belief caused problems in families in which one parent believed in the gospel of Jesus Christ and the other believed in the law of Moses. Similar conflicts in religious beliefs and practices may occur today in families in which one spouse is a member of the Church and the other spouse is not.

Invite a student to read Doctrine and Covenants 74:7 aloud. Ask the class to follow along, looking for what the Lord taught about little children.

- What did the Lord teach regarding little children? (Students may use different words, but their answers should reflect the following: **Little children are holy, being sanctified through the Atonement of Jesus Christ.** You may want to suggest that students mark this doctrine in their scriptures.)

Remind students of the missionary scenario presented earlier in the lesson. Invite students to write Moroni 8:8–12 and Doctrine and Covenants 29:46–50 as cross-references next to Doctrine and Covenants 74:7. Assign students to read Moroni 8:8–12 and Doctrine and Covenants 29:46–50 with a partner and then discuss the following question together:

- Using what you learned about the salvation of little children in Doctrine and Covenants 74:7 and Moroni 8:8–12, what would you teach the married couple who felt their deceased child was not able to be in heaven?

Invite one or two partnerships to explain what they would teach. Conclude by testifying of the power of the Savior’s Atonement to redeem little children.

Commentary and Background Information

Doctrine and Covenants 74:4–6. False traditions

Elder Richard G. Scott of the Quorum of the Twelve Apostles provided counsel for dealing with traditions or customs that are contrary to the gospel of Jesus Christ:

“Appreciation for ethnic, cultural, or national heritage can be very wholesome and beneficial, but it can also perpetuate patterns of life that should be set aside by a devoted Latter-day Saint. . . .

“[President Howard W. Hunter said]: ‘I suggest that you place the highest priority on your membership in the

Church of Jesus Christ. Measure whatever anyone else asks you to do, whether it be from your family, loved ones, your cultural heritage, or traditions you have inherited—measure everything against the teachings of the Savior. Where you find a variance from those teachings, set that matter aside and do not pursue it. It will not bring you happiness’ (“Counsel to Students and Faculty,” Church College of New Zealand, 12 Nov. 1990)” (“Removing Barriers to Happiness,” *Ensign*, May 1998, 85).

Doctrine and Covenants 75

Introduction

At a conference of the Church held on January 25, 1832, the Prophet Joseph Smith received two revelations, which are both found in Doctrine and Covenants 75. The first revelation, recorded in verses 1–22, was given to a group of elders who had submitted their names for missionary service. The Lord instructed these elders concerning their

missionary duties and assigned them mission companions. The second revelation, recorded in verses 23–36, was given to a second group of elders who wanted to know the Lord’s will concerning them. The Lord instructed these elders to ensure their families would be provided for and to accept a call to preach the gospel.

Suggestions for Teaching

Doctrine and Covenants 75:1–5

The Lord addresses those who desire to preach the gospel

A few days before you teach this lesson, invite a student who has received a mission call, a student who may soon submit an application to serve a mission, or a recently returned missionary to help teach about sharing the gospel. Give the person a copy of the following teaching outline, and ask him or her to study Doctrine and Covenants 75:1–4 and prepare to teach that part of the lesson.

Following the class devotional, turn the time over to the student or returned missionary to teach what he or she prepared.

Suggested Teaching Outline for Doctrine and Covenants 75:1–4

Invite a student to read Doctrine and Covenants 75:1–2 aloud. Ask the class to follow along, looking for whom the Lord was addressing in these verses.

Ask: Whom was the Lord speaking to in these verses? (Elders who had submitted their names for missionary work.)

Tell the class that there are actually two revelations combined in Doctrine and Covenants 75 and that they were given at a conference of the Church. The first revelation was given to a group of missionaries and explained how they could be more effective in helping others understand their message.

Invite a student to read Doctrine and Covenants 75:3–4 aloud. Ask the class to look for the Lord’s counsel to the elders concerning their calling to preach the gospel. You may want to suggest that students mark what they discover in their scriptures.

Ask: According to verses 3–4, what did the Lord want the elders to do while preaching the gospel?

Invite a few students to explain what they think the phrases “go forth and not tarry,” “neither be idle,” and “labor with your might” mean.

After class members have responded, explain why you think those called to proclaim the gospel must know and teach the revelations and commandments the Lord has given us (see verse 4).

Ask: Why do you think it is important that the Lord’s missionaries serve Him in these ways?

Share with the class what you are doing (or what you did, if you have served a mission) to prepare to proclaim the gospel in the manner that the Lord described in Doctrine and Covenants 75:3–4. Conclude by sharing your thoughts on what the students can do to share the gospel in this manner at this time in their lives.

After the student or returned missionary has finished teaching, write the following incomplete statement on the board: *If we are faithful in proclaiming the gospel, the Lord will . . .*

Ask students to read Doctrine and Covenants 75:5 silently and identify the promises the Lord gave to those missionaries.

- What did the Lord promise to those who faithfully proclaim His gospel?

You may need to explain that the word *sheaves* refers to cutting stalks of grain and then tying them into bundles, or sheaves. Having “many sheaves” means having an abundant harvest.

- What could be some of the “sheaves” that missionaries who are faithful in sharing the gospel receive? (The sheaves could refer to the people who accept their message [converts] as well as the eternal blessings listed in verse 5.)

Ask students to summarize the promises contained in Doctrine and Covenants 75:5 by completing the principle statement on the board. The following is one way students might phrase this principle: ***If we are faithful in proclaiming the gospel, the Lord will bless us with honor, glory, and eternal life.***

- Why do you think those who faithfully proclaim the gospel will receive such great eternal blessings?

Doctrine and Covenants 75:6–22

The Lord calls and instructs missionary companionships

Explain that after the Lord gave instructions and promises to the elders who were going to serve missions, He grouped them into companionships and gave each companionship specific instructions.

Divide students into pairs. Ask one student in each pair to silently read Doctrine and Covenants 75:6–12 and the other student to read verses 13–14. Ask them to look for answers to the following questions as they read:

1. To whom was the Lord speaking?
2. What blessing did the Lord promise them if they were faithful in proclaiming the gospel?

After students have read their assigned verses, invite them to share with their partner the answers to the questions above.

- What additional counsel did the Lord give to William E. McLellin and Luke Johnson in verses 8–11 that can help us effectively proclaim the gospel? (Pray to receive the Comforter—the Holy Ghost—to teach us and for strength to remain faithful.)
- What promise did the Lord repeat to each of those companionships in verses 11, 13, and 14? (He would be with them. You may want to suggest that students mark this repeated promise.)

Ask students to express a principle they learn from these verses. Although students may use other words, they should be able to identify the following principle: ***If we are faithful in proclaiming the gospel, the Lord will be with us.***

- What experiences have you or someone you know had that have assured you that the Lord will be with those who faithfully share His gospel with others?

Invite students to consider what they would say to a friend or family member who was struggling while serving a full-time mission. Ask them to use the principles they have learned in the lesson today and write a short letter of encouragement to that missionary in their class notebooks or scripture study journals. Invite the students to share in the letter what missionaries can do to more faithfully proclaim the gospel and what some of the blessings are that come to those who do so.

After students have had enough time to write their letters, ask a few of them to share what they wrote.

Summarize Doctrine and Covenants 75:15–22 by explaining that the Lord instructed the missionaries to bless the households of those who received them. He also taught them what to do when they were rejected by those with whom they shared the gospel. (You may want to explain that shaking off the dust of the feet as a testimony against those who reject the missionaries and their message is performed only in rare circumstances when the Lord expressly commands it.)

Doctrine and Covenants 75:23–29

The Lord explains how the families of those He called to serve missions should be supported

Explain that the second revelation contained in Doctrine and Covenants 75 was given to a different group of elders. Invite a student to read Doctrine and Covenants 75:23 aloud, and ask the class to look for what these elders desired to know.

Explain that in the early years of the Church many men who were called to serve missions had wives and children who depended on them for support. Accepting the call to serve was a great sacrifice for the whole family. A natural concern for many elders would have been what would happen to their families if they accepted a call to preach the gospel far from home.

Invite a student to read Doctrine and Covenants 75:24–28 aloud. Invite the class to look for the Lord’s instructions to the elders who were needed to preach the gospel but had families to care for.

- According to verse 24, when a husband and father served a full-time mission, who should help support his family?
- In verse 26, what did the Lord direct the elders to do if they were able to find a place where their families would be supported?
- In verse 28, what did the Lord say to those whose circumstances would not allow them to leave their families to proclaim the gospel?

Invite a student to read Doctrine and Covenants 75:29 aloud. Ask the class to look for the counsel the Lord gave to all of these men. It may be helpful to explain that an idler is an individual who is unwilling to work.

- What phrase in verse 29 could you use to summarize the Lord’s counsel to the elders who were able to serve missions and those who needed to stay home to care for their families? (“Let every man be diligent in all things.” Make sure students understand that this phrase applies to all of us and that **the Lord commands us to be diligent in all things.**)
- What does it mean to “be diligent in all things”? (To be consistent, persistent, attentive, and hardworking.)

Doctrine and Covenants 75:30–36

The Lord assigns elders to serve as missionary companions

Summarize Doctrine and Covenants 75:30–36 by explaining that at the end of this revelation, the Lord assigned more missionary companionships.

Conclude the lesson by inviting students to write what they can do today to be more diligent in their service to the Lord. Invite one or two students to share their thoughts and testimonies of the principles discussed in class today.

LESSON 78

Doctrine and Covenants 76:1–19

Introduction

On February 16, 1832, Joseph Smith and Sidney Rigdon were working on inspired revisions to the Bible (sometimes called the Joseph Smith Translation). While they were translating and pondering the meaning of John 5:29, they were shown a vision, which is recorded in Doctrine and Covenants 76. During this vision, the Savior showed Joseph Smith and Sidney Rigdon a series of distinct visions that affirmed the reality and divinity of Jesus Christ, taught about the fall of Satan and the sons of perdition, and revealed the nature of the three kingdoms of glory and those who will inherit them. President Wilford Woodruff said, “I will refer to the ‘Vision’ [in section 76] alone, as a

revelation which gives more light, more truth and more principle than any revelation contained in any other book we ever read. It makes plain to our understanding our present condition, where we came from, why we are here, and where we are going to. Any man may know through that revelation what his part and condition will be” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 120–21).

Doctrine and Covenants 76 will be taught in four lessons. This lesson covers a brief overview of the vision, the Lord’s promised blessings to the faithful, and the actions that led Joseph Smith and Sidney Rigdon to receive the vision.

Suggestions for Teaching

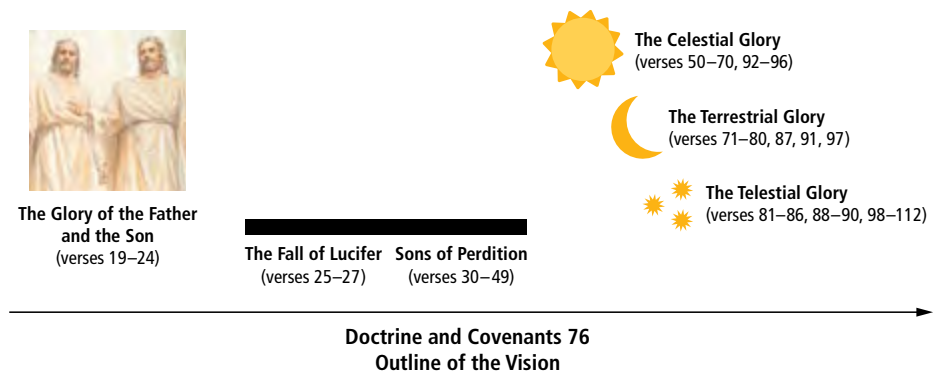
Overview of Doctrine and Covenants 76

Ask students to name a few places they would like to go on vacation or on holiday. (List their responses on the board.) Circle one of the destinations listed on the board. Ask students to write down a description of the path they would need to travel in order to arrive at the selected destination. After a minute or two, invite a few students to describe what they wrote. Then select a destination listed on the board that is significantly different from the first destination, and ask the following questions:

- If you follow the path you described for the first destination, will it bring you to this other destination?
- How does the destination you choose influence the path you must take to get there?

Explain that in February 1832, the Prophet Joseph Smith and Sidney Rigdon received a vision that revealed the possible eternal destinations of mankind. This vision, recorded in Doctrine and Covenants 76, describes the three degrees (or kingdoms) of glory and the degree of spiritual development of those who will inherit them. Invite students to identify choices that lead to eternal life in the celestial kingdom as they study this vision over the next four lessons. In addition, invite them to ponder whether the choices they are currently making are leading them to the eternal destination that will bring them the greatest happiness.

To provide a brief overview of the content of Doctrine and Covenants 76, give students a copy of the accompanying diagram. (You may want to make the copy small enough that students can insert it in their scriptures and refer to it as they study section 76.) Explain that the diagram outlines what Joseph and Sidney saw and learned about in the vision they received.



Doctrine and Covenants 76:1–10

The Lord promises blessings to those who are faithful to Him

Invite a student to read Doctrine and Covenants 76:1–5 aloud. Ask the class to follow along and look for words and phrases that describe characteristics of Jesus Christ.

- Which of the characteristics of Jesus Christ mentioned in these verses are important to you? Why?

Direct students' attention to the characteristics of the Savior described in Doctrine and Covenants 76:5.

- According to verse 5, what must we do to experience the Lord's mercy and graciousness? (We must fear Him. Explain that in this context, to *fear* the Lord means to reverence, respect, and love Him.)
- What must we do to receive the Lord's honor? What do you think it means to serve the Lord "in righteousness and in truth unto the end"?

Invite students to read Doctrine and Covenants 76:6–9 silently and look for blessings the Lord promises to those who reverence and serve Him.

- According to these verses, what blessings come to those who reverence and serve the Lord? (You may want to remind students that the word *mysteries* in verse 7 refers to spiritual truths that can be known only through revelation.)

Write the following incomplete statement on the board: *If we reverence the Lord and serve Him to the end, He will honor us by . . .*

Invite students to complete the principle on the board. They should identify the following: ***If we reverence the Lord and serve Him to the end, He will honor us by revealing truth to us.***

To help students understand how the Lord can reveal truth to us, hold up a lightbulb (or flashlight) and ask how it might relate to the influence of the Spirit. After students have responded, invite a student to read Doctrine and Covenants 76:10 aloud. Ask the class to follow along, looking for additional insight into how a lightbulb (or flashlight) might relate to the influence of the Spirit.

- How is the influence of the Spirit like a source of light, such as a lightbulb? (Students' answers may reflect the following truth: **The Lord enlightens us by the Spirit.**)
- What does *enlighten* mean? (To provide knowledge or spiritual insight that increases our understanding or helps us see truth.)
- When have you experienced being enlightened by the Spirit? (After students have responded, you may want to share an experience of your own.)

Doctrine and Covenants 76:11–19

Joseph Smith and Sidney Rigdon describe the circumstances that led to their vision

Invite a student to read Doctrine and Covenants 76:11–14 aloud. Ask the class to follow along and look for a fulfillment of the promises mentioned in verses 5–10.

- In what ways was Joseph Smith and Sidney Rigdon’s experience a fulfillment of the promises mentioned in verses 5–10?

Invite students to think about times when they have been reading the scriptures and have not understood what they were reading.

- What have you done to better understand the scriptures?

Explain that Joseph Smith and Sidney Rigdon’s actions prior to receiving this vision can teach us how we can better understand the scriptures and invite the Holy Spirit to reveal truth to us.

Assign students to work in pairs. Invite one student in each pair to read the section introduction for Doctrine and Covenants 76 silently. Invite the other student in each pair to read Doctrine and Covenants 76:15–19 silently. Ask the students to look for what Joseph Smith and Sidney Rigdon had done or were doing that prepared them to receive understanding of the scriptures through revelation. (To help students better understand the section introduction, you may need to explain that the word *sundry* means various. You may also want to explain that in Joseph Smith’s day, most people who believed in the Bible thought that after the Final Judgment all people would be sent to either heaven or hell.) After students have had sufficient time to read, ask them to report what they found to their partner. Then ask students the following questions:

- What did Joseph Smith and Sidney Rigdon do that prepared them to receive this vision? (They were studying and meditating on John 5:29.)
- What does it mean to meditate on the scriptures? (Answers could include pondering or thinking about what you are reading, asking questions about what you are reading, and connecting what you are learning with what you already know.)
- What principle can we learn from Joseph Smith and Sidney Rigdon’s example? (Students may suggest a variety of principles, but be sure to emphasize the following principle: **As we prayerfully study and ponder the scriptures, we prepare ourselves to receive understanding from the Lord through the Holy Ghost.**)

To help students better understand how to prayerfully study and ponder the scriptures, invite a student to read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for actions associated with prayerfully studying and pondering the scriptures. (You may want to provide students with a copy of the statement so they can follow along.)



“When I say ‘study,’ I mean something more than reading. . . . I see you sometimes reading a few verses, stopping to ponder them, carefully reading the verses again, and as you think about what they mean, praying for understanding, asking questions in your mind, waiting for spiritual impressions, and writing down the impressions and insights that come so you can remember and learn more. Studying in this way, you may not read a lot of chapters or verses in a half hour, but you will be giving place in your heart for the word of God, and He will be speaking to you” (“When Thou Art Converted,” *Ensign* or *Liahona*, May 2004, 11).

- What actions did Elder Christofferson associate with prayerfully studying and pondering the scriptures?
- In addition to Elder Christofferson’s suggestions, what else have you done to prayerfully study and ponder the scriptures? (List students’ responses on the board.)
- What have you experienced as a result of prayerfully studying and pondering the scriptures?

Encourage students to apply the actions discussed today in their personal study of the scriptures. Consider sharing your testimony of prayerfully studying and pondering the scriptures.

Help students apply doctrines and principles

As students apply the principles they learn from the scriptures, their understanding and testimony of those truths will grow. Give students time in class to ponder what they have learned and consider ways they can act on what they have learned. Encourage them to act on the promptings they receive from the Holy Ghost as they ponder.

Doctrine and Covenants 76:20–49

Introduction

In the first portion of the vision shown to Joseph Smith and Sidney Rigdon on February 16, 1832, they saw the glory of Jesus Christ and bore witness of Him. They saw Satan thrust out of God’s presence in the premortal

existence for rebellion. They were also shown the sons of perdition and learned of the eternal consequences of those who choose to follow Satan.

Suggestions for Teaching

Doctrine and Covenants 76:20–24

Joseph Smith and Sidney Rigdon see a vision of Heavenly Father and Jesus Christ

For the devotional hymn, invite the class to sing “I Know That My Redeemer Lives” (*Hymns*, no. 136). The words of this hymn may help students feel the power of the truths they will learn today.

Begin class by inviting students to consider the following situation: While sitting in a class at school, your teacher begins discussing world religions. The teacher asks if there are any Christians in the class who would be willing to share their beliefs about Jesus Christ.

- If you were in this situation, what would you say you believe and know about Jesus Christ?

Invite students to look at the diagram they received in the previous lesson, which outlines the vision recorded in Doctrine and Covenants 76. Explain that in today’s lesson they will learn about the first three parts of the vision shown to Joseph Smith and Sidney Rigdon. In the first part of the vision, they saw the Father and the Son in the midst of their glory. Write the following three headings on the board:

What they saw What they heard What they learned

Ask students to write the headings in their class notebooks or scripture study journals. Then invite them to read Doctrine and Covenants 76:20–24 silently and list words or phrases from the verses under the applicable headings. After sufficient time, invite a student to come to the board and act as scribe. Ask the class to share the words or phrases they identified under the first two headings while the student writes them under the appropriate headings on the board.

- What doctrines do these verses teach about Jesus Christ? (Invite the student scribe to list the class’s responses on the board under the heading *What they learned*.)

Students may identify a variety of doctrines, including the following: ***Jesus Christ is a living, glorified being; Heavenly Father and Jesus Christ are distinct personages; Jesus Christ is the Only Begotten of the Father; Jesus Christ is the Creator of this world and other worlds; and we are begotten sons and daughters unto God.***

Help students prepare to share their feelings and testimonies pertaining to the truths they identified in verses 20–24 by asking them to respond to *one* of the following questions in their class notebooks or scripture study journals (write these questions on the board):

Which of these truths are you especially grateful for and why?

Which of these doctrines can you testify of? How do you know it is true?

Complete this sentence: Regarding Jesus Christ, I know . . .

After students have had sufficient time to write, ask a student to read aloud Joseph Smith and Sidney Rigdon’s testimony in D&C 76:22. Then invite any students who are willing to share their own feelings and testimonies about the resurrected Savior to do so. Consider sharing your testimony about the Savior as well.

Help students feel the truth and importance of doctrines and principles

The influence of the Spirit can help students feel the truth and importance of gospel doctrines and principles. Listening to or singing sacred music, pondering gospel truths, and sharing testimony about the doctrines and principles students have identified are ways for them to invite the influence of the Spirit into their hearts.

Doctrine and Covenants 76:22–24

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Doctrine and Covenants 76:25–29

Joseph Smith and Sidney Rigdon see a vision of the fall of Lucifer

If possible, provide each student with a copy of the following true/false quiz, or write the quiz statements on the board. Instruct students to write on their copy or on a piece of paper whether each statement is true or false.

- ___1. Satan was known as Lucifer.
- ___2. Satan was a spirit in authority in the presence of God.
- ___3. Satan did not mean to disobey Heavenly Father and Jesus Christ.
- ___4. There was rejoicing in heaven when Satan was cast out.
- ___5. Satan makes war with the Saints of God.

After students complete the quiz, explain that Doctrine and Covenants 76:25–29 describes the vision Joseph Smith and Sidney Rigdon saw of the fall of Lucifer. Invite students to read these verses silently and make any changes to their answers based on what they read. After students have verified their answers, review each statement as a class, and invite students to explain their answers using what they learned. Statement 1 is true (see D&C 76:26). Statement 2 is also true (see D&C 76:25–27). You may want to explain to students that the name *Lucifer* means lightbringer or shining one. He is also known as the “son of the morning.” (See Bible Dictionary, “Lucifer”; Guide to the Scriptures, “Lucifer,” scriptures.lds.org.)

As students explain their answers to statement 3, which is false (see D&C 76:25, 28), help them understand that Satan rebelled. He sought to dethrone Heavenly Father and take His power, kingdom, and glory.

- According to verse 25, what was the consequence of Lucifer’s rebellion against Heavenly Father and Jesus Christ? (You may want to invite students to write the following doctrine in the margin of their scriptures next to verse 25: **In the premortal existence, Lucifer rebelled against Heavenly Father and Jesus Christ and was cast out.**)

After students explain their answers to statement 4, which is false (see D&C 76:26), explain that *Perdition*, the title given to Lucifer, means destruction or damnation.

As students explain their answers to statement 5, which is true (see D&C 76:29), consider inviting them to mark the phrase in verse 29 that teaches that **Satan makes war with the Saints of God**.

- When did this war with Satan begin? (In the premortal existence.) What words from verse 29 explain that the war that began in heaven continues today? (The words *maketh* and *encompasseth* are both used in the present tense. You may need to explain that *encompasseth* means to surround completely.)
- How is Satan waging war against the Saints of God today?

Doctrine and Covenants 76:30–49

Joseph Smith and Sidney Rigdon see a vision of the sufferings of the sons of perdition

- In a time of war, what is a traitor?

Invite students to scan Doctrine and Covenants 76:30–32, looking for the traitors to the Savior that the Lord showed Joseph Smith and Sidney Rigdon in vision. Ask students to report what they find. Invite a few students to take turns reading aloud from Doctrine and Covenants 76:30–35. Ask the class to follow along, looking for the choices that lead individuals to become sons of perdition.

- What choices lead to becoming sons of perdition? (Choosing to follow Satan, denying the truth, and defying God’s power after having known it [see D&C 76:31]; denying the Holy Spirit after having received it and denying the Savior [see D&C 76:35].)

Sometimes students are concerned that loved ones who become less active in the gospel are sons of perdition. Explain that sons of perdition are different from Church members who had a testimony of the truth at one point but have since become inactive in the gospel. Sons of perdition commit the unpardonable sin of denying the Holy Ghost.

President Spencer W. Kimball taught:

“The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin” (*The Miracle of Forgiveness* [1969], 123).

Invite a few students to take turns reading Doctrine and Covenants 76:36–38, 44–49 aloud. Ask the class to follow along, looking for the state of sons of perdition.

- How would you describe the suffering that the sons of perdition will experience for eternity?
- According to verse 37, what type of death will the sons of perdition be the only ones to experience?

Explain that sons of perdition will not be redeemed from the second spiritual death and will not inherit a kingdom of glory after they are resurrected. Instead, they will suffer for eternity.

Point out that in the middle of the vision of the sons of perdition, Joseph Smith and Sidney Rigdon learned a hopeful truth. To help students identify this truth, ask students to relate the best news they have received during the past week. (You may want to bring in some examples of good news from newspapers or other sources.) Invite a student to read Doctrine and Covenants 76:39–43 aloud, and ask the class to follow along, looking for some good news the world received.

- What good news did the world receive? (You may want to explain that the word *gospel* literally means good news.)

To help students identify doctrines taught in Doctrine and Covenants 76:39–43, ask them to write a short headline in their class notebooks or scripture study journals summing up the “good news” taught in these verses. After students have had sufficient time, invite a few to share their headlines with the class. After students respond, you may want to suggest that they mark phrases in verses 39–43 that teach the following doctrine: **Through the Atonement of Jesus Christ, all of God’s children except the sons of perdition will inherit a place in a kingdom of glory.**

- Why is the Atonement of Jesus Christ “good news” to you?

You may want to conclude this lesson by sharing your answer to this question.

Scripture Mastery—Doctrine and Covenants 76:22–24

To help students practice teaching the doctrines in Doctrine and Covenants 76:22–24, invite them to complete the *Present a Message* scripture mastery activity in the appendix at the end of this manual.

Scripture Mastery—Doctrine and Covenants 76:40–41

To help students memorize Doctrine and Covenants 76:40–41, give students a few minutes before the next few class periods to work on memorizing it. Encourage students to begin by memorizing the first phrase in verse 40, then adding the next phrase, and so forth until they feel comfortable reciting both verses.

Doctrine and Covenants 76:40–41

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Commentary and Background Information

Doctrine and Covenants 76:35. “Having crucified him unto themselves and put him to an open shame”

Elder Bruce R. McConkie of the Quorum of the Twelve Apostles stated:

“Commission of the unpardonable sin consists in crucifying unto oneself the Son of God afresh and putting him to open shame. (Heb. 6:4–8; D. & C. 76:34–35.)

... He thereby commits murder by assenting unto the Lord’s death, that is, having a perfect knowledge of the truth he comes out in open rebellion and places himself in a position wherein he would have crucified Christ knowing perfectly the while that he was the Son of God. Christ is thus crucified afresh and put to open shame. (D. & C. 132:27.)” (*Mormon Doctrine*, 2nd ed. [1966], 816–17).

LESSON 80

Doctrine and Covenants 76:50–80

Introduction

While working on the translation of the Bible on February 16, 1832, Joseph Smith made inspired changes to John 5:29 pertaining to the resurrections of the just and the unjust. After seeing visions of the glory of the Father and the Son, the fall of Lucifer, and the sons of

perdition, Joseph Smith and Sidney Rigdon were shown visions of those who will take part in the resurrection of the just: the inhabitants of the celestial and terrestrial kingdoms.

Suggestions for Teaching

Doctrine and Covenants 76:50–70

The Lord reveals the requirements for and blessings of receiving exaltation in the celestial kingdom

Bring to class a piece of bread and the ingredients for making bread. (Or, you could use a different type of baked good that requires multiple ingredients.) Write *Recipe for Bread* on the board. Ask students to name the ingredients for making bread, and display the items as students mention them. (If you do not have the ingredients, you could list them on the board as they are mentioned.) Tell students that the process of making bread can help them understand the truths they will identify in their study of Doctrine and Covenants 76:50–80.

Help students review the context for Doctrine and Covenants 76 by asking the following question:

- What were Joseph Smith and Sidney Rigdon doing prior to receiving the vision recorded in Doctrine and Covenants 76? (Translating and pondering John 5:29. If students need help remembering this context, invite them to scan the last sentence of the section introduction.)

Invite a student to read John 5:29 aloud. Explain that Joseph Smith and Sidney Rigdon were pondering John’s description of the resurrection of those who have done good and the resurrection of those who have done evil when they received the vision recorded in Doctrine and Covenants 76.

Invite a student to read Doctrine and Covenants 76:50 aloud. Ask the class to look for what Joseph Smith and Sidney Rigdon were shown following the vision of the sons of perdition. (You may want to explain that in this verse, the word *just* means righteous.)

- According to verse 50, whom did the Prophet and Sidney Rigdon see following the vision of the sons of perdition? (Those who will come forth in the resurrection of the just.)

Explain that Doctrine and Covenants 76:50–80 describes those who will be resurrected in the resurrection of the just. Ask students to scan Doctrine and Covenants 76:70 and identify the first group of people who will be resurrected during the resurrection of the just. Ask students to report what they find.

Write *Recipe for Becoming a Celestial Person* on the board. Explain that as part of this vision, the Lord revealed to Joseph Smith and Sidney Rigdon a description of those who will inherit exaltation in the celestial kingdom. Invite students to read Doctrine and Covenants 76:51–53 silently and look for requirements (ingredients) for becoming a celestial person. Instruct students that when they find a requirement, they are invited to come to the board and write what they have found.

After students have written the requirements on the board, you may want to help them better understand some of the terms in these verses.

- What do you think it means to “[receive] the testimony of Jesus”? (D&C 76:51). (Answers might include having faith in the Savior’s divine mission and following His gospel.)
- How does someone “overcome by faith”? (D&C 76:53). (To “overcome by faith” means to overcome temptations and sins by exercising faith in Jesus Christ and to endure all trials.)

- What does it mean to be “sealed by the Holy Spirit of promise”? (D&C 76:53). (You may need to explain that the Holy Spirit of Promise is the Holy Ghost. We are sealed by the Holy Spirit of Promise when the Holy Ghost bears witness to Heavenly Father that the ordinances we have received have been performed properly and that we have been faithful to the covenants we have made. The Holy Ghost can also confirm to us that our faithfulness to ordinances and covenants is acceptable to God.)

Briefly summarize Doctrine and Covenants 76:54–68 by explaining that this passage lists many of the blessings the exalted inhabitants of the celestial kingdom will receive. If time permits, you might invite a few students to take turns reading aloud from Doctrine and Covenants 76:54–68. Ask the class to follow along, looking for these blessings. You may want to suggest that students mark any blessings that are especially meaningful to them.

- Which blessings are especially meaningful to you? Why?

Invite a student to read Doctrine and Covenants 76:69–70 aloud. Ask the class to follow along, looking for what else is required for an individual to qualify for the celestial kingdom.

- Even if we are striving to have all the necessary ingredients in our lives, what do these verses say we still need in order to be worthy to inherit the celestial kingdom? (After students respond, write the following doctrine on the board under *Recipe for Becoming a Celestial Person*: **We can be made perfect only through the Atonement of Jesus Christ.**)

Explain that while our best efforts to keep all the commandments do not make us perfect, our efforts do help qualify us to receive the Savior’s grace and to be cleansed by His “perfect atonement through the shedding of his . . . blood” (D&C 76:69). This truth can encourage us to keep the commandments and receive the ordinances of salvation so we can receive these eternal blessings. Invite students to ponder the following question and then write their responses in their class notebooks or scripture study journals:

- How might the doctrine in verse 69 help us overcome discouragement as we strive for exaltation in the celestial kingdom?

After sufficient time, invite a few students to share their responses. Consider sharing your testimony about the Savior’s role in helping us become perfect.

Doctrine and Covenants 76:71–80

Joseph Smith and Sidney Rigdon are shown a vision of the terrestrial kingdom

Invite a student to read Doctrine and Covenants 76:71 aloud. Ask the class to follow along, looking for what Joseph Smith and Sidney Rigdon were shown next. Ask students to report what they find.

- According to this verse, how does the glory of the terrestrial kingdom compare to the glory of the celestial kingdom?

Explain that the scriptures use the different intensities of light that radiate from the moon and the sun to symbolize the difference between the glories of the terrestrial and celestial kingdoms. While inhabitants of the celestial and terrestrial kingdoms are both included in the resurrection of the just, those obtaining celestial bodies will be resurrected with greater glory and blessings than those obtaining terrestrial bodies.

Ask students to read Doctrine and Covenants 76:72–80 silently, looking for how the inhabitants of the terrestrial kingdom will differ from the inhabitants of the celestial kingdom. After students have had sufficient time to read, ask them to describe the differences they found.

- According to these verses, what are some general descriptions of those who will inherit the terrestrial kingdom? (Answers may include the following: those “who died without law” [verse 72]; those “who received not the testimony of Jesus in the flesh, but afterwards received it” [verses 73–74]; “honorable men of the earth, who were blinded by the craftiness of men” [verse 75]; and “they who are not valiant in the testimony of Jesus” [verse 79].)

To help students better understand the reference to those who die without the law or who receive the gospel after they die (see verses 72–74), explain that the Lord gave additional insight into these individuals when he revealed to Joseph Smith the final destiny of his brother Alvin, who died before he could be baptized. Invite a student to read Doctrine and Covenants 137:7–9 aloud. Then ask the following questions:

- What additional clarification did the Lord give concerning those who would have accepted the gospel if they had been permitted to live?
- According to Doctrine and Covenants 137:9, who will judge us according to our works and the desires of our hearts?

Read aloud the following statement: “Remember that only God, who knows each individual’s heart, can make final judgments of individuals” (*True to the Faith: A Gospel Reference* [2004], 90). Emphasize that because only the Lord can know our hearts, we should not make judgments about which kingdom we believe others will inherit.

- What do you think it means to be “blinded by the craftiness of men”? (D&C 76:75). (Some people are blind to the importance of the gospel of Jesus Christ because of worldly influences.) How are some people today blinded by the craftiness of men?

To help students understand the phrase “not valiant in the testimony of Jesus” (D&C 76:79), invite a student to read aloud the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:



“What does it mean to be valiant in the testimony of Jesus? . . .

“The great cornerstone of valiance in the cause of righteousness is obedience to the whole law of the whole gospel. . . .

“To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. . . .

“But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior. It is obedience and conformity and personal righteousness. . . .

“To be valiant in the testimony of Jesus is to . . . ‘endure to the end.’ (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments” (“Be Valiant in the Fight of Faith,” *Ensign*, Nov. 1974, 35).

- Think of someone you know who you would consider to be valiant in the testimony of Jesus Christ. What characteristics and actions demonstrate their valiance?
- What has helped you be valiant in your testimony of Jesus Christ?
- If we are valiant in the testimony of Jesus Christ, what will we obtain? (As students respond, they should identify the following principle: ***If we are valiant in the testimony of Jesus Christ, we can obtain the celestial kingdom of God.*** Add this truth to the *Recipe for Becoming a Celestial Person* on the board.)

Invite students to write in their class notebooks or scripture study journals one thing they can do to be more valiant in their testimony of Jesus Christ. Share your testimony that each of them has the potential to obtain the celestial kingdom.

Commentary and Background Information

Doctrine and Covenants 76:58, 71. Becoming gods and receiving of the fulness of the Father

As literal offspring of God the Father, our potential is to become as He is. To receive the fulness of the Father is to receive the full measure of His glory and blessings. If we live the Savior’s teachings, keep His commandments, and apply His Atonement in our lives, the Father can elevate us to be like Him, live the type of life He lives, and enjoy the eternal happiness He enjoys.

Doctrine and Covenants 76:79. “Valiant in the testimony of Jesus”

President Ezra Taft Benson described what it means to be valiant in the testimony of Jesus in the April 1982 general conference of the Church. See “Valiant in the Testimony of Jesus,” *Ensign*, May 1982, 62–64.

Home-Study Lesson

Doctrine and Covenants 72–76:80 (Unit 16)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 72–76:80 (unit 16) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 72–74)

As students studied the Lord's calling of Newel K. Whitney as a bishop, they learned that callings to serve in the Church of Jesus Christ come from the Savior. They also learned that bishops and branch presidents manage the temporal and spiritual affairs of the Church in their wards and branches. While learning about the Prophet Joseph Smith's work on the inspired translation of the Bible, students identified the principle that little children are holy, being sanctified through the Atonement of Jesus Christ.

Day 2 (Doctrine and Covenants 75)

By studying the Lord's instructions to a group of elders in the Church, students learned of the blessings the Lord gives to those who are faithful in proclaiming the gospel. From the Lord's counsel to a separate group of elders, students discovered that the Lord commands us to be diligent in all things.

Day 3 (Doctrine and Covenants 76:1–49)

As the Prophet Joseph Smith and Sidney Rigdon pondered the meaning of John 5:29, they were given a vision from the Lord. Before studying the vision, students discovered principles pertaining to the Lord's willingness to reveal truth to us. As students studied the first part of the vision, they identified various doctrines about Jesus Christ and Satan. Students also learned that through the Atonement of Jesus Christ, all of God's children except the sons of perdition can be saved from both sin and death.

Day 4 (Doctrine and Covenants 76:50–80)

While studying what the Prophet Joseph Smith and Sidney Rigdon saw in vision pertaining to the celestial kingdom, students identified eternal blessings that will be given to those who receive the testimony of Jesus and keep His commandments. Students also discovered that we can be made perfect through the Atonement of Jesus Christ. By comparing the differences between the celestial and terrestrial kingdoms, students learned that if we are valiant in the testimony of Jesus, we can obtain the celestial kingdom of God.

Introduction

This lesson focuses on what the Prophet Joseph Smith and Sidney Rigdon learned about the Savior and the celestial and terrestrial kingdoms through the vision recorded in Doctrine and Covenants 76.

Suggestions for Teaching

Note: To help students in their efforts to memorize the scripture mastery passage in Doctrine and Covenants 76:40–41, you may want to recite it with them at the beginning or end of this class.

Doctrine and Covenants 76:20–24

Joseph Smith and Sidney Rigdon see a vision of Heavenly Father and Jesus Christ

For the devotional hymn, invite the class to sing "I Know That My Redeemer Lives" (*Hymns*, no. 136). The words of this hymn may help students feel the power of the principles they will learn today.

Invite students to consider the following situation: While sitting in a class at school, your teacher begins discussing world religions. When Christianity is mentioned, the teacher asks if there are any Christians in the class who would be willing to share their beliefs about Jesus Christ.

- If you were in this situation, what would you say you believe and know about Jesus Christ?

Point out that we can learn many truths about Jesus Christ in Doctrine and Covenants 76. Help students review the context of this revelation by asking the following questions:

- What were the Prophet Joseph Smith and Sidney Rigdon doing before they received the vision recorded in Doctrine and Covenants 76? (If needed, encourage students to review the section introduction.)

- Who did Joseph Smith and Sidney Rigdon see first in the vision? (If students cannot remember, invite them to scan Doctrine and Covenants 76:20–24 to find the answer.)

Invite a student to read Doctrine and Covenants 76:20–24 aloud. Ask the class to follow along, looking for truths Joseph Smith and Sidney Rigdon learned about Jesus Christ.

- What truths did Joseph Smith and Sidney Rigdon learn about Jesus Christ through this vision? (Invite a student to list the responses on the board.)

Students may identify a variety of doctrines, including the following: ***Jesus Christ is a living, glorified Being; Heavenly Father and Jesus Christ are distinct personages; Jesus Christ is the Only Begotten of the Father in the flesh; Jesus Christ is the Creator of this world and other worlds; and we are begotten sons and daughters unto God.*** (To help students better understand the last principle, you may want to invite them to read Mosiah 5:7.)

- Which of the truths listed on the board can you testify of? How do you know it is true?

Consider sharing your own testimony of the Savior.

Remind students that Doctrine and Covenants 76:22–24 is a scripture mastery passage. Ask them to name others to whom Jesus Christ has appeared besides the Prophet Joseph Smith and Sidney Rigdon. (In their home-study lesson for day 3, students were assigned to find cross-references to other accounts in the scriptures where prophets testified of seeing the Savior. For examples, see Exodus 33:11; 1 Kings 11:9; and Isaiah 6:5; see also Matthew 5:8.)

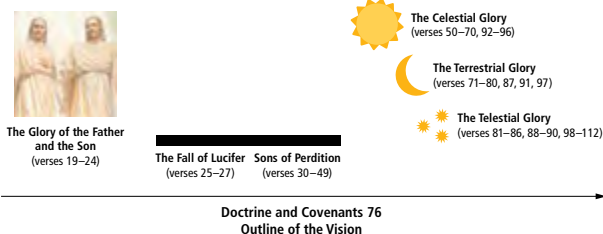
Doctrine and Covenants 76:50–80

Joseph Smith and Sidney Rigdon see the celestial and terrestrial kingdoms in vision

Ask students to name some places they would like to go for a vacation or holiday. (List their responses on the board.) Circle one of the destinations listed on the board. Ask students to describe the path they would need to travel in order to arrive at the selected destination. Select another destination from those listed on the board that is significantly different from the first destination you circled.

- If you follow the path you described for the first destination, will it take you to this other destination?
- How does the destination you choose influence the path you must take to get there?

Invite students to open their student study guides to the “Doctrine and Covenants 76: Outline of the Vision” diagram in the lesson for day 3.



- How does our discussion about paths and destinations relate to the vision recorded in Doctrine and Covenants 76? (From this vision we learn about the paths, or choices, that lead to the eternal destinations that are possible to each of us.)

Invite a student to read Doctrine and Covenants 76:51–53 aloud, which describes the path to exaltation in the celestial kingdom. Ask another student to read Doctrine and Covenants 76:72–79 aloud, which describes the path to the terrestrial kingdom. Ask the class to follow along, looking for how the paths to the celestial and terrestrial kingdoms differ.

- What are some of the differences you noticed between those who inherit exaltation in the celestial kingdom and those who inherit the terrestrial kingdom? (One of the significant differences students may have noted is that those who inherit the terrestrial kingdom “are not valiant in the testimony of Jesus” [D&C 76:79].)

Ask students to review Doctrine and Covenants 76:51–53, looking for a principle taught in those verses.

Write the following incomplete principle on the board: *If we are valiant in the testimony of Jesus, . . .*

- From what you learn in verses 51–53, how would you complete this principle? (They may use other words, but students should identify the following principle: ***If we are valiant in the testimony of Jesus, we can receive exaltation in the celestial kingdom of God.***)

To help students better understand this principle, discuss the following questions:

- What do you think is the difference between having a testimony of the Savior and being valiant in that testimony?
- What are some actions and attitudes you would see in those who are valiant in their testimony of the Savior?
- What has helped you to be valiant in your testimony of Jesus Christ?

Share your testimony that each of them has the potential to receive exaltation in the celestial kingdom. Invite them to ponder if the choices they are making are leading them to the eternal destination that will bring them the greatest happiness. Encourage them to be valiant in their testimony of Jesus Christ.

Next Unit (Doctrine and Covenants 76:81–119; 77–83)

To prepare students for their study during the coming week, you may want to invite them to consider the following: Why does the Lord expect more from those who have received more light and knowledge? In addition to finishing their study of the vision given to the Prophet Joseph Smith and Sidney Rigdon recorded in Doctrine and Covenants 76, in the next unit students will learn what the Lord expects of those to whom He has given much. Students will also read the explanation of the “four beasts” referred to in Revelation 4:6–9.

Doctrine and Covenants 76:81–119

Introduction

This lesson explores the vision of the telestial glory shown to Joseph Smith and Sidney Rigdon, as recorded in Doctrine and Covenants 76. Joseph Smith and Sidney Rigdon described what they learned about those who

will inherit the telestial kingdom and about the consequences of rejecting the testimony of Jesus Christ. They also described how the telestial kingdom differs from the other kingdoms of glory.

Suggestions for Teaching

Doctrine and Covenants 76:81–112

The Lord shows Joseph Smith and Sidney Rigdon a vision of the telestial kingdom

Invite students to imagine that a friend who is a member of another Christian faith says to them, “My minister told us that after we die, we are going to either heaven or hell. I do not feel like I am good enough to go to heaven right now, but I also do not feel like I am so bad that I should go to hell. What does your religion teach about heaven and hell?”

- How would you respond to your friend?

Display the diagram from lesson 78 called “Doctrine and Covenants 76: Outline of the Vision” (or invite students to take out their own copies of the diagram). As students discuss the rest of Doctrine and Covenants 76, encourage them to look for truths that might help this friend.



The Glory of the Father and the Son
(verses 19–24)

The Fall of Lucifer
(verses 25–27)

Sons of Perdition
(verses 30–49)



The Celestial Glory
(verses 50–70, 92–96)



The Terrestrial Glory
(verses 71–80, 87, 91, 97)



The Telestial Glory
(verses 81–86, 88–90, 98–112)

Doctrine and Covenants 76
Outline of the Vision

Define difficult words or phrases

Part of understanding the content of the scriptures is learning the meaning of difficult words and phrases. As you prepare to teach, identify words or phrases from the scripture block that students may not be familiar with. Then consult dictionaries, manuals, footnotes, and scripture study helps to aid you in accurately understanding what they mean. Teach students how to search these resources on their own to enhance their personal scripture study.

Invite a student to read Doctrine and Covenants 76:81–83, 101, 103 aloud. Ask the class to follow along, looking for words and phrases that describe the people who will inherit the telestial kingdom.

- What words and phrases in these verses describe the people who will inherit the telestial kingdom? (You may need to explain that a *sorcerer* is someone who participates in activities that invite the influence of evil spirits. A *whoremonger* is a person who participates in sexual sin.)
- According to verses 82 and 101, some people will inherit the telestial kingdom because they have refused to receive great blessings offered to them. What are the blessings they have refused? (They willfully reject the testimony of Jesus and the gospel. Because they reject the Savior and His gospel, they refuse the opportunity to repent of their sins and be cleansed through the Atonement. As students discuss this question, you may want to remind them of what they learned in the previous lesson about being valiant in the testimony of Jesus. Point out that the glory we inherit will depend on the way we receive this testimony [see D&C 76:50–51, 69, 78–79, 81–82, 101].)
- According to verse 83, how do those who will inhabit the telestial kingdom differ from sons of perdition? (They do not commit the unpardonable sin of denying the Holy Spirit [see D&C 76:35].)

Invite students to read Doctrine and Covenants 76:84–85, 104–106 silently, looking for what will happen to the wicked before they can receive telestial glory.

- What will happen to the wicked before they will be redeemed and allowed to inherit the telestial kingdom? (Help students identify the following truth: **Those who inherit the telestial kingdom must suffer in hell before they are redeemed by the Savior.** You may want to write this truth on the board.)

To help students understand the meaning of the term *hell*, explain that the scriptures use the term in at least two ways. First, hell is the part of the spirit world inhabited by the wicked and is a literal but temporary condition of spiritual torment and suffering. Second, the scriptures sometimes use the word *hell* to refer to a permanent condition of torment and suffering for sons of perdition. (See Bible Dictionary, “Hell”; Guide to the Scriptures, “Hell,” scriptures.lds.org.)

- What words in verses 84–85 and 104–106 describe the suffering the wicked will experience after they die? (You may need to explain that in verse 105, the phrase “eternal fire” is a figurative expression referring to the suffering of the wicked who will inherit the telestial kingdom. It does not mean that their suffering will never end. See D&C 19:4–12.)

Emphasize that the conditions in hell experienced by those who will inherit the telestial kingdom will be temporary. Because these individuals would not repent and apply the blessings of the Atonement in their lives, they will remain in hell throughout the Millennium, paying the penalty for their sins by the things they suffer.

- What phrases from verses 85 and 106 teach that hell will be a temporary condition for those who will inherit the telestial kingdom?

Invite a student to read aloud the following statement by President Joseph Fielding Smith, and invite the class to listen for the results of the suffering that the wicked will experience in hell:



“This suffering will be a means of cleansing, or purifying, and through it the wicked shall be brought to a condition whereby they may, through the redemption of Jesus Christ, obtain immortality. Their spirits and bodies shall be again united, and they shall dwell in the telestial kingdom. But this resurrection will not come until the end of the world” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:298).

Summarize Doctrine and Covenants 76:106–108 by explaining that the wicked will suffer for their sins until Jesus Christ completes His work and delivers up the kingdom of God on earth to His Father. Christ will then be crowned with glory.

Invite a student to read Doctrine and Covenants 76:109–111 aloud. Then invite another student to read Doctrine and Covenants 137:9 aloud. Ask the class to follow along, looking for what will happen when those who are to inherit the telestial kingdom come before the throne of God to be judged.

- According to Doctrine and Covenants 76:110, what will happen as these people are brought before the throne of God to be judged? (They will kneel and acknowledge Jesus Christ as their Savior.)
- According to Doctrine and Covenants 76:111 and 137:9, on what will the Lord base His judgment?

Explain that although verse 111 refers specifically to those who will inherit the telestial kingdom, the truth taught in this verse applies to everyone.

- According to Doctrine and Covenants 76:111 and 137:9, what will determine the kingdom of glory we inherit? (Help students identify the following doctrine: **The kingdom of glory we inherit will be determined by our actions in this life and the desires of our hearts.** You may want to write this doctrine on the board.)
- How can this doctrine influence your choices?

Invite students to read Doctrine and Covenants 76:86–89, 98, 112 silently and look for words and phrases that describe what immortality will be like for those who inherit the telestial kingdom. Ask students to report what they find.

- How do these words and phrases show the love and mercy of Jesus Christ?

Invite a few students to take turns reading aloud from Doctrine and Covenants 76:91–98. Ask the class to follow along and look for how the kingdoms of glory compare with each other.

- How does the glory of the celestial kingdom differ from the glory of the terrestrial and telestial kingdoms? (Students may use different words, but their responses should reflect the following truth: **The glory of the celestial kingdom surpasses the glory of the terrestrial and telestial kingdoms.**)
- According to verses 92–95, what blessings will come to those who receive exaltation in the celestial kingdom? How do these blessings compare with the blessings that will be given to those who inherit the telestial kingdom?

Doctrine and Covenants 76:113–119

Joseph Smith and Sidney Rigdon explain how others can receive the knowledge they received

Summarize Doctrine and Covenants 76:113–119 by explaining that after describing this vision, Joseph Smith and Sidney Rigdon stated that the Lord had commanded them not to write all that they had been shown. They also explained what we must do to be able to see and understand the mysteries of the kingdom of God.

Invite a student to read Doctrine and Covenants 76:116–118 aloud. Ask the class to follow along, looking for how we can come to see and understand the mysteries of the kingdom of God.

- According to these verses, what must we do to be able to see and understand the mysteries of the kingdom of God? (See also D&C 76:5–10.)

To help students explain and testify of the doctrines they have learned from studying Doctrine and Covenants 76, remind them of the question they discussed at the beginning of class: “What does your religion teach about heaven and hell?” Divide students into pairs, and ask them to work together to create an outline of how they could respond to this question. Inform them that after a few minutes, each pair will have the opportunity to share their responses with another pair.

To help students in their preparation, distribute copies of the following questions or write the questions on the board before class:

What has the Lord revealed about heaven and hell in Doctrine and Covenants 76?

What are the differences between each kingdom of glory?

What are the differences in the choices made by those who inherit these kingdoms and those who do not inherit a kingdom of glory?

What do you know to be true about the Savior and His role in our salvation?

Suggest that students consider these questions as they prepare to explain what the Church teaches about heaven and hell. In addition, ask students to use at least two scripture references from Doctrine and Covenants 76 as part of their explanation.

After sufficient time, invite each pair to work with another partnership. Invite one pair to teach the other two students using their outline. When the first pair of students has had an opportunity to explain the doctrine, invite the second pair to teach. After students have finished teaching, you might invite them to share with the class what they learned.

To help students apply what they have learned from studying about the kingdoms of glory, write the following incomplete sentences on the board and invite students to complete them in their class notebooks or scripture study journals:

As a result of what I have learned from studying about the kingdoms of glory in Doctrine and Covenants 76:

I know . . .

I want to . . .

I will . . .

After students have had sufficient time to complete this activity, encourage them to consider whether the choices they are making will qualify them to inherit the celestial kingdom. Also encourage them to seek the Lord’s help to make any changes they feel they need to make. Consider sharing your testimony of the truths you have learned from studying Doctrine and Covenants 76.

LESSON 82

Doctrine and Covenants 77

Introduction

In February and March 1832, Joseph Smith continued his inspired revision of the New Testament. As he began working on the book of Revelation, he wondered about the meaning of some of the verses. He asked the Lord to interpret some of the symbols and events John the Revelator described. In response to Joseph Smith's questions about chapters 1–11 of the book of

Revelation, the Lord gave the revelation recorded in Doctrine and Covenants 77.

Note: While this lesson addresses content in the book of Revelation, it is not a lesson about the book of Revelation. Spend most of the lesson time discussing the doctrines and principles illustrated in Doctrine and Covenants 77, not the book of Revelation.

Suggestions for Teaching

Doctrine and Covenants 77:1–15

The Lord answers Joseph Smith's questions about the book of Revelation

Ask students to silently consider what they have learned in their personal scripture study during the past few days. Invite a few of them to share an insight they have gained. Then ask a few to share questions they have had during or after their personal study. These might include questions about the meaning of a word or phrase, the historical background of what they have read, or the importance of a particular verse. (The purpose of this exercise is not to answer students' questions about the scriptures but to emphasize the importance of asking questions as we study.) After a few students have shared, ask the following question:

- What has helped you find answers to your questions and understand the scriptures better?

To help students understand the context of Doctrine and Covenants 77, invite them to read the section introduction and look for what the Prophet Joseph Smith was doing when he received this revelation. After students report what they have found, you may want to point out that the phrase “in connection with the translation of the Scriptures” refers to the Lord's command that Joseph Smith make inspired revisions to the King James Version of the Bible. These revisions are now known as the Joseph Smith Translation. Explain that while Joseph Smith was working on the book of Revelation, he asked the Lord about the meaning of some of the verses. The questions he asked and the answers the Lord revealed are recorded in Doctrine and Covenants 77. Encourage students to look for insights in Doctrine and Covenants 77 that can help them deepen their understanding of the scriptures.

Invite students to turn to Doctrine and Covenants 77, and ask them to explain how the format of this section is different from that of other sections in the Doctrine and Covenants. They should notice the letters *Q* and *A* next to each verse or paragraph throughout the section. Explain that each *Q* precedes a question from Joseph Smith, and each *A* precedes the Lord's response.

Ask students if any of them have read some or all of the book of Revelation.

- What can be challenging about reading the book of Revelation? (If students do not mention it, you may want to explain that the book of Revelation can be difficult to understand because of the symbolism it contains.)

To provide an example of symbolic imagery in the book of Revelation, invite a few students to take turns reading aloud from Revelation 4:2–8. Ask the class to follow along, looking for symbols in these verses. Invite the class to name these symbols, and ask a student to write them on the board. (Answers could include a rainbow around a throne, four and twenty seats, crowns of gold, seven lamps of fire, a sea of glass, and four beasts.)

Invite a student to read aloud Joseph Smith's question in Doctrine and Covenants 77:1. Ask a student to circle on the board the symbol that Joseph Smith asked the Lord to help him

Encourage daily scripture study

Few things will have a more lasting influence for good than helping students develop a habit of daily personal scripture study. Encourage students to set aside time each day for studying the scriptures. One way to encourage daily scripture study is by giving students regular opportunities in class to share with each other what they are learning and feeling during their personal scripture study.

Implied doctrines and principles

Many doctrines and principles are not stated directly by those who wrote the scriptures but are instead implied. Implied principles may be illustrated in the story line or historical context of a scripture block. Implied principles can often be discovered by looking for cause-and-effect relationships within or related to the scripture block.

understand (the sea of glass). Then ask another student to read the Lord's explanation in Doctrine and Covenants 77:1.

- How does this answer help us better understand Revelation 4:6?

Divide students into pairs. Ask each pair to read Doctrine and Covenants 77:2–5 together, looking for additional questions Joseph Smith asked about the symbols in Revelation 4 and the answers the Lord gave to those questions. After sufficient time, invite a few students to share how the Lord's answers to Joseph Smith's questions help them understand some of the symbolic imagery in Revelation 4:2–8.

Invite students to ponder how they would use what they have learned from Doctrine and Covenants 77 to summarize what John described in Revelation 4:2–8. Invite a few students to share their summaries. Then ask the following question:

- What can we learn from Doctrine and Covenants 77 about a prophet's role in helping us understand the meaning of scripture? (Although students may use other words, they should express the following doctrine: **The Lord reveals the correct interpretation of scripture through His prophets.** You may want to suggest that students write this doctrine in their scriptures.)

To help students understand this doctrine, ask the following question:

- Why do you think it is important to learn what prophets have taught concerning what we study in the scriptures?

To help students gain further insight into this question, ask a student to read aloud the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:



"Prophets gave the scripture, and prophets must interpret it. Holy men of old received revelation from the Holy Ghost, which they recorded as scripture; now men must have the same Holy Spirit to reveal what is meant by the scripture—otherwise there will be a host of private interpretations and consequently many different and disagreeing churches, which is precisely the condition in the religious world today" (in Conference Report, Oct. 1964, 38).

- According to Elder McConkie, why do we need a prophet to interpret the correct meaning of scripture?
- Where can we find prophets' teachings about the meaning of what we read in the scriptures? (Answers may include that we find such teachings in general conference addresses and in the Church magazines and other Church publications.)

As students respond to this question, point out that Doctrine and Covenants 77 demonstrates that the words of the prophets recorded in the scriptures can help explain other scriptures. Many times, the words of a prophet recorded in one passage of scripture will explain or interpret what has been revealed in another passage. Explain that the footnotes contained in the scriptures often provide references to these helpful passages.

To illustrate this point, invite students to read Revelation 5:1 silently, looking for what John saw in the hand of the person who was sitting on the throne. Ask students to report what they have found. If students are using the Latter-day Saint edition of the King James Version of the Bible, invite them to turn to the scripture referenced in footnote *b* in Revelation 5:1 (D&C 77:6). If students do not have access to the LDS edition of the King James Bible, invite them to turn directly to Doctrine and Covenants 77:6 after they describe what they found in Revelation 5:1.

Invite a student to read Doctrine and Covenants 77:6–7 aloud. Ask the class to follow along, looking for Joseph Smith's questions about Revelation 5:1, as well as the Lord's responses. (It may be helpful to explain that the 7,000 years refers to the time since the Fall of Adam and Eve. It is not referring to the actual age of the earth including the periods of creation.)

Ask students to use their own words to summarize the questions and the answers. After completing this activity, point out how using the footnotes as we study the scriptures can help us discover what prophets have said about the scriptures we are reading.

Point out that although only prophets have the authority to interpret the scriptures for the world, each of us should be searching for understanding and personal application as we study the scriptures individually.

- How can we liken what Joseph Smith did as he studied and pondered the book of Revelation to our personal scripture study? (Students may identify a principle such as the following: **If we inquire of the Lord, He can help us understand the scriptures.**)
- Why is it important to search for correct meaning of the scriptures and then seek for personal application?

Ask students to ponder a time when they have asked the Lord to help them understand the scriptures and how to apply teachings in the scriptures to their own circumstances. Invite a few students to share their experiences.

Explain that the remainder of Doctrine and Covenants 77 contains more questions Joseph Smith asked about the book of Revelation and the Lord's answers to these questions. Summarize Doctrine and Covenants 77:8–15 by telling students that this revelation allowed Joseph Smith to learn about some of the events that will take place before the Savior's Second Coming.

Inform students that when they study the book of Revelation in the future, the Lord's answers in Doctrine and Covenants 77 can help them understand the meaning of the symbolic imagery in the book.

Conclude this lesson by sharing your testimony of the doctrines and principles discussed in this lesson or by sharing an experience you have had as a result of turning to the Lord for help in understanding the scriptures.

Scripture Mastery Review

Select five scripture mastery passages that you have covered with your class this year. Write the references on the board. Give students a few minutes to review the doctrines and principles taught in these passages. You may want to suggest that they review these passages by reading them, by reviewing any notes they have written next to them in their scriptures, or by reviewing the associated doctrines and principles listed on the scripture mastery cards. After students have had a few minutes to review, assign them to work in pairs. Make sure each pair has access to scripture mastery cards containing each of the references listed on the board. Invite one student to read the doctrines or principles on the cards to his or her partner. Invite the partner to identify the reference. After students have reviewed all five passages, invite the partners to switch roles and repeat the activity.

If there is sufficient time, you could repeat this activity with five additional scripture mastery passages.

Note: The length of this lesson may allow time for this scripture mastery review activity. You could conduct the activity at the beginning or end of class. If you conduct it at the beginning of class, be sure to allow enough time for the lesson. For additional scripture mastery review activities, see the appendix at the end of this manual.

Doctrine and Covenants 78–80

Introduction

On March 1, 1832, the Lord revealed to Joseph Smith the revelation now recorded in Doctrine and Covenants 78. In this revelation, the Lord directed the Prophet to organize a firm (later known as the United Firm) to manage the storehouses and publishing efforts of the Church. The Lord also described the blessings the Saints would receive if they obeyed the commandment to organize this firm. In an effort to protect this Church-operated entity from enemies of the Church, some of

the language of this revelation was changed when it was first published in the 1835 edition of the Doctrine and Covenants. For example, the United Firm was referred to as the “order” or “united order.” Around the same time that the Lord commanded Joseph Smith to organize the United Firm, the Lord gave the revelations recorded in Doctrine and Covenants 79–80. In these revelations, the Lord called Jared Carter, Stephen Burnett, and Eden Smith to serve as missionaries.

Suggestions for Teaching

Doctrine and Covenants 78:1–16

The Lord commands the Prophet Joseph Smith to organize the United Firm

Hold up a small amount of money, and ask the following questions:

- How can money be used for evil purposes?
- How can money be used to advance good causes?

After students respond, explain that in May 1831 the Lord had commanded that a storehouse be established to gather excess goods and money for the benefit of the poor (see D&C 51). Two storehouses were subsequently established: one run by Sidney Gilbert in Independence, Missouri, and one operated by Newel K. Whitney in Kirtland, Ohio. In this responsibility, Brother Gilbert and Brother Whitney acted as agents for the Church. These storehouses were to supply the Saints with necessary goods, while also generating funds to buy land and to finance the publication of the revelations Joseph Smith had received. These storehouses were also to help those who were in need (see D&C 72:10–12).

To help students understand the context of the revelation recorded in Doctrine and Covenants 78, invite a student to read the introduction to that section in the 2013 edition of the scriptures:

“This revelation originally instructed the Prophet, Sidney Rigdon, and Newel K. Whitney to travel to Missouri and organize the Church’s mercantile and publishing endeavors by creating a ‘firm’ that would oversee these efforts, generating funds for the establishment of Zion and for the benefit of the poor. This firm, known as the United Firm, was organized in April 1832 and disbanded in 1834 (see section 82). Sometime after its dissolution, under the direction of Joseph Smith, the phrase ‘the affairs of the storehouse for the poor’ replaced ‘mercantile and publishing establishments’ in the revelation, and the word ‘order’ replaced the word ‘firm.’”

Make sure students understand that in Doctrine and Covenants 78, the word *order* (see verse 4) refers to the United Firm. Ask a student to read Doctrine and Covenants 78:3–4 aloud, and invite the class to look for what this firm, or order, would allow the Saints to do.

- According to verse 4, what is the cause that the Lord wanted to advance through the establishment of this firm? (The salvation of mankind.)
- What are some ways that money can be used to advance the cause of salvation?

Invite a student to read Doctrine and Covenants 78:5–6 aloud. Ask the class to follow along, looking for reasons why the Lord commanded His Saints to help “the poor of [His] people” (D&C 78:3). Ask students to report their findings.

- How would assisting the poor help the Saints become “equal in earthly things”?

You may need to remind students that in a previous revelation the Lord defined equality in terms of a family’s circumstances, needs, and wants (see D&C 51:3). Therefore, the

commandment to be equal in earthly things does not imply that everyone will have exactly the same amount of resources, but rather that every family will have sufficient for their needs and wants, according to their individual circumstances.

Point out the phrase “heavenly things” in verses 5–6.

- What “heavenly things” do you think the Lord desires us to be equal in?
- How can being equal in earthly things allow us to be equal in obtaining heavenly things?

Invite a student to read Doctrine and Covenants 78:7 aloud. Ask the class to follow along and look for an additional reason why the Lord commanded the Saints to care for the poor. Invite students to report what they found.

- In what ways do you think caring for the poor would prepare the Saints to inherit the celestial kingdom?
- What principle can we learn from this verse that applies to us today? (Students may use different words, but their responses should reflect the following principle: **Obedience to the Lord’s commandments prepares us for a place in the celestial kingdom.**)

Ask students to list as many of the Lord’s commandments as they can in one minute. Write their responses on the board. Invite students to choose one of the commandments listed on the board and write in their class notebooks or scripture study journals a few sentences that explain how obeying that commandment will help prepare them for the celestial kingdom. After sufficient time, invite a few students to share what they wrote.

To help students further understand the Lord’s purpose for giving us commandments, ask a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:

“It is not enough for anyone just to go through the motions. The commandments, ordinances, and covenants of the gospel are not a list of deposits required to be made in some heavenly account. The gospel of Jesus Christ is a plan that shows us how to become what our Heavenly Father desires us to become” (“The Challenge to Become,” *Ensign*, Nov. 2000, 32).

- How can understanding the Lord’s purpose for giving us commandments help us obey Him with greater faithfulness?

Invite two students to take turns reading aloud from Doctrine and Covenants 78:8–9. Ask the class to follow along, looking for the names of those whom the Lord appointed to organize the United Firm. Invite students to report what they found.

- According to verse 9, with whom were these three men commanded to sit in council? (Help students understand that the phrase “saints . . . in Zion” refers to Church members in Independence, Missouri.)

Explain that Joseph Smith, Newel K. Whitney, Sidney Rigdon, Peter Whitmer Jr., and Jesse Gause obeyed this commandment and traveled to Missouri in April 1832. Shortly after their arrival, the three held a council wherein they organized the United Firm in accordance with the direction in this revelation. The firm consisted of Joseph Smith, Sidney Rigdon, Newel K. Whitney, Edward Partridge, Sidney Gilbert, Oliver Cowdery, John Whitmer, William W. Phelps, and Martin Harris.

Summarize Doctrine and Covenants 78:10–16 by explaining that in these verses the Lord emphasized that members of the firm should bind themselves together through a covenant to manage the Church’s enterprises. By being faithful to this covenant, they would have the assistance of the Lord in accomplishing His commandments. The Lord also explained that if the Saints followed His instructions, the Church would be able to stand independent from all other earthly entities.

Doctrine and Covenants 78:17–22

The Lord describes the blessings available to those who keep His commandments

Ask students to name some gifts or blessings they received when they were younger that they appreciate even more now that they are older.

- Why are you more appreciative of these gifts or blessings now?

Doctrine and Covenants 78:19

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

- How do you think this can relate to the blessings that our Heavenly Father has prepared for us?

Invite a student to read Doctrine and Covenants 78:17–18 aloud. Ask the class to follow along and identify how the Saints were like little children.

- Why is it sometimes difficult for us to understand the blessings the Lord has in store for us?
- Even though we may not be able to understand or bear all things, what invitation does the Lord give to us? (To be of good cheer.)
- How can knowing that the Lord “will lead [us] along” (D&C 78:18) through the things we cannot understand or bear help us be of good cheer?

Ask students to read Doctrine and Covenants 78:19 silently, looking for counsel the Lord gave to the Saints. Then invite them to report what they learned.

- What did the Lord say will happen for those who choose to receive all things with thankfulness? (Students should identify a principle similar to the following: **If we receive all things with thankfulness, the Lord will multiply our blessings.**)
- Why do you think the Lord would multiply blessings for those who receive all things with thankfulness?
- How can choosing to receive all things with thankfulness also help us to be of good cheer?

Invite students to ponder how they can more fully receive all things with thankfulness.

Ask students to read Doctrine and Covenants 78:20–22 silently, looking for what the Lord said we ought to do as a result of understanding the promises described in verse 19. Invite students to share what they found.

Doctrine and Covenants 79–80

Jared Carter, Stephen Burnett, and Eden Smith are called to serve missions

Inform students that in the revelations recorded in Doctrine and Covenants 79 and 80, the Lord called three men to serve as missionaries. Assign students to work in pairs. Ask one partner to study Doctrine and Covenants 79 and the other to study Doctrine and Covenants 80. Invite them to look for principles that apply to missionary work as they study their assigned sections.

After sufficient time, ask students to share with their partners the principles they discovered. Then ask students to write in their class notebooks or scripture study journals one principle they learned. Invite them to write a few sentences about how they can use that principle to share the gospel with someone they know.

Conclude this lesson by bearing your testimony of the doctrines and principles you have discussed in class today.

Scripture Mastery—Doctrine and Covenants 78:19

Invite students to write a two-minute talk based on Doctrine and Covenants 78:19. Encourage them to include the following: (1) the background information related to this passage (background information can be found on the scripture mastery card), (2) the principle that it teaches, and (3) a personal experience that illustrates the truth that this passage teaches. After sufficient time, invite students to share their talks with a partner, or invite a few students to share their talks with the class. You could invite students to share their talks in future class sessions.

LESSON 84

Doctrine and Covenants 81

Introduction

On March 8, 1832, the Lord called Jesse Gause and Sidney Rigdon to serve as counselors to Joseph Smith. One week later, on March 15, 1832, the Lord gave the revelation recorded in Doctrine and Covenants 81. In this revelation, He described the role of counselors to the President of the Church and outlined blessings for those who are faithful in their ministry. Jesse Gause did not remain faithful, and the Lord called Frederick G.

Williams, whose name now appears in Doctrine and Covenants 81, to take Brother Gause's place in the Presidency. At the time of this revelation, the President of the Church and his counselors were called the Presidency of the High Priesthood. Beginning in 1834, revelations referred to the President and his counselors as the First Presidency (see D&C 102:26–28).

Suggestions for Teaching

Doctrine and Covenants 81:1–7

The Lord describes the role of counselors in the First Presidency

Before class, write the following questions on the board:

Why does the Lord give us callings in His Church?

What are the blessings of faithfully fulfilling a calling?

What if someone chooses not to faithfully fulfill his or her calling?

Begin class by inviting students to respond to the questions on the board. As part of the discussion, you might explain that although a Church leader may receive inspiration to call a member of the Church to a certain position, it is up to the individual who receives the call to faithfully respond to it.

Invite a student to read aloud the section introduction to Doctrine and Covenants 81. Ask the class to follow along, looking for an example of someone who was called by the Lord but was not faithful to his calling.

- Whom did the Lord initially call to serve as a counselor to Joseph Smith in the Presidency of the High Priesthood?
- Why did Jesse Gause lose his calling?

Explain that Jesse Gause was called to serve as a counselor in the Presidency of the High Priesthood in March 1832. On August 1, 1832, he embarked on a mission with Zebedee Coltrin. While on this mission, Brother Gause visited with his wife and tried to convince her of the truth, but she refused to join the Church. A short time later, Brother Coltrin became very ill and returned to Kirtland. Unfortunately, Brother Gause did not complete his mission and did not stay faithful in the Church.

- According to the section introduction, whom did the Lord call to replace Jesse Gause?

You may want to suggest that students mark the following phrase in the section introduction: “The revelation . . . should be regarded as a step toward the formal organization of the First Presidency.” Explain that the President of the Church and his counselors (the Presidency of the High Priesthood) would not be referred to as “the First Presidency” until 1834 (see D&C 102:26–28). The Lord did not reveal the complete organization of His Church to the Prophet all at once. He revealed different parts of the organization as the need arose and as the Saints were ready to receive them.

Invite a student to read Doctrine and Covenants 81:1–2 aloud. Ask the class to follow along, looking for what the Lord taught Frederick G. Williams about the Presidency of the High Priesthood.

- According to verse 2, what does the Presidency hold? (Students should identify the following truth: **The Presidency of the High Priesthood holds the keys of God’s**

kingdom on the earth. You may want to suggest that students mark the words and phrases that teach this truth.)

To help students understand this doctrine, remind them that “priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on earth. The exercise of priesthood authority is governed by those who hold its keys (see D&C 65:2; 81:2; 124:123). Those who hold priesthood keys have the right to preside over and direct the Church within a jurisdiction.

“Jesus Christ holds all the keys of the priesthood pertaining to His Church. He has conferred upon each of His Apostles all the keys that pertain to the kingdom of God on earth. The senior living Apostle, the President of the Church, is the only person on earth authorized to exercise all priesthood keys” (*Handbook 2: Administering the Church* [2010], 2.1.1).

- What do the keys of the priesthood enable the First Presidency to do? (Direct the Lord’s work upon the earth.)

Display a picture of the current First Presidency or separate pictures of its members. Ask students if they can name the members of the First Presidency.

Write the following heading on the board: *A Counselor in the First Presidency.*

- From your understanding, what are the duties and responsibilities of the counselors in the First Presidency?

Invite a student to read Doctrine and Covenants 81:3 aloud. Ask the class to follow along, looking for the instruction the Lord gave Frederick G. Williams concerning his calling as a counselor in the First Presidency.

- According to verse 3, what was Frederick G. Williams supposed to do as a counselor in the First Presidency? (Invite a student to list the responses on the board under the heading. You may want to explain that counselors in a presidency support and strengthen the president.)
- What do you think it means for a counselor to be “faithful in counsel” to the president?

To help students better understand what it means to be faithful in counsel, invite a student to read aloud the following statement by President Gordon B. Hinckley. Ask the class to listen for how a counselor in a presidency should counsel with the president.



“[A counselor] is *an assistant to his president*. . . .

“As an assistant, the counselor is not the president. He does not assume responsibility and move out ahead of his president.

“In presidency meetings, each counselor is free to speak his mind on all issues that come before the presidency. However, it is the prerogative of the president to make the decision, and it is the duty of the counselors to back him in that decision. His decision then becomes their decision, regardless of their previous ideas” (“In . . . Counsellors There Is Safety,” *Ensign*, Nov. 1990, 49).

- According to President Hinckley, how should a counselor in a presidency counsel with the president?
- How might understanding how to be faithful in counsel help someone who is serving as a counselor in any presidency in the Church?

Invite students to think about times when they have served (or have seen others serve) in a presidency in the Church. (You may want to point out that a bishopric acts as a presidency of a ward.) Ask them to consider what they or others have done to effectively give support in presidencies in their priesthood quorums or Young Women classes. Invite a few students to share their thoughts with the class.

Invite students to read Doctrine and Covenants 81:4 silently, looking for what the Lord promised Frederick G. Williams if he would be faithful in his calling. You may want to explain that the phrase “promote the glory of . . . your Lord” in this context implies that by being faithful in our callings, we can help lead people to honor and worship the Lord.

- According to verse 4, what can we do if we are faithful in our callings? (Although students may use other words, their responses should reflect the following principle: **If we are faithful in our callings, we can do a great good for others and promote the glory of God.** Using students’ words, write this principle on the board.)
- How might serving faithfully in our Church callings help us do a great good for other people?
- How might serving faithfully in our Church callings help promote the glory of God?



Help students learn to identify doctrines and principles

Sometimes you will point out doctrines and principles as the class studies the scriptures together. Other times, you should guide, encourage, and allow students to discover these truths for themselves. Help students develop the ability to identify doctrines and principles on their own and express them in their own words.

Invite students to think of a time when they have seen an individual do great good for others by serving faithfully in his or her calling. Invite a few students to share their observations with the class.

Invite a student to read Doctrine and Covenants 81:5 aloud. Ask the class to follow along, looking for additional counsel the Lord gave to Frederick G. Williams.

- Based on what the Lord told Frederick G. Williams in verse 5, what can we learn about being faithful in our Church callings or being faithful members of the Church?
- What do you think it means to “succor the weak, lift up the hands which hang down, and strengthen the feeble knees”?

Invite a student to read aloud the following statement by Elder Marvin J. Ashton of the Quorum of the Twelve Apostles. Ask the class to listen for insights into the meaning of these phrases.



“In Doctrine and Covenants 81:5, the verse might be interpreted as the Lord’s urging Frederick G. Williams to provide strength to the weak (‘succor the weak’), provide encouragement to those who are exhausted or discouraged (‘lift up the hands which hang down’), and to give courage and strength to those with feeble knees and fearful hearts” (“Strengthen the Feeble Knees,” *Ensign*, Nov. 1991, 70).

- What are some ways we can “succor the weak, lift up the hands which hang down, and strengthen the feeble knees”? (Write students’ responses on the board.)
- When have you been lifted or strengthened by someone else?

Challenge students to pick an item from the list of responses on the board and seek out opportunities to help those around them.

Invite a student to read Doctrine and Covenants 81:6–7 aloud. Ask the class to follow along, looking for the blessings the Lord promised Frederick G. Williams if he would be faithful to the end. Ask students to report what they found.

Testify of the importance of being faithful in our callings and helping those around us so they, too, may qualify for eternal life.

Scripture Mastery Review

If time permits, you may want to help students learn how scripture mastery verses teach about basic doctrines of the gospel. Write the nine Basic Doctrines on the board, and give students a list of the 25 scripture mastery passages for the Doctrine and Covenants course of study (see the appendix at the end of this manual; see also LDS.org). Divide students into groups, and assign each group one of the Basic Doctrines. Challenge each group to find as many scripture mastery passages that teach that doctrine as they can in a specific amount of time. After the time is up, ask students to explain to the class how the scripture mastery passages they have found help explain the doctrine they were assigned.

Doctrine and Covenants 82–83

Introduction

In April 1832, the Prophet Joseph Smith and others traveled to Independence, Missouri, obeying the Lord’s command to establish an organization to build up Zion and care for the poor (see D&C 78, including the section introduction). On April 26, the Prophet received the revelation recorded in Doctrine and Covenants 82 during a council of high priests and elders of the Church in Independence. In this revelation the Lord

forgave the brethren their trespasses and warned them to refrain from further sin. The Lord also instructed these brethren on how to manage the temporal affairs of Zion. Four days later, Joseph Smith received the revelation recorded in Doctrine and Covenants 83, in which the Lord instructed Church leaders on how to care for widows and orphans.

Suggestions for Teaching

Doctrine and Covenants 82:1–7

The Lord warns those who have received much from Him

Before class, gather several large pieces of paper and markers. (Later in the lesson, students will use these to make lists that can be displayed for the rest of the class to see.)

Begin the lesson by asking students to think of a time when they had a disagreement with a friend or family member that was eventually resolved.

- How did you feel when you resolved your disagreement?

Inform students that for several months unkind feelings had developed between Sidney Rigdon in Ohio and Bishop Edward Partridge in Missouri. In April 1832, the Prophet Joseph Smith and other Church leaders traveled to Missouri in obedience to the Lord’s command that they “sit in council with the saints which are in Zion” (D&C 78:9). Upon their arrival, a council of high priests of the Church was held. Between the morning and afternoon sessions of the conference, Sidney Rigdon and Edward Partridge resolved their differences. The revelation in Doctrine and Covenants 82 was received during the afternoon session.

Invite a student to read Doctrine and Covenants 82:1 aloud. Ask the class to follow along and look for what the Lord told Sidney Rigdon and Edward Partridge about resolving their differences.

- According to verse 1, what is the relationship between forgiving others and receiving the Lord’s forgiveness?

Invite a student to read Doctrine and Covenants 82:2 aloud, and ask the class to look for the warning the Lord gave the Saints.

- What did the Lord say would come upon those who did not “refrain from sin”?

To help students understand some of the sins the Lord may have been referring to, explain that as Church members moved to Missouri, many of them failed to obey the counsel of Church leaders and some refused to live the law of consecration. As a result, some of these Church members were guilty of jealousy, covetousness, and a neglect of duty.

Ask a student to read Doctrine and Covenants 82:3–4 aloud. Invite the class to follow along and look for a reason why the judgments mentioned in verse 2 would come upon those who continued in sin.

- In what ways did these Saints qualify as people who had received “the greater light”?
- What did the Lord teach in these verses about our accountability for what He has given us? (Students may use different words, but they should identify the following principle: **The Lord requires much of those to whom He has given much.** You may want to suggest that students mark this principle in their scriptures).

- Why do you think those who have received more from the Lord would also have more required of them?

Divide students into small groups. Give each group a large piece of paper and a marker. Invite them to list as many of the blessings they have received from the Lord as they can in two minutes. Encourage them to include blessings that have come to them as members of the Church. When they have finished, display the lists at the front of the classroom and ask the following questions:

- Why do you think we qualify as people “unto whom much is given”?
- Since the Lord has given us so much, what are some things He requires of us?

To help students apply the principle from verse 3, ask them to write in their class notebooks or scripture study journals one of the blessings they have received from the Lord. Next, ask them to write what they feel the Lord expects them to do because they have received that blessing. Finally, invite them to write down a goal of what they can start doing to fulfill that expectation.

Summarize Doctrine and Covenants 82:5–6 by explaining that the Lord warned the Saints that the dominion and power of Satan over the earth was increasing. Ask a student to read Doctrine and Covenants 82:7 aloud, and invite the class to look for an additional warning the Lord gave about sin.

- According to verse 7, why is it important for those who repent to forsake sin? (When we knowingly turn from righteousness to sin, our “former sins return.”)
- Why do you think our former sins return if we intentionally sin after having sought the Lord’s forgiveness? (Help students understand that to fully repent and be forgiven, we must forsake our sins.)

Doctrine and Covenants 82:8–24

The Lord commands nine men to form a firm to manage the temporal affairs of the Church

Organize students in pairs. Ask each pair to think of two situations in which a young man or woman might need assurance that God keeps His promises. (For example, a young woman has a close relationship with her grandmother who is suffering from a terminal illness. This young woman may need reassurance about the promises of eternal families and the Resurrection.) Ask students to share a few of their scenarios with the class.

Explain that during the council of high priests in Missouri, the Lord gave a reassuring promise to those who obey His commandments. Encourage students to look for truths that could offer assurance to those in the situations they discussed as they continue to study Doctrine and Covenants 82.

Ask students to read Doctrine and Covenants 82:8–9 silently and look for what the Lord said He was going to give the Saints during this council.

- According to verse 8, what did the Lord say He would give those assembled in this council?
- From what you read in verses 8–9, what were His reasons for giving them this new commandment? (Write students’ responses on the board.)
- How do these reasons apply to every commandment the Lord gives us?

Invite a student to read Doctrine and Covenants 82:10 aloud. Ask the class to follow along and look for a principle that can give us confidence as we strive to obey the Lord’s commandments.

- What principle did you find that can give you confidence as you strive to obey the Lord? (Students may use other words, but their answers should reflect the following principle: **If we will obey the Lord, He will always keep His promises to bless us.**)

Invite students to ponder experiences they have had that have shown them that this principle is true. Give them time to write about one of these experiences in their class notebooks or scripture study journals. Invite a few students to share their experiences with the class. You may also want to share an experience from your life that has confirmed this principle.

Remind students that when they studied Doctrine and Covenants 78 they learned how the Lord commanded Church leaders in Kirtland, Ohio, to form a firm to govern the Church’s



Doctrine and Covenants 82:10

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and principles and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

storehouses and publication endeavors. Summarize Doctrine and Covenants 82:11, 15–17 by informing students that in this revelation the Lord directed the actual organization of the firm—known as the United Firm—and appointed its members.

Invite students to read Doctrine and Covenants 82:12 silently and look for the purpose of the United Firm. As they read, it might be helpful to remind them that one of the duties of a bishop is to assist with the temporal needs of Church members.

- According to verse 12, what was the purpose of the United Firm?

Ask students to read Doctrine and Covenants 82:14, 18–19 silently, looking for words and phrases that further explain why the Lord commanded the formation of the United Firm.

- Why would it have been important for the Saints to develop the perspective referred to in verse 19?

Summarize Doctrine and Covenants 82:20–24 by explaining that the Lord ended this revelation by warning Church leaders to be faithful to the covenant they would make as members of the United Firm.

Doctrine and Covenants 83

The Lord reveals how to care for widows and orphans

Inform students that four days after receiving the revelation recorded in Doctrine and Covenants 82, the Prophet Joseph Smith received a revelation about how to address the difficult challenge of caring for the temporal needs of the Saints. Ask students to read Doctrine and Covenants 83:1 silently and look for whose needs were addressed by this revelation.

- Whose needs were addressed in this revelation?

Remind students that many of the Saints were living the law of consecration and had received an “inheritance,” or property from the Church. In this revelation the Lord revealed what should happen to a family’s inheritance if a husband or father died.

Invite students to read Doctrine and Covenants 83:2–3 silently and look for the Lord’s instructions on caring for women who had lost their husbands.

- If a man died and his wife remained faithful, what blessing did she receive?

Explain that at the time this revelation was given, most women relied on their husbands for their temporal support. To “have fellowship in the church” meant that, since the wife’s provider was gone, the Church would assist her as she assumed the role of sole provider. Invite a student to read Doctrine and Covenants 83:4–6 aloud. Ask the class to follow along, looking for how the Church can assist orphans and widows.

- What do these verses teach you about how the Lord feels about widows, orphans, and all those in need?

Encourage students to be more aware of the needs of those around them and look for ways to apply the Lord’s counsel to seek the interest of their neighbors (see D&C 82:19). As guided by the Spirit, conclude by sharing your testimony of the truths taught in these revelations.

Scripture Mastery—Doctrine and Covenants 82:10

Invite students to work with a partner to memorize this scripture mastery passage. After they have memorized it, ask them to share with their partners how they would explain this passage to a Primary class.

Home-Study Lesson

Doctrine and Covenants 76:81–119; 77–83 (Unit 17)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 76:81–119; 77–83 (unit 17) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 76:81–119; 77)

As students concluded their study of the vision of the kingdoms of glory, they learned that those who will inherit the telestial kingdom must suffer in hell before they are redeemed by the Savior. They also learned that the kingdom of glory we inherit will be determined by our actions in this life and the desires of our hearts.

Day 2 (Doctrine and Covenants 78–80)

While studying the Lord's commandment to create the United Firm, students learned that doing the things the Lord has commanded prepares us for a place in the celestial kingdom. They also learned that if we receive all things with thankfulness, the Lord will multiply our blessings.

Day 3 (Doctrine and Covenants 81)

As students learned about the Lord's instructions to counselors in the First Presidency, they discovered that the Presidency of the High Priesthood holds the keys of God's kingdom on the earth. In addition, they learned that counselors in a presidency are to support and strengthen the president. Students also learned that if we are faithful in our callings, we can do a great good for others.

Day 4 (Doctrine and Covenants 82–83)

From the Lord's instructions to early Church leaders, students learned that "of him unto whom much is given much is required" (D&C 82:3). Students studied the Lord's warning that if we sin again after repenting, our former sins return. They also learned that if we will obey the Lord, He will always keep His promises to bless us.

Introduction

This lesson can help students identify principles from the example set by the Prophet Joseph Smith when he asked questions of the Lord about the book of Revelation.

Suggestions for Teaching

Note: Students learned about two scripture mastery passages this week. They used Doctrine and Covenants 78:19 to write a two-minute talk. You may want to invite a few students to present their talks to the class. They also worked to memorize Doctrine and Covenants 82:10. Consider inviting the class to recite this verse together.

Doctrine and Covenants 77

The Lord answers Joseph Smith's questions about the book of Revelation

Ask students to silently consider what they have recently learned in their personal scripture study. Invite a few of them to share an insight they have gained. Then ask a few to share questions they have had during their personal study. These might include questions about the meaning of a word or phrase, the historical background of what they read, or the importance of a particular verse. (The purpose of this exercise is not to answer students' questions about the scriptures but to emphasize the importance of asking questions as we study.) After a few students have shared, ask the following question:

- What has helped you understand the scriptures better and find answers to questions you have had?

To help students understand the context of Doctrine and Covenants 77, invite them to read the section introduction and look for what the Prophet Joseph Smith was doing when he received this revelation. After students report what they have found, you may want to point out that the phrase "in connection with the translation of the Scriptures" refers to the Lord's command that Joseph Smith make inspired revisions to the King James Version of the Bible. These revisions are now known as the Joseph Smith Translation. Explain that while Joseph Smith was working on the book of Revelation, he asked the Lord about the meaning of some of the verses. The questions he asked and the answers the Lord revealed are recorded in Doctrine and Covenants 77. Encourage students to look for insights as they study Doctrine and Covenants 77 that can help them deepen their understanding of the scriptures.

Invite students to notice how the format of Doctrine and Covenants 77 is different from that of other sections in the Doctrine and Covenants. They should notice the letters Q and

A next to each verse or paragraph throughout the section. Explain that each Q precedes a question from Joseph Smith, and each A precedes the Lord's response.

Ask who has read some or all of the book of Revelation.

- What can be challenging about reading the book of Revelation? (If students do not mention it, you may want to explain that the book of Revelation can be difficult to understand because of the symbolism it contains.)

To give an example of symbolic imagery in the book of Revelation, invite a few students to take turns reading aloud from Revelation 4:2–8. Ask the class to follow along, looking for symbols in these verses. Invite the class to name these symbols, and ask a student to write them on the board. (Answers could include a rainbow around a throne, four and twenty seats, crowns of gold, seven lamps of fire, a sea of glass, and four beasts.)

Invite a student to read aloud Joseph Smith's question in Doctrine and Covenants 77:1. Ask a student to circle on the board the symbol that Joseph asked the Lord to help him understand (the sea of glass). Then ask another student to read the Lord's explanation in Doctrine and Covenants 77:1.

- How does this answer help us better understand Revelation 4:6?

Divide students into pairs. Ask each pair to read Doctrine and Covenants 77:2–5 together, looking for additional questions Joseph Smith asked about the symbols in Revelation 4 and the answers the Lord gave to those questions. After sufficient time, invite a few students to share how the Lord's answers to Joseph Smith's questions help them understand some of the symbolic imagery in Revelation 4:2–8.

Invite students to ponder how they would use what they have learned from Doctrine and Covenants 77 to summarize what John described in Revelation 4:2–8. Invite a few students to share their summaries. Then ask the following question:

- What can we learn from Doctrine and Covenants 77 about a prophet's role in helping us understand the meaning of scripture? (Although students may use other words, they should express the following doctrine: **The Lord reveals the correct interpretation of scripture through His prophets.** You may want to suggest that students write this doctrine in their scriptures near the beginning of Doctrine and Covenants 77.)
- Why do you think it is important to learn what prophets have taught concerning what we study in the scriptures?
- Where can we find prophets' teachings about the meaning of what we read in the scriptures?

As students respond to this question, point out that Doctrine and Covenants 77 demonstrates that the words of the prophets recorded in the scriptures can help explain other scriptures. Many times, one passage of scripture will explain or interpret what has been revealed in another passage. Explain that the footnotes contained in the scriptures often provide references to these helpful passages.

To illustrate this point, invite students to read Revelation 5:1 silently, looking for what John saw in the hand of the person who was sitting on the throne. Ask students to report what they have found. If students are using the Latter-day Saint edition of the King James Version of the Bible, invite them to turn to

the scripture referenced in footnote *b* in Revelation 5:1 (D&C 77:6). (If students do not have access to the LDS edition of the King James Bible, invite them to turn directly to Doctrine and Covenants 77:6 after they describe what they found in Revelation 5:1.)

Invite a student to read Doctrine and Covenants 77:6–7 aloud. Ask the class to follow along, looking for Joseph Smith's questions about Revelation 5:1 as well as the Lord's responses. It may be helpful to explain that the 7,000 years refers to the time since the Fall of Adam and Eve. It is not referring to the actual age of the earth including the periods of creation.

Ask students to use their own words to summarize the questions and the answers. After completing this activity, point out how using the footnotes as we study the scriptures can help us discover what prophets have said about the scriptures we are reading.

Point out that although only prophets have the authority to interpret the scriptures for the world, each of us should be searching for understanding and personal application as we study the scriptures individually.

- How can we liken what Joseph Smith did as he studied and pondered the book of Revelation to our personal scripture study? (Students may identify a principle such as the following: **If we inquire of the Lord, He can help us understand the scriptures.**)
- Why is it important to search for correct meaning of the scriptures and then seek for personal application?

Ask students to ponder a time when they have asked the Lord to help them understand the scriptures and how to apply teachings in the scriptures to their own circumstances. Invite a few students to share their experiences.

Explain that the remainder of Doctrine and Covenants 77 contains more questions Joseph Smith asked about the book of Revelation and the Lord's answers to these questions. Summarize Doctrine and Covenants 77:8–15 by telling students that this revelation allowed Joseph Smith to learn about some of the events that will take place before the Savior's Second Coming.

Inform students that when they study the book of Revelation in the future, the Lord's answers in Doctrine and Covenants 77 can help them understand the meaning of the symbolic imagery in the book.

Conclude this lesson by sharing your testimony of the doctrines and principles discussed in this lesson or by sharing an experience you have had as a result of turning to the Lord for help in understanding the scriptures.

Next Unit (Doctrine and Covenants 84–87)

To prepare students for their study during the coming week, you may want to invite them to consider the following: Have you ever considered all that Heavenly Father has? Did you know that He promised to share all that He has with us? Your study of Doctrine and Covenants 84–87 will help you better understand what you must do to know God and to obtain all the blessings He has in store for you.

LESSON 86

Doctrine and Covenants 84:1–44

Introduction

In September 1832, missionaries returned to Kirtland, Ohio, after preaching the gospel in the eastern United States. During their joyful reunion, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 84. He received the revelation over the

course of two days: September 22 and 23, 1832. In this manual, section 84 is divided among three lessons. This first lesson focuses on the Lord's instructions about the priesthood and how the priesthood can prepare us to receive all that Heavenly Father has.

Suggestions for Teaching

Doctrine and Covenants 84:1–30

The Lord declares that a temple will be built and explains the purposes of the priesthood

If possible, bring a copy of someone's priesthood line of authority to class (yours or a family member's). (You may want to copy the line of authority on the board.) Help students understand that a priesthood line of authority shows how priesthood authority has been conferred from one priesthood holder to another, from Jesus Christ to a priesthood holder today.

Explain that Doctrine and Covenants 84 contains a revelation about the priesthood and how it blesses Heavenly Father's children. The first part of the revelation reveals the priesthood lineage of Moses. Invite students to silently scan Doctrine and Covenants 84:6–19 and look for how Moses could trace his priesthood authority to God.

- Why do you think it is important that priesthood authority extends in a direct line back to God? (See Hebrews 5:4.)

Invite a student to read Doctrine and Covenants 84:17 aloud. Ask the class to follow along and look for the phrase that describes the eternal nature of the priesthood ("without beginning of days or end of years"). You may want to testify that priesthood is the eternal power and authority of God and share your gratitude that God has conferred this power upon mankind for the benefit of His children.

Invite a student to read Doctrine and Covenants 84:19–22 aloud. Ask the class to follow along and look for the blessings we can receive through the Melchizedek Priesthood.

- According to verses 19–22, what blessings can we receive through the Melchizedek Priesthood? (Students may share several answers. Ensure that they identify the following doctrine: ***In the ordinances of the Melchizedek Priesthood, the power of godliness is manifest.*** Write this doctrine on the board.)
- Which of the saving ordinances must be performed by the authority of the Melchizedek Priesthood? (Confirmation, conferral of the Melchizedek Priesthood, the temple endowment, and the temple sealing. List these ordinances on the board.) How have you seen the power of godliness manifest in these ordinances?
- According to verse 22, why is it important that we receive the ordinances of the Melchizedek Priesthood? (The "power of godliness" manifest in these ordinances will allow us to see the face of God and live.)

Write the following truth on the board: ***To become like God and dwell in His presence, we must receive the ordinances of the Melchizedek Priesthood.***

Refer to the list of Melchizedek Priesthood ordinances on the board.

- Which of these ordinances can be received only in the temple?

After students respond, read the following statement by Elder Russell M. Nelson of the Quorum of the Twelve Apostles:

Help students understand basic doctrines

Students will learn the Basic Doctrines as they study and discuss the scriptures each day and as they master key scripture passages. You should not divert from sequential scripture study to focus on the Basic Doctrines. Rather, you should give attention to those doctrines as they arise in the course of study. For example, in this lesson you can emphasize the doctrines of the priesthood that are taught in Doctrine and Covenants 84.

"The temple is the object of every activity, every lesson, every progressive step in the Church. . . . Ordinances of the temple are absolutely crucial. We cannot return to God's glory without them" ("Prepare for the Blessings of the Temple," *Ensign*, Oct. 2010, 41).

Invite a student to read Doctrine and Covenants 84:23 aloud. Ask the class to follow along and identify what Moses did to prepare his people to see the face of God. Ask students to report what they find. You may want to explain that the word *sanctify* means to cleanse and make holy. We are sanctified through the Atonement of Jesus Christ.

Summarize Doctrine and Covenants 84:24–30 by explaining that because the children of Israel hardened their hearts, they lost the opportunity to receive the Melchizedek Priesthood and the associated ordinances in this life. However, the Lord continued to help them progress. He allowed the lesser priesthood, or the Aaronic Priesthood, to continue with them (see D&C 84:26–27).

Doctrine and Covenants 84:31–44

The Lord teaches the oath and covenant of the priesthood

Ask a student who holds the priesthood to respond to the following questions:

- How are you blessed because you hold the priesthood? How are you blessed because other people hold the priesthood?

Invite a student to read Doctrine and Covenants 84:31–32 aloud. Ask the class to follow along, looking for the phrase the Lord used to refer to those who hold the priesthood.

- How did the Lord refer to those who hold the priesthood? (Help students understand that the phrase "sons of Moses" refers to those who hold the Melchizedek Priesthood and that the phrase "sons of Aaron" refers to those who hold the Aaronic Priesthood.)

Write the following phrase on the board: *Oath and Covenant of the Priesthood*.

Explain that Doctrine and Covenants 84:33–44 is known as the oath and covenant of the priesthood. These verses outline (1) the covenants a person makes when he receives the priesthood and (2) the promises the Lord makes to faithful priesthood holders.

Write the following incomplete statement on the board: *If those who receive the priesthood will _____, then God will _____.*

Invite students to study Doctrine and Covenants 84:33–44 silently or in pairs. Ask them to complete the statement on the board based on these verses.

- How did you complete the statement? (Students should recognize the following principle: **If those who receive the priesthood will magnify their callings, follow the Lord and His servants, and give heed to the words of eternal life, then God will sanctify them and give them all that He has.**)

Invite a student to read aloud the following statement by President Gordon B. Hinckley:



"We magnify our priesthood and enlarge our calling when we serve with diligence and enthusiasm in those responsibilities to which we are called by proper authority. . . . We magnify our calling, we enlarge the potential of our priesthood when we reach out to those in distress and give strength to those who falter. . . . We magnify our calling when we walk with honesty and integrity" ("Magnify Your Calling," *Ensign*, May 1989, 48–49).

Explain that when we receive callings in the Church, we have the opportunity to prepare ourselves and others to receive the saving ordinances of the priesthood. Ask a student to read aloud the following statement by President Thomas S. Monson:

"How does one magnify a calling? Simply by performing the service that pertains to it. . . . I hope with all my heart and soul that every young man who receives the priesthood will honor that priesthood and be true to the trust which is conveyed when it is conferred" ("Priesthood Power," *Ensign*, Nov. 1999, 49, 51).

- What are some ways Aaronic Priesthood holders magnify their callings in the priesthood?
- When have you been blessed because someone has magnified his or her calling?

Help students see that the blessings of the oath and covenant of the priesthood are not just for priesthood holders. God's greatest blessings come to men and women who are sealed to each other in the temple. Read the following statement by Elder Russell M. Nelson:



“One day Sister Nelson and I will dwell together in the presence of our family and the Lord forevermore. We will have been faithful to covenants made in the temple and to the oath and covenant of the priesthood, which have assured us, in the words of the Lord, that ‘all that my Father hath shall be given unto [you]’ (D&C 84:38).

“Faithful sisters share the blessings of the priesthood. Think of those words ‘all that my Father hath.’ . . . It means that no earthly reward—no other success—could compensate for the bounties the Lord will bestow upon those who love Him, keep His commandments (see Moroni 4:3), and endure to the end (see D&C 14:7)” (“Identity, Priority, and Blessings,” *Ensign*, Aug. 2001, 10).

To help students understand the specific promises the Lord makes as part of the oath and covenant of the priesthood, write the following incomplete statement on the board: *The Lord promises to . . .*

Invite students to reread Doctrine and Covenants 84:33–34, 38, 42 silently. Ask them to identify the blessings the Lord promises as part of the oath and covenant of the priesthood. You may want to write their answers on the board. They may mention that the Lord will: (1) sanctify us by the Spirit (see verse 33); (2) renew our bodies (see verse 33); (3) count us among the seed of Abraham—in other words, give us the blessings promised to Abraham and his posterity (see verse 34); (4) make us His elect, or chosen (see verse 34); (5) give us all that the Father has (see verse 38); and (6) give His angels charge over us (see verse 42). (As students mention the promise in verse 38, you may want to encourage them to think of God’s attributes and glory, not material possessions. For example, we can receive His truth, His love, His joy, and His peace. We can be blessed by a fulness of His power.)

Invite students to share why the priesthood is meaningful to them. Consider sharing your testimony of the blessings of the priesthood.



Scripture Mastery Review

Students can learn to teach gospel truths from the scriptures—a skill they will use throughout their lives. Divide students into pairs, and invite each pair to prepare a one- to two-minute lesson about one of the Basic Doctrines, using at least one scripture mastery passage. Invite both partners to participate in the lesson. Ask two or three partnerships to teach the class about the doctrine they have been assigned. You could ask the remaining pairs to teach during upcoming devotionals or after a shorter lesson. You may want to remind students that explanations, examples, experiences, and testimony are elements of good teaching.

Note: This activity could be used at the end of this lesson or on another day when you have more time. For other scripture mastery review activities, see the appendix at the end of this manual.

Supplemental Teaching Ideas

Doctrine and Covenants 84:6–17. The Lord identifies Moses’s priesthood lineage

Melchizedek Priesthood holders can request their priesthood line of authority by contacting the Global Service Center at Church headquarters in Salt Lake City. They may direct their requests to the following:

Priesthood Line of Authority
Global Service Center
120 North 200 West
Salt Lake City, Utah 84103-1514
Telephone: 1-800-453-3860, extension 2-3500
Email: lineofauthority@ldschurch.org

Doctrine and Covenants 84:43–61

Introduction

On September 22 and 23, 1832, Joseph Smith received the revelation recorded in Doctrine and Covenants 84. In this revelation, the Lord revealed truths about the priesthood, as discussed in the previous lesson. The Lord

also taught the Saints the importance of giving heed to the word of God. He chastened them for treating the Book of Mormon and other commandments and revelations lightly.

Suggestions for Teaching

Encourage daily scripture study

Few things have a more lasting influence for good than helping students develop a habit of daily personal scripture study. Encourage students to set aside time each day for studying the scriptures. Also provide students regular opportunities in class to share what they are learning and feeling during their personal scripture study. While encouraging daily scripture study, be careful to not embarrass or discourage any students who may struggle to study the scriptures on their own.

Doctrine and Covenants 84:43–53

The Lord teaches the importance of giving heed to the word of God

Remind students of the goal they set at the beginning of the year to study the scriptures daily. Invite them to consider how well they are doing with this goal. After students have considered this, ask the following questions:

- What are some challenges you face in trying to study the scriptures each day? (As students respond, acknowledge that it can be difficult to maintain a habit of daily scripture study.)
- Why do you choose to study the scriptures even though it can be hard to do at times?

Explain that in today's lesson, students will learn truths from Doctrine and Covenants 84 that can inspire them to continue their efforts to study the scriptures.

Invite students to read Doctrine and Covenants 84:43–44 silently and identify words and phrases that teach the importance of studying and applying the word of the Lord.

- What words and phrases did you find that teach the importance of studying and applying the word of the Lord? (Students might mention words and phrases such as “commandment,” “give diligent heed,” and “live by every word.”)

Invite a student to read Doctrine and Covenants 84:45–46 aloud. Ask the class to follow along and look for words and phrases in this passage that mean the same thing as “the word of the Lord.”

- What words and phrases did you find? (Answers should include “truth,” “light,” “Spirit,” “the Spirit of Jesus Christ,” and “the voice of the Spirit.”)

Write the following incomplete statement on the board: *If we give diligent heed to the word of God, then . . .*

Invite students to reread Doctrine and Covenants 84:45–46 silently.

- Based on what you found in verses 45–46, how would you complete the statement on the board? (Students may suggest different answers. Complete the principle on the board so it conveys the following principle: ***If we give diligent heed to the word of God, we will be enlightened through the Spirit of Christ.***)

Direct students' attention to the phrase “the Spirit of Jesus Christ” in verse 45. Explain that another phrase that means the same thing is “the Light of Christ.” The Light of Christ is “an influence for good in the lives of all people. . . . [However,] the Light of Christ should not be confused with the Holy Ghost. It is not a personage, as the Holy Ghost is” (*True to the Faith* [2004], 96). The Light of Christ is within each person and provides a “knowledge of right and wrong, [or] moral sense, or conscience.” It “can direct us to moderate our actions—unless, that is, we subdue it or silence it” (Boyd K. Packer, “The Light of Christ,” *Ensign*, Apr. 2005, 9).

Invite a student to read Doctrine and Covenants 84:47–48 aloud. Ask the class to follow along and identify how we will be blessed if we hearken to the Spirit of Jesus Christ.

- According to verse 47, how will we be blessed if we hearken to the Spirit of Jesus Christ? (Students may use different words, but they should recognize the following principle:

If we hearken to the Spirit of Jesus Christ, we will come unto the Father. Write this principle on the board.)

- According to verse 48, what will the Father do as we come unto Him? (He will teach us.)
- In verse 48, we read that the Father will teach us not only for our sakes but also for the sake of the whole world. What does this mean to you?

Point out that in addition to having the Light of Christ, individuals can receive the companionship of the Holy Ghost after they enter into the covenant of baptism. Through this gift they can receive additional light and be guided back to the presence of the Father to receive eternal life.

Invite a student to turn off the lights in the classroom and then return to his or her seat. (Be sure there is enough light in the room for the student to walk safely.) Invite students to think of times when they have had to walk in complete darkness. Ask a few to describe what this experience was like for them. Then turn the lights back on.

Explain that the scriptures often refer to darkness to symbolically describe a spiritual condition. Invite a student to read Doctrine and Covenants 84:49–53 aloud. Ask the class to follow along and identify who the Lord said is in spiritual darkness and why they are in that condition.

- Who is in darkness? Why are they in darkness?

Point out that in these verses, those who are described as being in darkness are also described as being under the bondage of sin. This means they are trapped in the consequences of their sins because they have not repented.

- How is living under the bondage of sin like being in darkness?

Doctrine and Covenants 84:54–61

The Lord chastens the Saints for treating the Book of Mormon lightly

Explain that in addition to saying that the world was in darkness, the Lord said that the minds of members of the Church had been darkened.

Invite a student to read Doctrine and Covenants 84:54–56 aloud. Ask the class to follow along and look for two reasons why the minds of Church members had become darkened.

- According to verse 54, why had the minds of Church members been darkened?
- What does it mean to treat something lightly? (To ignore something or to treat it disrespectfully or carelessly.) How can unbelief or treating a sacred thing lightly cause a person's mind to be darkened?

Invite a student to read Doctrine and Covenants 84:57 aloud. Ask the class to follow along and look for what the Saints had been treating lightly.

- What had the Saints been treating lightly? (The Book of Mormon and the Lord's "former commandments," or previous revelations, including those contained in the Bible.)
- According to what you have learned from verses 54–58, what consequences will we face if we treat the word of God lightly? (Students should express that **if we treat the word of God lightly, our minds will be darkened and we will be brought under condemnation.** You may want to write this principle on the board.)

Invite a student to read aloud the following statements by President Ezra Taft Benson concerning the Book of Mormon:



"Do eternal consequences rest upon our response to this book? Yes, either to our blessing or to our condemnation.

"Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise, he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life. There is a difference between a convert who is built on the rock of Christ through the Book of Mormon and stays hold of that iron rod, and one who does not" ("The Book of Mormon Is the Word of God," *Ensign*, Jan. 1988, 5).

"Let us not remain under condemnation, with its scourge and judgment, by treating lightly this great and marvelous gift the Lord has given to us. Rather, let us win the promises

associated with treasuring it up in our hearts" ("The Book of Mormon—Keystone of Our Religion," *Ensign*, Nov. 1986, 7).

Invite students to ponder how they are treating the Book of Mormon and what they can do to make their study of it a lifetime pursuit.

Ask students to silently review Doctrine and Covenants 84:57.

- What did the Lord say the Saints needed to do in addition to repenting for having treated His words lightly? (Help students see that in addition to remembering the Book of Mormon and the "former commandments" the Lord had given, the Saints needed to do what is written in them.)
- How would you summarize what the Lord wants us to do with the Book of Mormon? (Students may identify a variety of principles, but be sure to emphasize the following: ***We are to study the Book of Mormon faithfully and live according to its teachings.*** Write this truth on the board.)

Divide students into pairs. Ask the pairs to share their responses to the following question:

- Who is a good example to you of studying the Book of Mormon and living according to its teachings?

To conclude this lesson, invite a student to read Doctrine and Covenants 84:60–61 aloud. Ask the class to follow along and look for further instruction the Lord gives to those who receive His words through the Book of Mormon. After the verses are read, point out that according to verse 61, those who receive the Lord's words in the Book of Mormon are to testify of them to others.

Invite a few students to testify of how they have been blessed as they have studied the Book of Mormon and sought to live according to the truths it teaches. (You might give students a moment to think of their experiences before asking them to respond.)

Remind students of their goals to study the scriptures each day. Write the following questions on the board, and invite students to write their responses in their class notebooks or scripture study journals:

What have you learned today that has inspired you to continue to study the Book of Mormon?

What will you do to more diligently study the Book of Mormon and live the truths you learn from it?

How will you use the Book of Mormon to share the gospel with others?

Testify that students will draw closer to Heavenly Father as they live the truths discussed today in class.

Commentary and Background Information

Doctrine and Covenants 84:54–57. "Repent and remember . . . the Book of Mormon"

President Ezra Taft Benson urged Latter-day Saints not to treat that message lightly:

"Is the Book of Mormon true? Yes.

"Who is it for? Us.

"What is its purpose? To bring men to Christ.

"How does it do this? By testifying of Christ and revealing His enemies.

"How are we to use it? We are to get a testimony of it, we are to teach from it, we are to hold it up as a standard and 'hiss it forth.' [See 2 Nephi 29:2.]

"Have we been doing this? Not as we should, nor as we must.

"Do eternal consequences rest upon our response to this book? Yes, either to our blessing or to our condemnation.

"Every Latter-day Saint should make the study of this book a lifetime pursuit. Otherwise, he is placing his soul in jeopardy and neglecting that which could give spiritual and intellectual unity to his whole life" ("The Book of Mormon Is the Word of God," *Ensign*, Jan. 1988, 5).

LESSON 88

Doctrine and Covenants 84:62–120

Introduction

In September 1832, after revealing truths about the priesthood and the importance of hearkening to His word, the Lord emphasized the commission for Apostles and other priesthood holders to preach the gospel throughout the world. This revelation places greater

emphasis on preaching the gospel and gives instructions similar to those Jesus Christ gave to the Apostles after His Resurrection. The Lord also explained how this work was to be accomplished, including how those engaged in His work would be supported and sustained in their efforts.

Suggestions for Teaching

Doctrine and Covenants 84:62–76

The Lord issues a call for the Saints to testify of the principles and ordinances of the gospel

Invite students to think of someone they know who recently received a mission call or has recently departed on a mission. Ask students to tell the class where these missionaries have been called to serve. Consider using a globe or map to help students see where the Lord has called these missionaries.

Explain that each person needs to have the opportunity to learn the gospel. Mention the current population of the earth (approximately 7 billion people) and explain that it would be impossible for the First Presidency, the Quorum of the Twelve Apostles, and the Seventy, all of whom have the charge to declare the gospel to all nations, to preach everywhere and teach everyone.

Invite a student to read Doctrine and Covenants 84:62 aloud. Ask the class to look for the direction the Lord gives to those who have the responsibility to preach the gospel.

- According to verse 62, where are the Lord’s servants supposed to preach the gospel?
- In addition to the priesthood leaders, who else has the responsibility to share the gospel throughout the world? (Help students understand that even though much of the full-time missionary service is done by young men, young women, and seniors, **all Latter-day Saints have a responsibility to take the gospel to the whole world.**)

Invite a student to read aloud the following statement by President Spencer W. Kimball:



“The scriptures are abundantly clear in stating that all members of the Church are responsible to do missionary work. . . .

“The prophets of this dispensation also have clearly taught the concept that missionary service is the responsibility of all members. President David O. McKay taught the principle with the challenging words, ‘Every member a missionary!’ (See *Conference Report*, April 1959, p. 122.)” (“It Becometh

Every Man,” *Ensign*, Oct. 1977, 3).

Invite a student to read Doctrine and Covenants 84:64 aloud. Ask the class to follow along and identify what those who believe and are baptized can receive. Invite students to report their answers.

- Why is it important for people to accept the gospel, be baptized, and receive the Holy Ghost? (We must be baptized and receive the Holy Ghost to enter the kingdom of God.)

Invite students to read Doctrine and Covenants 84:65–73 silently and identify what the Lord promises those who believe His servants and are baptized. Ask students to report their findings to the class.

- Why do you think these gifts would be important for those who preach and for those who believe the gospel?
- What caution did the Lord give in verse 73?

Invite a student to read Doctrine and Covenants 84:74–76 aloud. Ask the class to follow along and identify what happens to individuals who choose not to believe the gospel and be baptized.

- What happens to those who choose not to believe and be baptized?
- Based on what you have learned from Doctrine and Covenants 84, how would you summarize the importance of teaching others the gospel of Jesus Christ?

Doctrine and Covenants 84:77–120

The Lord gives instructions to those who are called to preach His gospel

- What might cause a person to be reluctant to serve the Lord as a missionary? (Answers may include the fear of leaving home and family, the sacrifice of time and opportunities, financial obstacles, the challenge of speaking to strangers about the gospel, and anxiety about learning a new language.)

Explain that Doctrine and Covenants 84:77–88 records the Lord’s reassurance to the missionaries that He would care for their needs. He also promised them other blessings if they would fulfill their responsibility to preach the gospel.

Copy the following chart on the board, and ask students to copy it in their class notebooks or scripture study journals:

Missionary Service	
Responsibilities	Blessings

Working in pairs

Working in pairs can give students the opportunity to “teach one another the doctrine of the kingdom” (D&C 88:77). In addition, working with other students can instill confidence in reserved students, drawing out of them more meaningful participation. Be thoughtful about which students you assign to work together, as some students may be either assisted or distracted by those they are partnered with.

Invite students to read Doctrine and Covenants 84:80, 85, 87–88 and look for responsibilities and blessings of missionary service. (You may want to write this scripture reference on the board.) You could suggest that students read in pairs, with one student looking for the responsibilities and the other student identifying the blessings. Ask students to write their findings in the appropriate columns in their charts.

After sufficient time, ask the following questions:

- What did you learn about the responsibilities of missionary service? (You may need to explain that missionaries “reprove the world” (D&C 84:87) by teaching others the doctrines of the gospel of Jesus Christ and by inviting them to repent and live in harmony with those doctrines.)
- How will the Lord bless us as we share the gospel with others? (Students may use other words, but their answers should reflect the following principle: **The Lord will strengthen us and be with us as we share the gospel with others.** You may want to write this principle on the board.)
- How can the promises stated in Doctrine and Covenants 84:80, 85, and 88 influence an individual’s desire and ability to share the gospel?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:

“We never need to feel that we are alone or unloved in the Lord’s service because we never are. We can feel the love of God. The Savior has promised angels on our left and our right to bear us up. (See D&C 84:88.) And He always keeps His word” (“Mountains to Climb,” *Ensign* or *Liahona*, May 2012, 26).

Testify that the Lord will strengthen us and be with us as we share the gospel with others. You may also want to share an experience from your life that illustrates this principle.

Write the following incomplete statement on the board: *I will fulfill my responsibility to share the gospel by . . .*

Invite students to complete the statement in their class notebooks or scripture study journals. After sufficient time, invite a few students to share what they wrote.

Summarize Doctrine and Covenants 84:89–97 by explaining that the Lord affirmed that those who accept His missionaries also accept Him and will be blessed. On the other hand, those who reject God’s servants and His word will forfeit blessings and be cursed.

Explain that Doctrine and Covenants 84:98–102 contains the words of a song of joy and praise associated with the redemption of Zion. The phrase “redemption of Zion” refers to the conditions that God’s covenant people will one day enjoy because they have chosen to come unto Him and receive all of the ordinances and blessings of the gospel. Ask a student to read Doctrine and Covenants 84:98 aloud. Point out that the song of the redemption of Zion will be sung after the Second Coming of Jesus Christ, when all people who remain on the earth will come to know Him.

Display a picture of a missionary companionship. (If you have served as a missionary, you may want to show students a picture of yourself with a companion who was a source of strength to you.)

- Why do you think the Lord calls missionaries to serve in companionships?
- What are some other callings in the Church in which we serve with another person? (Answers may include presidencies, home teaching and visiting teaching companionships, and committees.)

Invite a student to read Doctrine and Covenants 84:106 aloud. Ask the class to follow along and identify what the Lord instructed Church members to do to strengthen one another.

- What did the Lord tell Church members to do to strengthen one another? (Students should identify the following principle: **Those who are strong in the Spirit are to edify those who are weak.**)
- What do you think it means to be “strong in the Spirit”? When have you been uplifted by working with someone who is strong in the Spirit? (After students respond, you may also want to share an experience. If you have displayed a picture of yourself and a missionary companion, you may want to explain how this companion strengthened you.)

Ask students to ponder their current spiritual condition. Invite those who consider themselves to be spiritually weak to think of someone they know who is spiritually strong and seek out opportunities to learn from this person. Invite those who consider themselves to be spiritually strong to seek out ways to encourage and strengthen others.

Invite students to read Doctrine and Covenants 84:109–110 silently and look for something else members of the Church can do to strengthen one another.

- In these verses, what do the different parts of a body represent? (Members of the Church.) What can this analogy teach us about strengthening one another? (We need to remember the value and importance of each member of the Church.)

Affirm that the Lord loves each of us and has given each of us different talents that we can use to serve others.

Explain that after giving some instructions to Bishop Newel K. Whitney and other priesthood leaders (see D&C 84:111–117), the Lord made a promise to His servants who go forth in faith. Invite a student to read Doctrine and Covenants 84:118–119 aloud. Ask the class to follow along, looking for what the Lord promised.

- According to these verses, what did the Lord promise that His faithful servants would see? How have you seen the Lord exerting the powers of heaven in our day?

Testify that although some in the world cannot see the Lord’s power, the day will come when all shall see Him and know that He is.

Doctrine and Covenants 85–86

Introduction

In late November 1832, some Saints had moved to Zion but had not consecrated their properties as the Lord had commanded. Because they had not consecrated their properties, they had not received their inheritances according to the established order of the Church. The Prophet Joseph Smith addressed this issue in an inspired letter to William W. Phelps, dated November 27, 1832. A

portion of this letter is recorded in Doctrine and Covenants 85. Later, on December 6, 1832, Joseph Smith received the revelation recorded in Doctrine and Covenants 86 as he was working on the inspired revision of the Bible. This revelation provided further explanation of the parable of the wheat and the tares and the role of the priesthood in helping the Lord gather the righteous in the last days.

Suggestions for Teaching

Doctrine and Covenants 85

The Lord's clerk is to keep a record of the people of God

Invite students to imagine they have just been awarded a starting position on a sports team. (You could name a predominant team sport in your culture and a popular team that plays that sport.) After a few days of playing with this team they observe that one team member is a selfish player, some team members won't play their positions properly, and others ignore the coach.

- Why might it be difficult for this team to win? What might need to change so this team can play better?

Explain that a similar situation began to arise in 1832 as a growing number of Saints arrived in Missouri. Earlier revelations had stipulated that the city of Zion would be built in Jackson County, Missouri, according to the Lord's laws and under the direction of the priesthood. According to these laws, Church members were not to travel to Zion unless they received a certificate from the Church leaders. Once they arrived, they were to consecrate all their money and property to the Church and receive an inheritance from the bishop. In addition, they were to keep all the commandments of God. (See D&C 64:34–35; 72:15–19, 24–26.)

To help students understand the context of the revelation recorded in Doctrine and Covenants 85, explain that many of the Saints in Missouri lived in harmony with the laws the Lord had set forth for building Zion. However, some Church members disobeyed the Lord's command to consecrate their properties and traveled to Zion without obtaining a certificate from their leaders. Because of this, they did not receive their inheritances.

- Why might it have been difficult to establish the city of Zion under these circumstances?

Explain that in response to these difficulties in Missouri, Joseph Smith sent a letter to William W. Phelps, a Church leader who was living in Independence at the time (see the section introduction to Doctrine and Covenants 85).

Explain that the Prophet's letter provided instructions for the Lord's clerk, John Whitmer, who lived in Missouri. Invite a student to read Doctrine and Covenants 85:1–2 aloud. Ask the class to follow along and look for what the Lord instructed the clerk of the Church in Missouri to do.

- What was the clerk instructed to record?

Ask a student to read Doctrine and Covenants 85:3–5 aloud. Invite the class to follow along and look for who the Lord said should not have their names written in the records of the Church.

- Which people were not to have their names written in the records of the Church?

Explain that just as records were kept in Joseph Smith's day, Church records are also kept in our day. One purpose for this is to preserve a record of the names of the faithful as well as an account of their works.

Help students understand the context of the scripture block

When students understand the context of the scripture text they are studying, they will be better able to understand the content as well. Context provides background information that clarifies and deepens understanding of the events, doctrines, and principles in the scripture text. Context can include the question or situation that prompted a particular teaching, information concerning who is speaking to whom and why, and the historical, cultural, or geographic setting of the text.

- What are some things we must do to have our names recorded as faithful members of the Church?

After students respond, write the following truth on the board: ***If we live the laws of God, our names will be written upon the records of the Church as faithful members.*** Explain that the actions of the faithful that are recorded on earth are also recorded in heaven in what is called the book of life (see D&C 128:6–7). Invite students to scan Doctrine and Covenants 85:5, 9, 11 and identify other titles used to describe the record that is kept on earth about those who are faithful. Ask them to report what they find.

To help students feel the importance of the truth you have written on the board, invite them to imagine that they have plans to attend a prestigious event. Ask them how they would feel if they arrived at the event but were not allowed in because their name was not on the invitation list.

Invite students to read Doctrine and Covenants 85:9–11 silently and imagine how it would feel to find their names missing from the Lord’s book of remembrance.

- What do you think it means that those whose names are not recorded “shall find none inheritance” with the Saints? (They will not receive the blessings that will be given to the faithful.)
- According to verse 11, what can cause Church members to have their names removed from the book of the law of God?
- How would you summarize what you have learned about the importance of having your name recorded as a faithful member of the Church?

Testify that records are kept both here on the earth and in heaven. We will all have to account for our actions and our faithfulness in living the laws of God. Invite students to ponder their attitudes toward and obedience to the laws of God.

Doctrine and Covenants 86

The Lord explains the parable of the wheat and the tares

Before class invite a student to read Matthew 13:24–30 and be ready to summarize the parable of the wheat and the tares for the class. Write the following words on the board: *wheat, tares, the field, sowers of the seed, the enemy.*

After the selected student summarizes the parable, ask the class the following questions:

- What do the wheat and the tares symbolize? (The wheat symbolizes the righteous, and the tares symbolize the wicked [see Matthew 13:38].)
- Why did the man in the parable want to wait to have the tares pulled out?

Display the accompanying picture of wheat and tares, or draw it on the board. Explain that tares are a type of poisonous weed. Wheat and tares are almost identical when they sprout, but they can be distinguished once they mature. If a reaper tried to pull out the tares before the wheat and tares matured, he or she would likely destroy much of the wheat as well.



Invite a few students to take turns reading aloud from Doctrine and Covenants 86:1–6. Ask the class to follow along and look for the meanings of the field, sowers of the seed, and the enemy. Invite students to report what they learned.

- Based on the Lord's explanation of the symbols, how would you summarize the meaning of the parable?

Explain that Joseph Smith was reviewing and editing the inspired revision of the Bible (the Joseph Smith Translation) when he received this revelation. The revelation in Doctrine and Covenants 86 expands on the parable as it is recorded in Matthew 13:24–30. For example, in Doctrine and Covenants 86 we learn that the sowers in the parable represent the Savior's Apostles (see verse 2) and that the tares "choke the wheat and drive the church into the wilderness" (verse 3). We also learn that "in the last days," new blades of wheat will begin "springing up" (verse 4). The sowing of the tares can represent the Apostasy, and the sprouting of new wheat can represent the Restoration.

Point out that in the parable, the householder instructs his servants to first gather the tares to be burned and then to gather the wheat in the barn (see Matthew 13:27–30). Invite students to read Doctrine and Covenants 86:7 silently to discover an insight this revelation provides that clarifies the order of gathering.

- What do we learn from verse 7 about the order of gathering?
- What does this teach about what will happen to the righteous and the wicked in the last days? (Students should identify the following doctrine: **The Lord will gather the righteous during the last days and then destroy the wicked at His Second Coming.**)

Display the pictures Missionaries: Elders and Missionaries: Sisters (*Gospel Art Book* [2009], nos. 109, 110; see also LDS.org).

- How do these pictures relate to the parable of the wheat and the tares? (Help students see that we can assist in the gathering of the righteous by sharing the gospel with others.)

Explain that remembering the many ways we are blessed as members of the Lord's Church can increase our desire to share those blessings with others. Invite a student to read Doctrine and Covenants 86:8–10 aloud. Ask the class to follow along and look for ways we have been blessed as members of the Lord's Church.

- According to verses 8–10, what are some ways we have been blessed as members of the Lord's Church?

Point out the phrase "ye are lawful heirs" in verse 9. Explain that this means that members of The Church of Jesus Christ of Latter-day Saints are part of the covenant God made with Abraham, through which Abraham was promised that his descendants would enjoy the blessings of the priesthood and would share those blessings with others (see Abraham 2:9–11).

- How have you been blessed through the priesthood?

Invite a student to read Doctrine and Covenants 86:11 aloud, and ask the class to identify ways we are to help others. Ask students to report what they found. Write the following principle on the board: **We can bring salvation to others by helping them receive the blessings of the priesthood.**

Invite students to share experiences they have had when they were able to set a righteous example for someone else or when they helped another person receive the blessings of the priesthood.



LESSON 90

Doctrine and Covenants 87

Introduction

Throughout 1832, the Prophet Joseph Smith and other Church members likely learned through newspaper reports of distresses sweeping the earth. For example, they were aware of disputes about slavery in the United States, and they also knew about the nullification of federal tariffs in the state of South Carolina. The Prophet stated, “Appearances of troubles among the nations became

more visible this season than they had previously been since the Church began her journey out of the wilderness” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 249). On December 25, 1832, Joseph Smith received the revelation now recorded in Doctrine and Covenants 87, which includes prophecies about the wars and judgments that would be poured out upon all nations in the last days.

Suggestions for Teaching

Doctrine and Covenants 87:1–8

Through Joseph Smith, the Lord prophesies that war will be poured out upon all nations

Begin class by asking the following question:

- What is the difference between a prediction and a prophecy? (A prediction is an opinion about what might happen in the future. In contrast, a prophecy is a declaration of a future sign or event as revealed by the Holy Ghost.)

Write the following names on the board: *Noah, Joseph of Egypt, Lehi, Samuel the Lamanite*. (You may also want to display illustrations of these prophets.) Invite students to state a prophecy spoken by each of these ancient prophets. (Answers might include the following: Noah prophesied of the flood; Joseph of Egypt prophesied that there would be seven years of plenty followed by seven years of famine; Lehi prophesied that Jerusalem would be destroyed; and Samuel the Lamanite prophesied of the signs and events that would accompany the birth and death of Jesus Christ.)

After students have responded, write *Joseph Smith* on the board. Invite students to read Doctrine and Covenants 87:1–4 silently and look for a prophecy revealed to Joseph Smith.

- What did the Lord say would “shortly come to pass”? (Wars would shortly come to pass, beginning with the rebellion of South Carolina, which would bring death and misery to many souls.)
- What do we learn about the Lord from verses 1–4? (After students respond, write the following doctrine on the board: ***The Lord can reveal the future to us through His prophets.***)
- How can knowing that the Lord reveals the future through prophets be a blessing to the Church? How can this be a blessing to you and your family?

Ask students to scan the introduction to Doctrine and Covenants 87, looking for the date this revelation was given. Then summarize the following paragraph, or invite a student to read it aloud:

Joseph Smith had learned about a political conflict between the state of South Carolina and the federal government of the United States over tariffs. (A tariff is a tax on imports.) Because residents of South Carolina relied more on imported manufactured products than did people in the northern states, they felt that federal tariffs were unfair and that they had been purposely levied at the expense of the South. Government leaders in South Carolina adopted an ordinance invalidating, or nullifying, the federal laws, and many South Carolinians began to prepare for military action against the federal government. The president of the United States asserted that he would maintain the laws of the United States by force. In December 1832, newspapers throughout the United States were reporting on this conflict. It was at this time that Joseph Smith received the revelation in Doctrine and Covenants 87 prophesying that “wars . . . will shortly come to pass, beginning at the rebellion of South Carolina” (D&C 87:1). In early 1833, not long after this prophecy was given, the United States government peacefully settled the issue with the state of South Carolina.

Using cross-references

A cross-reference is a scripture reference that can provide additional information about and insight into the passage being studied. Cross-referencing means connecting scripture references that help explain a doctrine or principle or some other element of a scripture passage. You can find cross-references in the footnotes and other study aids, in teacher and student manuals, and in general conference talks. Encourage students to look for relevant cross-references in their own study.

Some may have believed the crisis had passed, but it had been only temporarily halted and South Carolina would still rebel.

- How would you respond if the words of a prophet were not fulfilled in the way you expected?

Point out the cross-reference in Doctrine and Covenants 87:1, footnote *c*. You may want to suggest that students mark this footnote. Invite students to turn to Doctrine and Covenants 130:12–13, and ask a student to read these verses aloud.

- What did Joseph Smith reaffirm in this prophecy? (That wars would begin in South Carolina.)

Invite students to refer to the section introduction for Doctrine and Covenants 130 and identify the year in which Joseph Smith gave this reaffirmation of the prophecy in section 87.

- In what year did Joseph Smith reaffirm the prophecy in section 87? (1843.)

Remind students that the crisis between the United States government and South Carolina had been resolved 10 years earlier, in 1833.

- What can Joseph Smith's reaffirmation of the prophecy he had received 10 years earlier teach you about his faith? (Although some people claimed Joseph Smith was a false prophet, he continued to maintain faith in the prophecy the Lord had revealed through him.)

Read the following paragraph or ask a student to read it aloud. (You might want to make copies of it for students to place in their scriptures.)

In 1861, Southern warships began firing on United States federal soldiers who were stationed at Fort Sumter, in Charleston Harbor, South Carolina. Other Southern states joined South Carolina in a civil war against the northern states. In time, the Southern states called on Great Britain for aid. Additionally, many who had been slaves in the South joined the army of the North and fought against their former masters. The American Civil War lasted until 1865 and resulted in the death of approximately 620,000 soldiers (some historians estimate as many as 750,000).

- What can the fulfillment of the prophecies in Doctrine and Covenants 87 teach us about Joseph Smith? (Answers may include that Joseph Smith's prophecies are true and that he is a prophet of God. After students respond, write the following doctrine on the board: **Joseph Smith is a true prophet of the Lord.**)

You may want to testify that Joseph Smith is a true prophet. Then explain that in addition to the events revealed in Doctrine and Covenants 87:1–4, the Lord prophesied through Joseph Smith of other things that would happen.

Invite students to read Doctrine and Covenants 87:6–7 on their own and identify other events that the Lord said would occur in the last days.

- What events did the Lord say would occur in the last days?
- According to verses 6 and 7, what are some reasons these things will occur?

Help students understand that the “chastening hand” of God refers to the fact that the Lord uses His judgments to prompt His children to repent of their sins (see Helaman 12:3). In addition, some of the judgments described in these verses will occur as the Lord punishes the wicked for their unjust treatment of the righteous.

Affirm that every prophecy in Doctrine and Covenants 87 has been or will be fulfilled. Invite students to read Doctrine and Covenants 87:8 to learn what the Lord directs us to do so that we will be prepared for the wars and disasters that will be upon the earth in the last days.

- What does the Lord command us to do? (Students should identify the following principle: **We are to stand in holy places and be not moved until the Lord comes.** Write this principle on the board.)
- What are some holy places that can provide us with peace and safety? (You may want to invite students to list their answers on the board. Answers may include homes, churches, temples, and seminary classrooms.)

Point out that holy places are locations where we can feel the presence of the Holy Ghost, which helps us draw near to Heavenly Father and Jesus Christ and to learn of Them.

- What do you think it means to stand in holy places and “be not moved” (D&C 87:8)?
- How might a person be moved from these holy places?
- How have you felt blessed with peace or safety by standing in one of these holy places?

Explain that in addition to physical locations that are holy, “holy places” may have more to do with *how* we live than *where* we live. If we live worthy of the constant companionship of the Holy Ghost, then we stand in holy places. Encourage students to make their hearts holy places filled with the Spirit of the Lord. As they invite the Spirit into their lives, they can allow Him to influence their homes and make them holy places.

- How can you strive to make your heart a holy place?
- What are some ways that you can help make your home a holy place? (Answers may include supporting family prayer and scripture study and being kind to family members.)
- If the prophet were to see your room, would he view it as a holy place? Do you?

Invite students to write in their class notebooks or scripture study journals something they will do to stand in holy places more faithfully and not be moved from them. After students have finished writing, you might want to invite a few of them to share their goals with the class. Encourage all students to follow through with the goals they have set. You could then conclude by testifying of the truths discussed in this lesson.

Commentary and Background Information

Doctrine and Covenants 87:3. Southern states will call on Great Britain

Elder James E. Talmage of the Quorum of the Twelve Apostles wrote:

“While no open alliance between the Southern States and the English government was effected, British influence gave indirect assistance and substantial encouragement to the South, and this in such a way as to produce serious international complications. Vessels were built and equipped at British ports in the interests of the Confederacy; and the results of this violation of the laws of neutrality cost Great Britain fifteen and a half millions of dollars, which sum was awarded the United States at the Geneva arbitration in settlement of the Alabama claims. The Confederacy appointed commissioners to Great Britain and France; these appointees were forcibly taken by United States officers from the British steamer on which they had embarked. This act, which the United States government had to admit as overt, threatened for a time to precipitate a war between this nation and Great Britain” (*The Articles of Faith*, 49th ed. [1968], 25–26; see also *Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 194).

Doctrine and Covenants 87:8. “Stand ye in holy places, and be not moved”

Elder Dallin H. Oaks taught about a few ways that we can stand in holy places:

“Are we following the Lord’s command, ‘Stand ye in holy places, and be not moved, until the day of the Lord come; for behold, it cometh quickly’? (D&C 87:8). What are those ‘holy places’? Surely they include the temple and its covenants faithfully kept. Surely they include a home where children are treasured and parents are respected. Surely the holy places include our posts of duty assigned by priesthood authority, including missions and callings faithfully fulfilled in branches, wards, and stakes” (“Preparation for the Second Coming,” *Ensign* or *Liahona*, May 2004, 10).

Sister Sharon G. Larsen of the Young Women general presidency commented on what it means to stand in holy places:

“Standing in holy places is all about being in good company, whether you are alone or with others. It’s being where the Holy Ghost is our companion—alone or in a crowd. When we determine within ourselves that we will control our thoughts and our actions and be the best we can possibly be, the best of life will come to us. . . .

“ . . . Regardless of what is going on around you, you can practice creating an environment of your own, filled with the Spirit of the Lord. . . .

“Holy places can be wherever you are—alone, in a crowd, with strangers, with friends. . . . There are things you can do to bring holiness to ordinary places” (“Standing in Holy Places,” *Ensign*, May 2002, 91, 92).

Home-Study Lesson

Doctrine and Covenants 84–87 (Unit 18)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 84–87 (unit 18) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 84:1–42)

Students studied a revelation about the temple to be built in the New Jerusalem, and they also read about Moses's efforts to prepare his people to enter the presence of God. Students learned the following principles: To become like God and dwell in His presence, we must receive the ordinances of the Melchizedek Priesthood; and if those who receive the priesthood magnify their calling, God will sanctify them and give them all that He has.

Day 2 (Doctrine and Covenants 84:43–120)

In this lesson students learned two principles that can help them return to the presence of God: If we give diligent heed to the word of God, then we will be enlightened through the Spirit of Christ; and if we hearken to the Spirit of Jesus Christ, we will come unto the Father. Students also learned that our minds will be darkened and we will be brought under condemnation if we treat the word of God lightly. The counsel to study the scriptures faithfully and live what they teach was also reiterated in this lesson. Additionally, students learned that all Latter-day Saints have a responsibility to do their part in helping the gospel go to the whole world.

Day 3 (Doctrine and Covenants 85–86)

In this lesson students considered the importance of Church records. They learned that if we live the laws of God, our names will be written upon the records of the Church as faithful members. Students also gained further insight into the parable of the wheat and the tares and discovered that the Lord will gather the righteous during the last days and then destroy the wicked at His Second Coming. In addition, students learned that we can bring salvation to others by helping them receive the blessings of the gospel.

Day 4 (Doctrine and Covenants 87)

Students studied the Prophet Joseph Smith's prophecy concerning war in the last days and learned that the Lord can reveal the future to us through His prophets. Students also learned that the Lord's words through the Prophet Joseph Smith had been fulfilled and of ways they were fulfilled. They also contemplated the importance of standing in holy places and not being moved until the Lord comes.

Introduction

This lesson will help students further understand and explain the doctrine of the priesthood. It also allows students an opportunity to share what they learned this week from their studies on how we can better act as instruments of God and magnify the priesthood.

Suggestions for Teaching

Note: In preparation for this lesson, invite a student to bring a copy of a priesthood line of authority to class (a family member's or perhaps their own). A copy of a member's personal Melchizedek Priesthood line of authority can be obtained from the Member and Statistical Records of the Church by emailing a request to lineofauthority@ldschurch.org with PLA in the subject line. An automated reply will send a form to fill out and return.

Doctrine and Covenants 84

The Lord identifies Moses's priesthood lineage

Help students review some terminology they learned this week by dividing students into pairs. In each pair, ask one student to turn away from the board so he or she cannot see it. Explain that you are going to write on the board a key word or phrase relating to a basic doctrine of the gospel. The students who are looking at the board will define or describe that key word or phrase quietly to their partners, and their partners will guess the word or phrase. The students will then switch roles, and you will continue the activity by writing a new word or phrase on the board.

Begin the activity and write the word *priesthood* on the board. After students have identified this word, continue the activity using the following words and phrases: *ordinance*, *Aaronic Priesthood*, *covenant*, *Melchizedek Priesthood*, *saving ordinances*. (If you feel it would be helpful, you may want to pause after each key word or term is identified and briefly review its definition as a class. Short definitions for some of

them are available in the matching activity in Unit 18: Day 1 in the study guide for home-study seminary students. For more in-depth explanations, see “Priesthood and Priesthood Keys” or “Ordinances and Covenants” in the Basic Doctrines section of the appendix at the end of this manual.) After the activity is finished, ask the following question:

- Which ordinances of the gospel are saving ordinances? (As students respond, write the following ordinances on the board: *baptism, confirmation, conferral of the Melchizedek Priesthood [for men], the temple endowment, and the temple sealing.*)

Explain that Doctrine and Covenants 84 teaches that Moses’s desire was to help other people draw nearer to God through the saving ordinances of the priesthood. Invite students to scan Doctrine and Covenants 84:6–17 to discover how Moses could trace his priesthood authority to Adam, who received it from God.

- What do you learn about the priesthood from these verses? (Students may identify a variety of principles, but be sure to emphasize the following: **The priesthood comes from God and is conferred by the laying on of hands by those in authority.**)

At this point in the lesson, invite the student to show the example of a line of authority, either by reading it or writing it on the board. Help students understand that a priesthood line of authority shows how priesthood authority has been conferred from one priesthood holder to another, from Jesus Christ to a priesthood holder today.

- Why do you think it is important that priesthood holders are able to trace their priesthood authority back to God? (See Hebrews 5:4.)
- What experiences have you had that strengthened your testimony of the priesthood?

Invite a few students to take turns reading aloud the oath and covenant of the priesthood in Doctrine and Covenants 84:33–44.

- What does the Lord promise to those who receive the priesthood and magnify their calling? (Students should identify the following principle: **If those who receive the priesthood magnify their callings, God will sanctify them and give them all that He has.**)
- What are some ways Aaronic Priesthood holders magnify their callings in the priesthood?
- When have you been blessed because a priesthood holder has magnified his calling?

To help students share some of the insights they gained during their study this week, you may want to ask some or all of the following questions. (Note: As you prepare for this part of the lesson, you may want to review day 2 of this unit in the study guide for home-study seminary students.)

- What did you learn about the importance of giving diligent heed to the word of God? (See D&C 84:43–45, 54–58.)

- What difference has faithfully studying and applying the word of God made in your life?
- What responsibility do we have to the people of the earth? (See D&C 84:61–62, 85–88.)
- How can you help fulfill the obligation to take the gospel to the whole world?

Doctrine and Covenants 87

Joseph Smith prophesies that war will be poured out upon all nations

Ask students to summarize what they learned about the prophecy contained in Doctrine and Covenants 87.

- How did your study of this revelation strengthen your faith that the Lord can reveal future events through His prophets?
- How does Doctrine and Covenants 87 strengthen your testimony that Joseph Smith is a true prophet?

Affirm that every prophecy in Doctrine and Covenants 87 has been or will be fulfilled. Invite students to read Doctrine and Covenants 87:8 to learn what the Lord directed us to do so that we will be prepared for the wars and disasters that will be upon the earth in the last days.

- What does the Lord command us to do? (Help them identify the following principle: **We are to stand in holy places and be not moved until the Lord comes.**)
- What are some holy places that can provide us with peace and safety?
- How have you felt blessed with peace or safety by standing in one of these holy places?

Conclude this lesson by testifying of the truths you have discussed.

Next Unit (Doctrine and Covenants 88–89)

To prepare students for their study of Doctrine and Covenants 88–89, you may want to invite them to consider the following: Have you ever felt alone or worried that Heavenly Father was unaware of your personal circumstances or needs? As you study Doctrine and Covenants 88, look for the Lord’s answers to such feelings. What “evils and designs . . . exist in the hearts of conspiring men” (D&C 89:4) in the last days? As you study Doctrine and Covenants 89, look for counsel the Lord gave that can protect you from those evils and designs.

Doctrine and Covenants 88:1–40

Introduction

President Joseph Fielding Smith stated that Doctrine and Covenants 88 was “one of the greatest revelations ever given to man” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56] 3:181). The Prophet Joseph Smith received this revelation over three days—December 27–28, 1832, and January 3, 1833—after high priests at a conference had prayed to know the Lord’s

will concerning the establishment of Zion. This is the first of four lessons on Doctrine and Covenants 88. The portion of the revelation discussed in this lesson includes (1) the Lord’s declaration that He is the light that governs and is in all things and (2) His explanation of the laws that govern His kingdoms and their inhabitants.

Suggestions for Teaching

Doctrine and Covenants 88:1–13

The Lord declares that He is the light that is in all things

Ask students if they have ever been in complete darkness. Invite a few of them to share their experiences. Display a flashlight or a candle, or draw one on the board.

- How would being in complete darkness help you appreciate the blessing of light?
- What does light represent in the gospel of Jesus Christ?

Explain that Doctrine and Covenants 88 includes the Lord’s teachings about the significance of light. The Prophet Joseph Smith received this revelation over three days, after high priests at a conference had prayed to know the Lord’s will concerning the establishment of Zion.

Invite students to read Doctrine and Covenants 88:1–2 silently and look for what the Lord said about how He and the angels feel when His servants pray to know His will.

- Why do you think the Lord is pleased and the angels rejoice when we pray to know the Lord’s will?
- How is knowing God’s will like a light to those who seek it?

Summarize Doctrine and Covenants 88:3–5 by explaining that the Lord taught these brethren that they could receive an assurance of eternal life through the Holy Ghost, which is also called the Comforter and the Holy Spirit of Promise.

Invite a student to read Doctrine and Covenants 88:6–13 aloud. Ask the class to follow along and look for what the Lord taught about the source of all light. Invite students to report what they find.

- In verse 7, what term is used to refer to the light of truth?
- According to verses 12–13, where does all light come from?
- How does God influence His creations through the Light of Christ? (Help students identify the following doctrine: **Through the Light of Christ, God gives light and life to all His creations.** You may want to write this doctrine on the board. Students may also mention that the Light of Christ is the law that governs the universe and its inhabitants and that it “quickeneth” our understanding. *Quicken* means to make alive. Because this word is used later in the revelation, consider inviting students to write this definition in the margin of their scriptures next to verse 11.)

As needed, add to students’ explanation of the Light of Christ by explaining that it is “divine energy, power, or influence that proceeds from God through Christ and gives life and light to all things” (Guide to the Scriptures, “Light of Christ,” scriptures.lds.org).

To help students consider how they are blessed through the Light of Christ, write the following categories on the board:

Physical light Understanding Life Law

Invite students to list examples on the board of how these manifestations of the Light of Christ influence them daily. (Some examples could include the ability to see, the ability to learn and recognize truth, the growth of plants and animals that provide us with food and clothing, and the ability to know the difference between good and evil.)

- How can the truths we've discussed about the Light of Christ help you appreciate the Lord's influence in your life?

Doctrine and Covenants 88:14–40

The Lord explains that there are laws associated with the kingdoms of glory

Display a glove, and explain that it represents a physical body. Invite a student to put on the glove and wiggle his or her fingers. Point out that the hand animates, or gives life, to the glove.

- If the glove represents a physical body, what could the hand represent? (A spirit body.)

Invite a student to read Doctrine and Covenants 88:15 aloud. Ask the class to follow along and look for what the Lord called the combination of the spirit and the body.

- What did the Lord call the combination of the spirit and the body? (**The spirit and the body are the soul of man.** You might want to suggest that students mark this doctrine.)
- How can the things that affect our physical bodies also affect our spirits? (As students respond, encourage them to give some examples.)

To help students further understand the connection between our bodies and our spirits, invite a student to read aloud the following statement by President Ezra Taft Benson. Ask the class to listen for ways the spirit and the body can affect each other.



"There is no question that the health of the body affects the spirit, or the Lord would never have revealed the Word of Wisdom. God has never given any temporal commandments—that which affects our bodies also affects our [spirits]. . . .

" . . . Sin debilitates. It affects not only the [spirit], but the body. The scriptures are replete with examples of the physical power that can attend the righteous. On the other hand, unrepented sin can diffuse energy and lead to both mental and physical sickness" ("In His Steps," *Ensign*, Sep. 1988, 5).

- How can understanding the connection between your body and your spirit help you make righteous decisions?

To prepare students to discuss truths about the Resurrection, invite the student at the front of the class to remove the glove from his or her hand and place it on a table or chair.

- What could this action represent? (Physical death.)
- What happens to the soul at death? (The spirit and the body are separated.)

Invite the student to pick up the glove and put it back on.

- What could this action represent? (Resurrection.)
- What happens to the soul at resurrection? (The spirit and the body are reunited.)

Invite a student to read Doctrine and Covenants 88:14, 16–17 aloud. Ask the class to follow along, looking for how the Lord described the Resurrection. Invite students to report what they find.

- Who made it possible for our souls to be redeemed? (As students respond, write the following doctrine on the board: **Jesus Christ made it possible for our souls to be redeemed.**)
- After our souls have been redeemed, what will the "poor and the meek" souls inherit? (The earth.)

Invite a student to read Doctrine and Covenants 88:18–20 aloud. Ask the class to follow along and look for what will happen to the earth before redeemed souls can inherit it.

- What will happen to the earth before redeemed souls can inherit it?
- According to verse 19, whose presence will be found on the sanctified earth?

Write the following question on the board: *Who will qualify to live in the celestial kingdom and enjoy the presence of Heavenly Father?* Invite students to ponder how they would answer this question.

Help students understand doctrines and principles

When students understand a doctrine or principle, they not only know what the words mean but also how the doctrine or principle can affect their lives. You can help students better understand a doctrine or principle by discussing how that truth might apply in their lives, by inviting students to explain the doctrine or principle in their own words, and by turning to the teachings of latter-day prophets and apostles.

Explain that just as the earth will receive glory after it is sanctified, our bodies will also be changed and receive glory in the Resurrection. However, not all people will receive the same degree of glory.

Invite students to read Doctrine and Covenants 88:21–24 silently and identify what determines the degree of glory a person receives in the Resurrection.

- What determines the degree of glory a person receives in the Resurrection? (Write the following doctrine on the board. You might also want to suggest that students write it in margin of their scriptures. ***In the Resurrection we will receive glory according to the law we obey.***)

To help students further understand this truth, invite them to read Doctrine and Covenants 88:25–33 with a partner. Ask them to look for how obedience to Christ’s laws will affect the earth and each of us. You might want to suggest that they mark what they find.

- What did you find that supports the truth that in the Resurrection we will receive glory according to the law we obey?
- Notice in verse 28 that the Lord referred to those “who are of a celestial spirit.” What do you think it means to be “of a celestial spirit”?

Help students understand that those who are of a celestial spirit are individuals who live according to the law of the celestial kingdom. Remind the class that we know from Doctrine and Covenants 76 that the law of the celestial kingdom includes having a testimony of Jesus Christ, keeping the commandments, making and keeping covenants, overcoming by faith, and receiving the Holy Spirit of Promise (see D&C 76:50–53, 69–70).

- In Doctrine and Covenants 88:28–29, how does the Lord describe the resurrected bodies of those who receive celestial glory?
- According to Doctrine and Covenants 88:30–31, if a person obeys only terrestrial or telestial law on earth, what type of body will he or she receive in the Resurrection? (Help students understand that our resurrected body will match in glory the type of spirit we have become.)

To help students further understand the doctrine that we receive glory according to the law we obey, invite them to work in groups of three or four to complete the following assignment. You could hand out copies of the instructions or write them on the board.

1. *Discuss the following questions together: What are some benefits to obeying traffic laws? What are some consequences for disobeying traffic laws?*
2. *Read Doctrine and Covenants 88:34–35, and look for the consequences of living and refusing to live the laws of God. Discuss what you find.*
3. *Doctrine and Covenants 88:40 describes qualities of people who will be drawn to the celestial kingdom. Study this verse together and identify the qualities. Then discuss what we can do to develop or strengthen these qualities in our lives.*

After students have discussed these qualities in their groups, share your testimony of the light that fills our lives as we strive to live the Lord’s laws. Invite students to share how they have seen this truth manifest in their own lives. Help students apply what they have learned by asking them to write a goal that will help them live the law of the celestial kingdom and be blessed with these qualities. Invite a few students to share their goals with the class if they are comfortable doing so.

Supplemental Teaching Idea

Doctrine and Covenants 88:1–13. Video presentation—“Light and Truth, Part 1”

Instead of using the activity in the lesson in which students list examples on the board of how the Light of Christ influences them daily, consider showing part of the video “Light and Truth, Part 1” (stop the video at time code

2:55). This video is available on *Doctrine and Covenants and Church History Visual Resource DVDs* and on *LDS.org*. Before students watch the video, ask them to look for examples of how the Light of Christ helps God’s creations live, be governed, and receive understanding. After the video, ask them to report what they have learned.

LESSON 92

Doctrine and Covenants 88:41–69

Introduction

This is the second of four lessons on Doctrine and Covenants 88. The portion of the revelation discussed in this lesson was given at a conference of high priests in

Kirtland, Ohio, on December 27 and 28, 1832. It includes Jesus Christ's explanation of how God governs His creations and an invitation for us to draw near to Him.

Suggestions for Teaching

Doctrine and Covenants 88:41–50

The Savior reveals that all things are governed by divine law

Display a picture of stars, such as The Lord Created All Things (*Gospel Art Book* [2009], no. 2; see also LDS.org), or draw some stars on the board.

- Have you ever looked at the stars and thought about God and His creations? What questions or thoughts have you pondered as you have gazed at the sky?

Point out that when people contemplate the vastness of God's creations, they sometimes feel small and insignificant. They may wonder whether God is aware of them. Tell students that as they discuss the verses in today's lesson, they will see that even as God governs a vast number of creations throughout the heavens, He is aware of each one of us and wants to draw near to us.

Invite a student to read Doctrine and Covenants 88:41 aloud. Ask the class to follow along, looking for how this verse shows that God has the power to govern all His creations and yet be aware of each of us individually.

- How does this verse show that God has the power to be aware of each of us and our needs?

Invite another student to read Doctrine and Covenants 88:42–45 aloud. Ask the class to identify how God governs His creations.

- How does God govern His creations? (By His laws.)

Invite students to think about one of God's creations that amazes them. Invite a few students to share their thoughts. As an example, you could display an object or picture that represents one of God's creations and explain why that creation amazes you.

Invite students to read Doctrine and Covenants 88:46–47 silently and look for what we are seeing when we view the creations of God.

- What are we seeing when we view even the least of God's creations? (Students may use different words, but their answers should express the following principle: ***When we view God's creations, we see His majesty and power.*** Write this principle on the board.)
- How do the creations you see in the heavens and on the earth influence your testimony of God?

Invite students to read Doctrine and Covenants 88:48–50 silently. After sufficient time, ask one of them to summarize the verses in their own words.

Doctrine and Covenants 88:51–61

The Lord tells a parable of men laboring in a field and being visited in turn by their master

Explain that Doctrine and Covenants 88:51–60 contains a parable that helps us understand God's interactions with the kingdoms, or worlds, He has created. Invite a student to read Doctrine and Covenants 88:51–55 aloud. Ask the class to follow along, looking for what the man in the parable commanded each of his servants to do and what he promised each of his servants.



Cultivate an environment of love and respect

As you increase in love and respect for your students, you will radiate the pure love of Christ and teach with patience and compassion. The following actions will help you develop greater love and respect for your students: (1) learn their names and seek to know about their interests, talents, challenges, and abilities; (2) pray for them, collectively and individually; (3) personally welcome each student to class, and give each student an opportunity to participate.

- What did the man command his servants to do? What did he promise his servants? (He commanded them to work in his field. He promised that he would visit them each in turn.)

Summarize Doctrine and Covenants 88:56–60 by explaining that in the parable, the lord of the field visited each of his servants when it was their turn. Each servant “received the light of the countenance of their lord, every man in his hour” (D&C 88:58).

Invite a student to read Doctrine and Covenants 88:61 aloud. Ask the class to follow along and look for what this parable teaches us about how God interacts with the kingdoms He has created.

- What does this parable teach about how God interacts with the kingdoms He has created? (Help students identify the following doctrine: ***God will visit each of His kingdoms and their inhabitants in His time.*** Write this doctrine on the board.)

Doctrine and Covenants 88:62–69

God promises to draw near to us as we draw near to Him

Point out that the Lord has come to His kingdom on this earth and that He will come again and reign here during the Millennium. In Doctrine and Covenants 88:62–69, the Lord teaches what we can do so that He will draw near to us now. Invite students to ponder the following questions:

- How close do you feel to the Lord? Would you like to feel closer to Him?

Invite students to read Doctrine and Covenants 88:62–63 silently, looking for things we can do to invite the Lord to draw near to us.

- What principle do these verses teach about drawing near to the Lord? (As students respond, write the following principle on the board: ***If we draw near to the Lord, then He will draw near to us.***)
- What words in verse 63 teach about how we can draw near to the Lord? (*Seek, ask, and knock.*)

Point out that the words *seek*, *ask*, and *knock* are action words.

- What are some actions that have helped you seek, ask, and knock in order to draw nearer to the Lord?

To help students understand one way they can draw near to the Lord, invite a student to read aloud the following statement by President Spencer W. Kimball:

“I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 67).

To help students increase in their understanding of how Heavenly Father answers their prayers, read Doctrine and Covenants 88:64–65 aloud. Invite students to follow along and look for the Savior’s promise to us if we pray to the Father in His name.

- In this verse, what does the Savior teach about how Heavenly Father answers our prayers? (Help students identify the following principle: ***Heavenly Father answers our prayers in the ways that He knows are best for us.*** Write this principle on the board.)

To help students understand this principle, you may want to give them a copy of the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles. Invite a student to read the statement aloud, and ask the class to follow along and identify what we should do when Heavenly Father answers a prayer in a way that is different from what we hope or expect.



“It is so hard when sincere prayer about something you desire very much is not answered the way you want. It is difficult to understand why your exercise of deep and sincere faith from an obedient life does not grant the desired result. . . . At times it is difficult to recognize what is *best* or *expedient* for you over time. Your life will be easier when you accept that what God does in your life is for your *eternal* good” (“Using the Supernal Gift of Prayer,” *Ensign* or *Liahona*, May 2007, 9).

Consider inviting a few students to share an experience they have had when Heavenly Father has answered their prayers with what was best for them. You may wish to share an experience as well.

Explain that in Doctrine and Covenants 88:66, we learn that one way God communicates with us is “as the voice of one crying in the wilderness.” Invite students to read Doctrine and Covenants 88:66 silently, looking for how God’s voice reaches us.

- According to this verse, how is the voice of God like “the voice of one crying in the wilderness”?
- When have you felt that God has been near to you even though you have not seen Him?

Invite a student to read Doctrine and Covenants 88:67–69 aloud. Ask the class to follow along and look for additional ways we can draw near to the Lord. Ask students to report what they find.

Write the following incomplete statement on the board: *If my eye is single to God’s glory, then . . .*

Invite students to complete the statement using what they have learned from verse 67. The statement could read as follows: ***If my eye is single to God’s glory, then I will be filled with light.*** You may want to suggest that students mark this principle as it appears in Doctrine and Covenants 88:67.

- What do you think it means for your eye to “be single to [the Lord’s] glory”? (As students respond to this question, they may mention different specific examples. Ensure that they understand that in general, the phrase means to be fully devoted to the work and purposes of God.)
- Think of people you know who seem to be filled with the Lord’s light. In what ways do you see this light in them?
- According to verse 68, what do we need to do for our minds to be single to God? (You may want to explain that the phrase “sanctify yourselves” refers to our need to be purified and cleansed from sin. We become sanctified through the Atonement of Jesus Christ and the influence of the Holy Ghost as we repent of our sins, receive priesthood ordinances, and keep our covenants.)

Invite students to reread the doctrines and principles you have written on the board. Then ask them to imagine they are gazing at the stars with a friend who feels that God is not aware of him or her. Invite students to write in their class notebooks or scripture study journals what they would say to their friend, using the principles on the board. After sufficient time, invite a few students to share what they have written. You may want to conclude by reading the following statement by President Dieter F. Uchtdorf of the First Presidency. You could also share your testimony of God’s influence in your life as you have made efforts to draw near to Him.



“My dear brothers and sisters, . . . at times we may . . . feel insignificant, invisible, alone, or forgotten. But always remember—you matter to Him! . . .

“God sees you not only as a mortal being on a small planet who lives for a brief season—He sees you as His child. He sees you as the being you are capable and designed to become. He wants you to know that you matter to Him” (“You Matter to Him,” *Ensign* or *Liahona*, Nov. 2011, 22).

Supplemental Teaching Idea

Doctrine and Covenants 88:62–63. Video presentation—“Godhead—He Knows Me”

In addition to asking the question “What are some actions that have helped you seek, ask, and knock in order to draw nearer to the Lord?” consider showing the video “Godhead—He Knows Me.” This video is available

on the DVD *Stand Ye in Holy Places and Be Not Moved: Strength of Youth Media 2013 Youth Activity Resources* and on LDS.org. Invite students to watch for ideas on how they can draw nearer to the Lord. After the video, ask them to report on the ideas they have discovered.

Doctrine and Covenants 88:70–117

Introduction

This is the third of four lessons on Doctrine and Covenants 88. The portion of the revelation the lesson will focus on was given at a conference of high priests on December 27–28, 1832. In it the Lord instructed the elders of the Church to teach each other and prepare to

serve as missionaries. The Lord also taught concerning the signs of the Second Coming, the general order in which all people will be resurrected, and some of the events surrounding the final battle with Satan.

Suggestions for Teaching

Doctrine and Covenants 88:70–117

The Lord commands the elders of the Church to prepare for their ministry and reveals events surrounding His Second Coming

Invite a student to come to the front of the class and teach another student how to do a simple task, such as tying a necktie (or a different task that the second student does not know how to do). Ask students to raise their hands if they have helped teach a lesson or skill to someone else recently. Ask a few to describe what they taught. Then discuss the following questions:

- What did you learn by preparing to teach and by teaching someone else?
- Why do you think we often learn more from preparing to teach than from being taught by others?

Remind students that the Lord gave the revelation in Doctrine and Covenants 88 to a group of priesthood holders who had prayed to know the Lord’s will concerning the establishment of Zion. In this revelation, the Lord referred to this group of priesthood holders as “the first laborers in this last kingdom” (see D&C 88:70, 74) and commanded them to organize and attend a school to prepare themselves to preach the gospel among the nations of the earth (see D&C 88:74, 84, 127).

Invite a student to read Doctrine and Covenants 88:73–76 aloud. Ask the class to follow along, looking for what the Lord commanded these priesthood holders to do to prepare to teach others.

- What were these “first laborers” commanded to do to prepare to teach others as missionaries? (You may want to ask a student to act as scribe and write students’ answers on the board.)
- What could we do to “organize,” “prepare,” and “sanctify” ourselves to become more effective at sharing the gospel?
- How does being cleansed from sin influence our ability to share the gospel?

Invite a student to read Doctrine and Covenants 88:77–80 aloud. Ask the class to follow along, looking for what the Lord commanded these priesthood holders to do as they met together. Ask students to report what they found.

- What did the Lord promise those who teach diligently? (That His grace would attend them and that they would be taught more perfectly in all they needed to understand pertaining to the kingdom of God.)
- What does it mean that the Lord’s “grace shall attend you” (D&C 88:78)? (The Lord will help us as we seek diligently to teach and learn the gospel.)
- From what you learned in verses 77–78, how would you state a principle about teaching? (Students may identify a number of principles, including the following: **As we teach one another diligently, the Lord will help us understand His truths more perfectly. By teaching one another, we can prepare to share the gospel with others.** You may want to write these principles on the board using students’ words.)

- In what ways has teaching the gospel to others helped you to better understand it?
- According to verse 79, what other topics are important for us to understand? How can gaining such broad knowledge help us teach the gospel to others?

To help students feel the importance of and apply the principles they identified above, assign groups of four students to prepare and teach the following mini-lessons to the members of their group. Ask two students in each group to work together to prepare to teach Doctrine and Covenants 88:81–86 and the other two students to work together to prepare to teach Doctrine and Covenants 88:87–98. Make copies of the following instructions for each group. Ask them to read through the instructions and scripture verses and then decide how they will teach each mini-lesson. (Encourage both students in each pair to participate in the teaching.) Explain that each pair will have about five minutes to prepare and about seven minutes to teach. After students have had sufficient time to prepare, invite the pairs assigned to Doctrine and Covenants 88:81–86 to teach the other students in their groups. Then ask students to switch roles and invite the companionship assigned to Doctrine and Covenants 88:87–98 to teach. (*Note:* If you prefer, you could choose to teach the mini-lessons yourself instead of asking students to teach each other.)

Mini-lesson 1: Doctrine and Covenants 88:81–86

Begin your lesson with the following question:

- When have you been thankful because someone warned you about something? (You might also want to share an experience.)

Invite a student to read Doctrine and Covenants 88:81–83 aloud. Ask the others to look for what the Lord taught about warnings. Invite them to report what they found. Then ask the following questions:

- What does it mean that we have been warned? (We have been taught the truths of the restored gospel of Jesus Christ.)
- What truth can we learn from these verses? (Those you teach may use different words, but they should identify a principle similar to the following: **Because we have been warned through the message of the gospel, the Lord expects us to warn our neighbors.** You may want to suggest that students mark this principle in verse 81.)

Summarize Doctrine and Covenants 88:84–85 by explaining that the Lord instructed the priesthood holders who were present when Joseph Smith received this revelation to labor diligently to prepare themselves and the Saints to escape the future judgments that await the wicked.

Invite a student to read Doctrine and Covenants 88:86 aloud. Ask your group to look for how we should live as we prepare to share the gospel. Ask them to report what they found.

- What does it mean to “entangle not yourselves in sin”? How can this instruction apply in your life as you prepare to receive temple ordinances, serve a full-time mission, or get married and have a family?

To help students think about how entanglement with sin could affect their ability to testify of truth, read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



“No missionary can be unrepentant of sexual transgression or profane language or pornographic indulgence and then expect to challenge others to repent of those very things! You can’t do that. The Spirit will not be with you, and the words will choke in your throat as you speak them. You cannot travel down what Lehi called ‘forbidden paths’ [1 Nephi 8:28] and expect to guide others to the ‘strait and narrow’ [2 Nephi 31:18] one—it can’t be done” (“We Are All Enlisted,” *Ensign* or *Liahona*, Nov. 2011, 45).

You may want to share your testimony of the importance of staying clean in order to be effective in sharing the gospel. Encourage those you are teaching to seek to be clean from the entanglement of sin.

Mini-lesson 2: Doctrine and Covenants 88:87–98

Ask those you are teaching if they have ever heard someone share a powerful testimony. Invite them to describe the testimony and how they felt as they heard it.

Give students opportunities to explain, share, and testify

Allowing students to teach each other gives them opportunities to explain doctrines and principles, share insights and experiences, and testify of divine truths. Doing so can help students improve their understanding of gospel doctrines and principles and their ability to teach the gospel to others. As students explain, share, and testify, the Holy Ghost can bless them with a deeper testimony of the truths they are expressing.

Invite a student to read Doctrine and Covenants 88:87–91 aloud. Ask the students you are teaching to look for examples of powerful testimonies. After they read, ask the following question:

- Before the Lord’s Second Coming, what kind of testimonies will follow the testimonies of missionaries?

Invite the students you are teaching to read Doctrine and Covenants 88:92 silently and look for what the angels of heaven will say during this time before the Second Coming. Ask them to report what they found. Tell them that the term *Bridegroom* refers to Jesus Christ.

- Why is it critical that we be prepared for the Lord’s Second Coming?

Invite a student to read Doctrine and Covenants 88:95–98 aloud. Ask the students you are teaching to look for two different groups of people who will be lifted up to meet the Savior when He comes. Then ask the following question:

- Who will be lifted up to meet Jesus Christ when He comes? (His Saints who are alive and His Saints who have died. You may want to suggest to the students you are teaching that they mark the words or phrases in these verses that teach the following truth: **The righteous will rise to meet Christ when He comes.**)

Ask those you are teaching to review Doctrine and Covenants 88:98 and look for words or phrases that describe the groups of Saints who get to participate in the Lord’s coming. Then ask the following question:

- What words or phrases did you find? (You may want to explain that the phrase “first fruits” refers to the righteous Saints who will come forth in the First Resurrection.)

Share how you imagine it will feel to be part of the Second Coming as described in these verses.

After the groups of students have taught each other, ask the following question to the entire class:

- What teachings stood out to you in your discussion of Doctrine and Covenants 88:81–98?

Summarize Doctrine and Covenants 88:97–107 by explaining that the Lord revealed that the dead will be resurrected in order of their righteousness. Those who are resurrected first will inherit the celestial kingdom (see D&C 88:97–98). Those who are resurrected second will inherit the terrestrial kingdom (see D&C 88:99). Those who will inherit the telestial kingdom will be resurrected after the Millennium (see D&C 88:100–101). Finally, those who “remain filthy”—those who have lived on the earth and have become sons of perdition—will be resurrected and cast into outer darkness (see D&C 88:102). At the end of the thousand years of peace known as the Millennium, Satan and his followers will come to battle against the people of God led by Michael (or Adam). Satan and his followers will be defeated and cast into outer darkness.

Point to the following principle on the board: “As we teach one another diligently, the Lord will help us understand His truths more perfectly.” Then ask the following question:

- How was your understanding of Doctrine and Covenants 88:81–86 or 88:87–98 deepened as you taught them to someone else today?

Encourage students to find opportunities to teach others the gospel. Testify of the blessings they will receive for doing so.

LESSON 94

Doctrine and Covenants 88:118–141

Introduction

This is the last of four lessons discussing Doctrine and Covenants 88. The revelation was given at a conference of high priests on December 27–28, 1832 (verses 1–126) and January 3, 1833 (verses 127–141). This lesson covers Doctrine and Covenants 88:118–141. In this portion of

the revelation, the Lord commanded a group of priesthood holders to organize the School of the Prophets under the direction of Joseph Smith. Those participating in the school were to learn together by study and by faith and to show love and friendship toward each other.

Suggestions for Teaching

Doctrine and Covenants 88:118–126

The Lord describes a pattern of learning

Begin by discussing the following questions:

- What are you learning about right now at school? At home? At work? At church?
- How is learning about school subjects such as math or science different from learning the gospel? How might it be the same?

Explain that in Kirtland, Ohio, in January 1833, a group of priesthood holders followed the Lord's command to meet together in what was called the School of the Prophets to prepare themselves to preach the gospel throughout earth. As they met, the Lord taught these brethren how to be edified, or uplifted, through the Spirit as they learned together. Invite students to look for principles about learning as they study Doctrine and Covenants 88:118–141 today.

Invite a student to read Doctrine and Covenants 88:118 aloud. Ask the class to follow along and look for how the members of the School of the Prophets were to seek learning.

- How were these brethren to seek learning?
- What do you think it means to learn “by study and also by faith”?

To help students understand what it means to learn by faith, invite one of them to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



“Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. . . .

“ . . . Learning by faith cannot be transferred from an instructor to a student through a lecture, a demonstration, or an experiential exercise; rather, a student must exercise faith and act in order to obtain the knowledge for himself or herself” (“Seek Learning by Faith,” *Ensign*, Sept. 2007, 64).

Explain that we can learn by faith when we actively and prayerfully engage in learning opportunities and then act on what we learn. We learn as we exercise our faith through obedience.

- Notice at the beginning of verse 118 that the Lord indicated some did not have faith. What can we learn from this verse about how to increase our faith? (Help students identify a principle similar to the following: **If we actively seek to learn through study and faith, our faith in Jesus Christ will increase.** You may want to write this principle on the board.)

To help students understand some circumstances in which they could apply this principle in their lives, read aloud the following situations. After reading each one, ask students to explain how the person could actively seek to learn by study and by faith. Also ask them to explain how doing so would help the person increase in faith.

1. A young woman regularly reads the scriptures, but she rarely pauses to think about what she is reading. She does not feel that reading the scriptures benefits her very much.

2. A young man attends his Church meetings and enjoys participating in class discussions. Sometimes he feels prompted to make changes in his life based on what he learns, but he usually does not act on those promptings.

After the class has discussed these situations, ask the following questions:

- When have you felt your faith increase as a result of actively seeking to learn by study and by faith? How did your actions help your faith to increase?

Invite students to read Doctrine and Covenants 88:119–120 silently and look for what the Lord told the Saints to do. Ask students to report what they find.

Explain that in response to the commandment to build the house described in verse 119, the Saints eventually built the Kirtland Temple. While the temple was under construction, the School of the Prophets met in the upper room of Newel K. Whitney's store in Kirtland.

- How might the counsel in verse 119 also relate to the place where the brethren met for the School of the Prophets? To our homes? To your personal efforts to study in school? (The School of the Prophets was patterned after the principles taught in this verse. Our homes can be places of prayer, fasting, faith, learning, and order.)

Divide the class into pairs. Invite students to search Doctrine and Covenants 88:121–126 with their partners and identify how the Lord expected the brethren in the School of the Prophets to conduct themselves. You may want to suggest that they mark what they discover. As students are studying these verses, write the following instructions on the board for each partnership to complete together after they search the passage:

Decide which items of counsel are especially helpful for youth who are seeking to learn the gospel. Discuss why you think these actions are important in helping someone learn the gospel.

After students have had enough time to read and discuss the Lord's counsel, invite a few students to explain what they learned in their discussions. As they respond, consider using some of the following questions and explanations to help them understand some of the Lord's counsel:

- What do you think it means to "cease from all your light speeches, . . . laughter, . . . and light-mindedness" (verse 121)? Why might refraining from doing these things in spiritual settings be helpful in our efforts to learn things that are sacred?

Explain that the meetings for the School of the Prophets were to be sacred. These instructions concerning laughter and lightness of speech meant that those participating in the School of the Prophets needed to be reverent in sacred settings. These meetings would eventually occur in the temple.

- Notice the repetition of the word *all* in verse 122. How could a class be affected if *all* of the students participated in the lesson and tried to learn from each other?
- How do you think sleeping "longer than is needful" affects our ability to learn or to feel the Spirit? In what ways do you think getting a proper amount of sleep and rising early can help us learn better?
- How would you summarize the counsel about learning given in Doctrine and Covenants 88:118–126? (Students may identify a variety of principles. After they respond, write the following principle on the board: ***Doing righteous actions and ceasing unrighteous ones will help us to learn and be edified.***)
- Which of the behaviors mentioned in the verses could our seminary class either adopt or give up so we can better learn the gospel and be edified together?

Invite students to look back through Doctrine and Covenants 88:121–126 and ponder what counsel they need to adopt more fully in their lives. Encourage them to write down a goal to act on what they have learned.



Doctrine and Covenants 88:124

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

For an explanation of scripture mastery and a list of additional activities to help students master these selected passages, see the appendix at the end of this manual.

Doctrine and Covenants 88:127–141

The Lord sets forth the order of the School of the Prophets

Invite students to come to the board and list some settings where they study the gospel. (Answers might include the following: *Sunday School, Young Women class or priesthood quorum, seminary, and home.*) Ask students to consider if there are people in these settings whom they do not know very well or whom they struggle to get along with. Invite them

to think about one of these people as they study Doctrine and Covenants 88:127–141. Ask them to ponder the following question:

- How does my relationship with those I learn the gospel with affect my ability to learn and be edified by the Spirit?

Explain that the Lord expected the members of the School of the Prophets to establish good relationships with each other as they learned together. Invite a few students to take turns reading from Doctrine and Covenants 88:128–134 aloud. Ask the class to follow along and look for the teacher’s role in establishing a spiritual learning environment in the School of the Prophets.

- How was the teacher of the School of the Prophets to establish a spiritual learning environment? (You may want to explain that the teacher saluting the members of the class means that he greeted them as they entered. This was a specific greeting in the School of the Prophets.)
- What do you notice about the salutation or greeting in verse 133?

Invite a student to read Doctrine and Covenants 88:135–137 aloud. Ask the class to follow along and look for the student’s role in establishing a good learning environment.

- What kind of relationship were the members of the School of the Prophets to have with each other?
- According to verse 137, what did the Lord promise if the members of the School of the Prophets would follow His instructions? (The school would become a sanctuary where the Spirit could edify them.)
- What can happen in our Church classes or homes if we follow the Lord’s instruction in verses 128–137? (Students may identify a variety of principles, but you may want to emphasize the following: **If we show friendship and love to each other, then we can invite the Spirit as we study the gospel together.**)

Invite students to look again at the salutation in Doctrine and Covenants 88:133.

- How do you think we can show “determination that is fixed, immovable, and unchangeable, to be [a] friend” to class or family members whom we may not know well or may struggle to love?
- When have you experienced a gospel-learning environment where everyone was determined to be friends? (Consider sharing your own experience.)

Invite students to think about how they can develop a determination to love those they learn the gospel with. Encourage them to follow any promptings they have felt to show greater kindness and love toward classmates and family members. Testify that the Lord will help them as they strive to love others.

Scripture Mastery—Doctrine and Covenants 88:124

To help students memorize the behaviors mentioned in Doctrine and Covenants 88:124, invite them to write on a piece of paper each phrase of the passage in a list. Invite students to work with a partner, repeating the list of behaviors until they can recite them from memory. Invite students to recite the scripture mastery passage in their minds each time they attend a seminary or Church class or a family home evening for the next month.

Doctrine and Covenants 89

Introduction

On February 27, 1833, Joseph Smith inquired of the Lord concerning priesthood holders' use of tobacco in their meetings. In response, the Lord gave the revelation in Doctrine and Covenants 89, known as the Word of Wisdom. In it, the Lord warned against

the use of harmful substances and encouraged the consumption of wholesome foods. The Lord also promised that those who follow the Word of Wisdom will be blessed both physically and spiritually.

Suggestions for Teaching

Doctrine and Covenants 89:1–3

The Lord introduces the revelation known as the Word of Wisdom

Write *The Word of Wisdom* at the top of the board, and ask the following questions:

- Have you ever had to explain to someone why you do not drink alcohol, tea, or coffee or use tobacco? What did you say? How did the person respond? (If you prefer, you could write these questions on the board before class. At the beginning of class, you could divide students into pairs and invite them to answer these questions together. Then ask them to report some of their experiences to the entire class.)

Invite a student to read aloud the section introduction for Doctrine and Covenants 89. Ask the class to identify the circumstances that led to Joseph Smith receiving this revelation. Invite them to report what they found.

Invite a student to read Doctrine and Covenants 89:1–3 aloud. Ask the class to follow along, looking for words or phrases that describe the Lord's purposes for giving this revelation.

- According to verses 2–3, why was this revelation given? (You may need to explain that the phrase “temporal salvation” relates to our physical well-being and its influence on the well-being of our spirits.)

Point out that the Lord did not initially give the Word of Wisdom to the Saints as a commandment (see D&C 89:2). President Joseph F. Smith explained:

“If [the Word of Wisdom] had been given as a commandment it would have brought every man, addicted to the use of these noxious things, under condemnation; so the Lord was merciful and gave them a chance to overcome, before He brought them under the law” (in Conference Report, Oct. 1913, 14).

Explain that because of this we should be careful not to judge some of the early Church leaders and members who, even after the Word of Wisdom was revealed, used substances that are prohibited today. Throughout the early history of the Church, leaders invited the Saints to more fully live the Word of Wisdom. In the fall general conference of 1851, Brigham Young proposed that all Saints formally covenant to abstain from tea, coffee, tobacco, and whiskey. On October 13, 1882, the Lord revealed to President John Taylor that the Word of Wisdom was to be considered a commandment. In 1919 the First Presidency, under President Heber J. Grant, made the observance of the Word of Wisdom a requirement for receiving a temple recommend. The Word of Wisdom continues to be an important commandment today, and obeying it is a prerequisite for baptism, temple attendance, missionary service, and other worthy service in the Church.

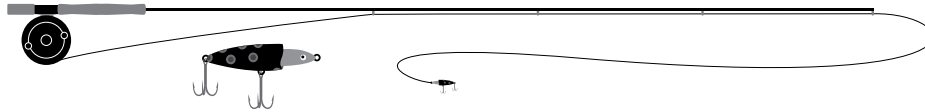
On the board, just below *The Word of Wisdom*, write the phrase *A Principle with Promise* from verse 3, as shown below. You might also want to suggest that students mark this phrase in their scriptures. This phrase will serve as an outline for the rest of the lesson.

A Principle with Promise

Doctrine and Covenants 89:4–9

The Lord warns the Saints not to use alcohol, tobacco, tea, or coffee

Show students a fishing pole and some flies or lures, or draw a picture of them on the board.



- In what ways does a fisherman deceive a fish into biting a hook?

Invite a student to read Doctrine and Covenants 89:4 aloud. Ask students to follow along, looking for who the Lord warned would attempt to deceive the Saints in the last days.

- What did the Lord warn the Saints about in this verse?

Write the following principle on the board under the word *Principle*: ***Because of evil designs in the last days, the Lord warns us not to use harmful substances.*** Invite students to read Doctrine and Covenants 89:5–9 silently and look for what substances the Lord warned the Saints not to take into their bodies. You might want to suggest that students mark what they find.

- What substances did the Lord warn the Saints not to take into their bodies? (You may need to explain that Church leaders have stated that the term “hot drinks” refers to tea and coffee.) In what ways are these substances harmful?

Point out that alcohol and tobacco have proper as well as improper uses (see D&C 89:7–8). Today there are other substances that can be misused and consequently become harmful and addictive. Church leaders have warned against the use of any drink, drug, chemical, or dangerous practice that produces a “high” or other artificial effect that can harm our bodies or minds. Some of these include marijuana, hard drugs, prescription or over-the-counter medications that are abused, and household chemicals. (See *For the Strength of Youth* [booklet, 2011], 26.)

- Why might some people try to persuade you to partake of substances the Lord has forbidden? (Some people feel it is popular to partake of these substances. Others seek to profit by selling addictive substances to others.)
- In what ways is addiction like the hook that a fisherman uses to catch fish? In what ways is addiction damaging to our eternal progression?

Invite a few students to share how the warning to abstain from addictive and harmful substances has blessed their lives or the lives of their friends or family members. You may want to share your own experiences. Invite students to make a decision to never partake of substances that are contrary to the Word of Wisdom.

Doctrine and Covenants 89:10–17

God encourages the use of herbs, fruits, meat, and grains

Invite students to read Doctrine and Covenants 89:10–17 silently and look for what the Lord encourages us to eat. You might want to suggest that they mark what they find.

- What foods does the Lord suggest we eat as part of the Word of Wisdom?
- According to verse 11, what type of attitude should we have as we partake of these healthful foods? (We should partake of these foods with prudence and thanksgiving. You may need to clarify that “with prudence” means wisely and carefully. An overabundance or imbalanced diet even of good food can be unhealthy.)
- Based on what we learn in these verses, what principle about healthful foods can we add to the board? (After students respond, write the following on the board under the principle about harmful substances: ***We are to use herbs, fruits, meats, and grains wisely and thankfully.***)

Explain that one example of the prudent use of food can be found in the instruction the Lord gave concerning meat in verses 12–13. The word *sparingly* suggests that meat is to be used in a moderate way.

Doctrine and Covenants 89:18–21

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Doctrine and Covenants 89:18–21

The Lord promises health, wisdom, and protection to those who obey the Word of Wisdom

Write the following on the board under the word *Promise*: *If we follow the Word of Wisdom and the Lord's other commandments, the Lord will bless us with . . .*

Invite a student to read Doctrine and Covenants 89:18–19 aloud. Ask the class to follow along and identify blessings that could complete the sentence on the board.

- What blessings does the Lord promise to those who keep the Word of Wisdom? (Write students' answers on the board to complete the sentence.)

You may want to explain that the Lord's promise of health in verse 18 does not mean that the Word of Wisdom is a cure for chronic or debilitating illnesses. Instead, it helps people have the best health and strength of which their bodies are capable.

- How can observing the Word of Wisdom help us obtain wisdom and knowledge?

Help students understand that obeying the Word of Wisdom allows us to enjoy the companionship of the Holy Ghost, who reveals wisdom and knowledge to the faithful. As part of this discussion, you may want to invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



"I have come to know . . . that a fundamental purpose of the Word of Wisdom has to do with revelation. . . .

"If someone 'under the influence' can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?

"As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically" ("Prayers and Answers,"

Ensign, Nov. 1979, 20).

Invite a student to read Doctrine and Covenants 89:20–21 aloud. Ask the class to follow along, looking for additional blessings that come from following the Word of Wisdom.

- What additional blessings does the Lord promise to those who follow the Word of Wisdom?

To help students understand the phrase "the destroying angel shall pass by them," refer them to Doctrine and Covenants 89:21, footnote *a*. Explain that this promise of divine protection can refer to physical as well as spiritual safety. Complete the sentence on the board so that it reflects the following principle: *If we follow the Word of Wisdom and the Lord's other commandments, the Lord will bless us with health, wisdom, strength, and protection.*

- When have you seen the promise in verses 18–21 fulfilled in your life or the life of someone you know?

Ask students to share (either with the class or with a partner) what they learned or felt about the Word of Wisdom as they studied Doctrine and Covenants 89 today. Invite them to ponder the principles and the promises written on the board and to set a goal to live the Word of Wisdom more faithfully. Testify of the blessings that will come to them as they live this law.

Scripture Mastery—Doctrine and Covenants 89:18–21

Write the following on the board:

Health	Wisdom	Strength	Protection
D&C 89:18	D&C 89:19	D&C 89:20	D&C 89:21

Divide the class into four groups. Assign each group to work together to memorize one of the verses listed on the board. After sufficient time, ask the groups to recite their assigned verses in order. To help students memorize the entire passage, you may want to assign each group a different verse and repeat the activity. If there is not time to repeat the activity, you could do it on a different day when you have more time.

Home-Study Lesson

Doctrine and Covenants 88–89 (Unit 19)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 88–89 (unit 19) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 88:1–40)

As students studied a revelation given to the Prophet Joseph Smith and a group of high priests, they learned that God gives light and life to all things through the Light of Christ. They also learned that the spirit and body are the soul of man, which is redeemed in the Resurrection through Jesus Christ, and that in the Resurrection we will receive glory according to the law we obey.

Day 2 (Doctrine and Covenants 88:41–69)

In this lesson, students learned that they can see the majesty and power of God as they view His creations. Students studied verses about how the Lord will visit each of His kingdoms and their inhabitants in His time. Students also learned that as they draw near to the Lord, He will draw near to them. They discovered that Heavenly Father answers their prayers in ways that He knows are best for them and that if they will have an eye single to God's glory, they will be filled with light.

Day 3 (Doctrine and Covenants 88:70–141)

As students studied the Lord's instructions for establishing the School of the Prophets, they learned that if they teach each other and seek learning by study and by faith, their faith in Jesus Christ will increase. They identified righteous behaviors that will help them learn and be edified and unrighteous actions that the Lord has commanded that we cease from doing. They also learned that showing friendship and love to those with whom they learn the gospel invites the Spirit as they study together.

Day 4 (Doctrine and Covenants 89)

From the Lord's counsel to the brethren attending the School of the Prophets, students learned that because of evil designs of conspiring men in the last days, the Lord warned us not to use harmful substances. They identified the Lord's warning about misusing certain substances and learned that they should eat healthful foods wisely and thankfully. Students learned that if we follow the Word of Wisdom, the Lord will bless us with health, wisdom, strength, and protection.

Introduction

This lesson can help students recognize the value in teaching the gospel to others. As they teach each other some of the principles they studied during the week, they will have a chance to experience some principles that the Lord taught to those who attended the School of the Prophets.

Suggestions for Teaching

Note: As students studied the scripture mastery passage in Doctrine and Covenants 88:124 this week, they were invited to memorize it and recite it when they attend seminary and other Church classes. This invitation was meant to help them remember that doing righteous actions and ceasing unrighteous ones will help us to learn and be edified. You may want to remind students of this and invite them to recite the passage together. You could also encourage them to live the counsel given in the passage.

Doctrine and Covenants 88:70–117

The Lord commands the elders of the Church to prepare for their ministry and reveals events surrounding His Second Coming

Invite a student to come to the front of the class and teach another student how to do a simple task, such as tying a necktie (or a different task that the second student does not know how to do). Ask students to raise their hands if they have helped teach a lesson or skill to someone else recently. Ask a few of those who raised their hands to describe what they taught and to whom. Follow up by asking the following questions:

- What did you learn by preparing to teach and by teaching someone else?
- Why do you think we often learn more from preparing to teach than from being taught by others?

Remind students that the Lord gave the revelation in Doctrine and Covenants 88 over several days at the end of December 1832 and the beginning of January 1833 to a group of priesthood holders who had prayed to know the Lord's will concerning the establishment of Zion. In this revelation, the Lord referred to

this group of priesthood holders as “the first laborers in this last kingdom” (D&C 88:70, 74) and commanded them to organize and attend a school to prepare themselves to preach the gospel among the nations of the earth (see D&C 88:74, 84, 127).

Invite a student to read Doctrine and Covenants 88:73–76 aloud. Ask the class to follow along, looking for what the Lord commanded these priesthood holders to do to prepare to teach others.

- What were these “first laborers” commanded to do to prepare to teach others as missionaries? (You may want to ask a student to act as scribe and write students’ answers on the board.)
- What could we do to “organize,” “prepare,” and “sanctify” ourselves to become more effective at sharing the gospel?
- How does being cleansed from sin influence our ability to share the gospel?

Invite a student to read Doctrine and Covenants 88:77–80 aloud. Ask the class to follow along, looking for what the Lord commanded these priesthood holders to do as they met together. Ask students to report what they found.

- What did the Lord promise those who teach diligently? (He promised that His grace would attend them and they would be taught more perfectly in all that they needed to understand pertaining to the kingdom of God.)
- What does it mean that the Lord’s “grace shall attend you” (D&C 88:78)? (The Lord will help us as we seek diligently to teach and learn the gospel.)
- From what you learned in verses 77–78, how would you state a principle about teaching? (Students may identify a number of principles. After they respond, you may want to write the following principles on the board: **As we teach one another diligently, the Lord will help us understand His truths more perfectly. By teaching one another, we can prepare to share the gospel with others.**)
- In what ways has teaching the gospel to others helped you to better understand it?
- According to verse 79, what other topics are important for us to understand? How can gaining such broad knowledge help us teach the gospel to others?

Note: The following activity is written for groups of four students to prepare and teach each other in pairs. If your class is small, you could have the students prepare and teach individually, or you could have the class teach you one of the lessons and then you could teach them the other lesson.

Explain to the students that you want to help them feel the importance of and apply the two principles of teaching they identified. Divide the class into groups of four students. Ask two students in each group to work together using their scriptures and scripture study journals to prepare to teach Doctrine and Covenants 88:63–68 to the other two students. Ask the other two students to work together to prepare to teach the scripture mastery passage in Doctrine and Covenants 89:18–21 to the first two students.

Give copies of the following instructions to each of the groups. Ask them to read through the instructions and scripture verses and then decide how they will teach each lesson. (Encourage both of the students in each pair to participate in the teaching.)

Explain that each pair will have about 8–10 minutes to prepare and about 5 minutes to teach their lessons.

Instructions to students who will be teaching:

1. Read through the scripture passage assigned to you. You may also want to have a prayer in your heart that the Holy Ghost will help you as you prepare and as you teach.
2. Look through any notes or markings you have made in your scriptures and your scripture study journal to help you remember what you learned from your study of the passage during the week.
3. Write down or mark a doctrine or principle you would like to teach.
4. Decide how to teach the doctrine or principle. Consider using the following ideas as you create an outline:
 - a. Think of a simple question to ask or an object lesson you could use to gain the interest of those you teach and to introduce the subject.
 - b. Explain what you know about the background and content of the revelation, and invite those you teach to read a portion or all of the passage you were assigned.
 - c. Ask questions to help those you teach identify the doctrine or principle, and then ask more questions to see if they understand it.
 - d. Share an experience you have had with the doctrine or principle and testify of its importance and truth. You might also invite those you teach to share an experience they have had with the doctrine or principle.

After students have had sufficient time to prepare, invite the pair assigned Doctrine and Covenants 88:63–68 to teach the other students in their group. Then ask the students to switch roles, and invite the companionship assigned Doctrine and Covenants 89:18–21 to teach.

After the students have taught each other, point to the following principle on the board: “As we teach one another diligently, the Lord will help us understand His truths more perfectly.” Then ask the class the following questions:

- How was your understanding of these scriptures deepened as you taught them to someone else today?
- In what ways did you feel that the Lord helped you?

Encourage students to find opportunities to teach others the gospel. Testify of the blessings they will receive for doing so.

Next Unit (Doctrine and Covenants 90–97)

To prepare students for their study during the coming week, you may want to invite them to consider the following: What has the Lord set forth as the qualifications for seeing His face? What are the blessings of being “pure in heart” (D&C 97:16) when you attend the temple? Have you ever wondered what it means to *worship* God? In your study this next week, watch for *whom* we worship and *how* we worship.

Doctrine and Covenants 90–92

Introduction

On March 8, 1833, the Lord gave the revelation recorded in Doctrine and Covenants 90. This revelation contains instructions to the Presidency of the High Priesthood and was “a continuing step” in the development of the First Presidency (see the section introduction). On March 9, 1833, Joseph Smith inquired whether he should include the Apocrypha in his translation of the Bible. The Lord responded to Joseph Smith’s inquiry through the revelation recorded in

Doctrine and Covenants 91 and told him it was not needful to translate it. Just a few days later, on March 15, 1833, the Prophet received the revelation recorded in Doctrine and Covenants 92, instructing Frederick G. Williams, one of the counselors to Joseph Smith, to be an active member of the United Firm, which had been established to oversee the welfare and business affairs of the Church.

Suggestions for Teaching

Doctrine and Covenants 90:1–18

The Lord instructs the Presidency of the High Priesthood concerning their responsibilities

Begin the lesson by asking the following question:

- What is the most valuable gift you have ever received? Why is it valuable?

Invite a student to read Doctrine and Covenants 90:1–3 aloud, and ask the class to look for something valuable that the Lord had given to Joseph Smith.

- What did Joseph Smith hold? (The keys of the kingdom, which means the rights of presidency, or the power God gives man to govern and direct His kingdom on the earth.) Why is that valuable?

Invite a student to read Doctrine and Covenants 90:4–5 aloud. Ask the class to follow along and identify the warning the Lord gave the Saints. (You may need to explain that as used in verses 4–5, the word *oracles* refers to revelations from God through His prophets.)

- What warning did the Lord give the Saints? What principle can we learn from this warning? (Students’ responses should reflect the following principle: **If we treat lightly the revelations God gives through His prophets, we will stumble and fall.** You may want to write this principle on the board.)
- What do you think it means to treat the revelations God gives through His prophets “as a light thing”? What are some examples of revelations people might be tempted to treat lightly?

Invite students to read Doctrine and Covenants 90:6 silently, looking for who else the Lord said would hold the keys of the kingdom. Ask students to report what they found.

Explain that on March 18, 1833, ten days after section 90 was given, Joseph Smith set apart Sidney Rigdon and Frederick G. Williams as counselors in the Presidency of the High Priesthood, which would later be called the First Presidency of the Church.

- What doctrine can we learn from verse 6? (Students’ responses should reflect the following doctrine: **The First Presidency holds the keys of the kingdom.** Make sure students understand that although each member of the First Presidency holds the keys of the kingdom, the President of the Church is the only one who can receive revelation for the whole Church.)

Summarize Doctrine and Covenants 90:7–10 by explaining that the First Presidency was instructed to prepare the members of the School of the Prophets to preach the gospel throughout the world. Invite students to read Doctrine and Covenants 90:11 silently and consider how this verse is being fulfilled today. Ask students to report what they learned.

You may also want to summarize Doctrine and Covenants 90:12–18. These verses teach that the Prophet Joseph Smith and his counselors were to set in order the affairs of the Church.

You may want to testify that the First Presidency holds the keys of the kingdom and share your feelings about the importance of heeding their words.

Summarize

You will not have time to teach everything in a scripture block with equal emphasis. On occasion, you may need to summarize the story line or teachings in one part of a scripture block to allow sufficient time to cover more important content, doctrines, or principles in another part of the block. Summarizing, rather than omitting portions of a scripture block, can help students better understand the overall message of the block.

Doctrine and Covenants 90:19–37

The Lord instructs the Saints in Zion

Explain that when Joseph Smith received the revelation in Doctrine and Covenants 90, he and other Church leaders were in a difficult situation because of the Church's lack of financial resources.

- What do you do when circumstances in your life become very difficult?

Explain that Doctrine and Covenants 90:19–37 contains the Lord's instructions to early Church leaders on how to handle the difficult circumstances they faced. Invite a student to read Doctrine and Covenants 90:24 aloud. Ask the class to follow along and identify counsel that could comfort individuals going through difficult times.

- What counsel in verse 24 could comfort individuals going through difficult times? How would you state the Lord's message in this verse as a principle? (Students' responses should reflect the following principle: **If we will search diligently, pray always, believe, and keep our covenants, all things will work together for our good.**)
- What do you think it means that all things will work together for our good?
- When have you sought to be faithful during a difficult time and felt blessed as a result?

Explain that one Church member who demonstrated great faithfulness during difficult times was Vienna Jaques. Assign students to work in pairs. Give each student a copy of the following information about Vienna Jaques. Invite the partners to study Doctrine and Covenants 90:28–31 together and identify the specific instructions the Lord gave to Vienna. Next, ask them to study the handout and look for ways Vienna was faithful.

Vienna Jaques is an example of the faithfulness of many early Latter-day Saints. She was born June 10, 1787. After she met the missionaries in Boston, Massachusetts, USA, she traveled to Kirtland, Ohio, in 1831. She stayed there six weeks and was baptized. Upon returning to Boston, Vienna helped bring several members of her family into the Church. She then "settled up her business, and went back to Kirtland to unite her interests forever with the Church" ("Home Affairs," *Woman's Exponent*, July 1, 1878, 21). In 1833 Vienna consecrated all her possessions, including \$1,400, to the Church during a time when the money was desperately needed. She then traveled to Missouri to receive her inheritance in Zion. However, soon after she arrived she suffered persecution with the Saints. After being driven from her home in Missouri, she attended to the sick in Zion's Camp. Heber C. Kimball wrote, "I received great kindness . . . from Sister Vienna Jaques, who administered to my wants and also to my brethren—may the Lord reward [her] for [her] kindness" ("Extracts from H. C. Kimball's Journal," *Times and Seasons*, Mar. 15, 1845, 839–40).

While in Missouri, Vienna married Daniel Shearer. She traveled west to Utah in 1847 and, at the age of 60, drove her own wagon across the plains. She settled in Salt Lake City and for the rest of her life worked hard to support herself and diligently study the scriptures. Vienna died on February 7, 1884, at the age of 96. Her obituary stated, "She was true to her covenants and esteemed the restoration of the Gospel as a priceless treasure" ("In Memoriam," *Woman's Exponent*, Mar. 1, 1884, 152). (See also Susan Easton Black, "Happiness in Womanhood," *Ensign*, Mar. 2002, 12–14.)

When the pairs have finished reading, discuss the following questions with the class:

- How did Vienna Jaques fulfill the instructions the Lord gave her? What impresses you about Vienna Jaques?
- What did you learn from what you read about Vienna Jaques?

Doctrine and Covenants 91

The Savior instructs Joseph Smith not to translate the Apocrypha

If possible, display a few different sources of written information such as a book, a newspaper or magazine, or a mobile device.

- How can you know if something you read in these sources is true?

Explain that the revelation recorded in Doctrine and Covenants 91 instructed Joseph Smith how to discern if something he was reading was true. Invite a student to read the section

introduction aloud. Ask the class to follow along and look for what Joseph was doing at the time he received this revelation. Invite them to report what they found.

Explain that the Apocrypha is a collection of sacred books of the Jewish people that were not originally included in the Hebrew Bible (Old Testament) but were included in the Greek translation of the Bible shortly before the time of Christ. Some of the books bridge the time periods between the Old Testament and the New Testament. When early Christians compiled the books of the Bible centuries later, they included the books of the Apocrypha, but there were questions about whether they belonged as part of the scriptures. The copy of the Bible Joseph Smith was using to create his inspired translation contained the Apocrypha. However, because the validity of the Apocrypha was in question, Joseph asked the Lord if his translation of the Bible should include these books.

Invite a student to read Doctrine and Covenants 91:1–3 aloud. Ask the class to look for what Joseph Smith learned about the Apocrypha. (You may need to explain that an *interpolation* is material that has been inserted in a manuscript, sometimes resulting in the corruption of the original text.)

After students report what they found, invite a student to read Doctrine and Covenants 91:4–6 aloud. Ask students to identify how Joseph Smith could know what was true in the Apocrypha.

- How could Joseph know what was true in the Apocrypha?
- How can the counsel in verses 4–6 help us with things we read? (Students should identify the following principle: **The Holy Ghost can help us know if the things we read are true.**)

You may want to invite students to share an experience they have had when they have felt the Holy Ghost confirm that something they read was true.

Doctrine and Covenants 92

Frederick G. Williams is to be received into the United Firm

Explain that the revelation contained in Doctrine and Covenants 92 instructed Church leaders who were part of the United Firm (also called the United Order) to accept Frederick G. Williams into the firm. Invite a student to read Doctrine and Covenants 92:1–2 aloud. Ask the class to follow along and identify how the Lord wanted Frederick G. Williams to act as a member of the firm. Ask students to report what they found.

- What do you think it means that Frederick G. Williams was to be “a lively member”?
- What can you do to be a lively member of the Church today?
- What principle can we learn from verse 2 about the blessings promised to the faithful? (Students’ responses should reflect the following principle: **If we are faithful in keeping the Lord’s commandments, then we will be blessed forever.**)

Conclude with your testimony of the importance of the doctrines and principles identified in this lesson.

Commentary and Background Information

Doctrine and Covenants 90:24. “Search diligently”

The Lord admonished the Saints to “search diligently, pray always, and be believing, and all things shall work together for your good” (D&C 90:24). President Harold B. Lee explained that this counsel would have been particularly meaningful for early Church leaders who had “little or no experience in Church administration” and who faced difficult challenges at the time this revelation was given (*Stand Ye in Holy Places: Selected Sermons*

and Writings of President Harold B. Lee [1974], 197). He further explained what it means to “search diligently”:

“Diligence means to be industrious, the opposite of being lazy or careless or indifferent. In other words, they must search to know the doctrines of the Church, and they must search to know the instructions that had been given concerning Church procedures” (*Stand Ye in Holy Places*, 198).

Doctrine and Covenants 93:1–20

Introduction

On May 6, 1833, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 93. This revelation will be taught in two parts. This lesson focuses on verses 1–20, in which Jesus Christ explained the purpose of the revelation: “I give unto you these

sayings that you may understand and know how to worship, and know what you worship, that you may come unto the Father in my name, and in due time receive of his fulness” (D&C 93:19).

Suggestions for Teaching

Share your testimony

Take the opportunity to testify often of your love for Heavenly Father and His Son, Jesus Christ, and of the truth and value of gospel doctrines and principles. While it is appropriate to conclude a lesson with your testimony, sharing your testimony during a lesson can invite the Holy Ghost to bear witness of the truths being discussed.

Doctrine and Covenants 93:1–5

Jesus Christ teaches how individuals can see His face and know that He exists

Display a picture of a well-known person your students will recognize, and ask them if they know the person’s name. (If you are unable to display a picture, write the person’s name on the board and ask students to explain who the person is and what he or she is known for.)

- Why do so many people know who this person is?
- Do you think it is important to know who this person is? Why?

Display a picture of Jesus Christ (you could use Jesus Christ [*Gospel Art Book* (2009), no. 1]; see also LDS.org), and explain that many people today do not know who He is.

- Why do you think it is important to know who Jesus Christ is?

Testify that we are not able to achieve our full potential as children of God unless we know about Jesus Christ. Explain that in Doctrine and Covenants 93 the Lord taught how we can increase our knowledge of Him and of His power to bless us now and throughout eternity. Write the following two questions on the board, leaving space for students to write their answers underneath the questions.

What must we do to gain a testimony of Jesus Christ?

What can we know about Him if we do these things?

Invite a student to read Doctrine and Covenants 93:1–5 aloud. Before the student begins reading, ask half of the students to look for answers to the first question and the other half to look for answers to the second question. After the verses have been read, invite a few students to come to the board and write their answers to the questions. Then ask the class the following question:

- How would you state the promise in verse 1 as an “if–then” principle? (Students’ responses should reflect the following principle: **If we forsake our sins, come unto Christ, call on His name, obey His voice, and keep His commandments, then we shall see His face and know that He is.**)

You may want to emphasize that this blessing will come in the Lord’s own time, in His own way, and according to His own will (see D&C 88:68; see also Enos 1:27).

- How can each of the actions in Doctrine and Covenants 93:1 help us know Jesus Christ?
- From what you learn in verse 3, what is an important doctrine to understand about the Father and the Son? (Students should identify the following doctrine: **The Father and the Son are one.**)
- What does it mean that the Father and the Son are one?

Help students understand that the Father and the Son are two separate and distinct beings, each with a glorified physical body (see D&C 130:22). However, the Father and the Son are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father’s plan of salvation.



Point out the following phrase in Doctrine and Covenants 93:4: “The Father because he gave me of his fulness.” Then invite students to read Doctrine and Covenants 93:17, 26. Ask the following questions:

- What does it mean that Jesus Christ received a fulness of the Father? (See D&C 93:16–17, 26.)
- How do the truths in verses 4–5 help us further understand what it means that the Father and the Son are one?

Explain that because the Father and the Son are one, we will come to know both Heavenly Father and Jesus Christ as we do what the Lord said in Doctrine and Covenants 93:1.

Doctrine and Covenants 93:6–20

John’s record is used to help us understand how Jesus Christ received a fulness of Heavenly Father’s glory

Explain that we can learn more about Jesus Christ by studying the information the Lord gave from John’s record in Doctrine and Covenants 93. It may be helpful to also explain that the Apostle John was a disciple of John the Baptist when Jesus Christ began His mortal ministry. In his writings, the Apostle John gave a partial account of the witness John the Baptist bore of the Savior.

Divide students into groups of four. Have each group read Doctrine and Covenants 93:6–11 together and identify the titles used to describe the Savior. Titles the students find should include “the Word, even the messenger of salvation” (verse 8), “the light and the Redeemer of the world” (verse 9), “the Spirit of truth” (verse 9), and “the Only Begotten of the Father” (verse 11).

When they have finished reading the verses, give each student a copy of the following information about the titles mentioned above. Have each group member select one of the titles and study the associated information silently. Instruct the students to prepare to explain to the rest of their group what that title means and to share their answers to the following question. You may want to display the question on the board or include it on the handout so students can refer to it as needed.

- How does this information help you to better know, appreciate, and follow Jesus Christ?

“The Word, even the messenger of salvation”

Jesus Christ is referred to as “the Word” in John 1:1. Elder Russell M. Nelson of the Quorum of the Twelve Apostles explained:



“In the Greek language of the New Testament, that *Word* was *Logos*, or ‘expression.’ . . . That terminology may seem strange, but it is appropriate. We use words to convey our expression to others. So Jesus was the Word, or expression, of His Father to the world” (“Jesus the Christ: Our Master and More,” *Ensign*, Apr. 2000, 4). Jesus Christ is called the messenger of salvation because He declares the Father’s words to us, and those who hear and obey His message will receive salvation (see John 12:49–50).

“The light and the Redeemer of the world”

Through the Light of Christ, Jesus Christ gives life and light to all things. He is also called the Light of the World because He provides the perfect example of how all people should live. Jesus Christ is the Redeemer of the world because through His Atonement He paid the price for the sins of all mankind and made possible the resurrection of all people.

“The Spirit of truth”

The title “the Spirit of truth” helps us understand that Jesus Christ does not lie and that He possesses a fulness of truth (see Enos 1:6; D&C 93:26). He reveals truth to mankind (see D&C 76:7–8). This title is also used to refer to the Holy Ghost, who testifies of Jesus Christ (see John 15:26).

“The Only Begotten of the Father”

Jesus Christ is the greatest being to be born on this earth. God is the Father of the spirits of all mankind, but Jesus Christ is the only person who was born into the world as the literal Son of God in the flesh. Because Jesus Christ was born of an immortal father, He had

power over death (see John 5:26). This power allowed Him to accomplish the Atonement and Resurrection for all mankind.

After the groups have had sufficient time to finish their discussions, invite a student to read Doctrine and Covenants 93:12–17 aloud. Ask the class to follow along and identify how Jesus Christ became like His Father.

- How did Jesus Christ become like His Father? (Students' answers should reflect the following principle: **Jesus Christ grew from grace to grace until He received a fulness of the glory of the Father.**)
- What do you think it means that Jesus Christ continued from grace to grace until He received a fulness?

Help students understand that grace is strength and power from God that allows us to obtain eternal life and exaltation. Invite a student to read Doctrine and Covenants 93:19–20 aloud. Ask the class to follow along and identify the reason the Savior gave for revealing how He received the fulness of the Father.

- According to verse 19, why did the Savior reveal how He received the fulness of the Father?

Help students see that the Savior revealed how He received a fulness so that we could “understand and know” Him and Heavenly Father and know how to worship the Father and receive of His fulness. Write the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles on the board. (This statement is found in *The Promised Messiah: The First Coming of Christ* [1978], 568.)

“Perfect worship is emulation. We honor those whom we imitate” (Elder Bruce R. McConkie).

- What do you think it means to worship?
- How are we to worship Heavenly Father? (Students should express the following principle: **We are to worship Heavenly Father by following the example of Jesus Christ.**)
- How was the Savior's progression from grace to grace similar to the process of learning and progressing that we can experience?
- What promise is given in Doctrine and Covenants 93:20 to those who follow Jesus Christ's example and keep His commandments? (Students should express the following principle: **If we keep the commandments, we can receive a fulness of the Father, as Jesus Christ has.**)

Hold up the picture of the Savior that you displayed at the beginning of class.

- Why is it important to have a testimony of Jesus Christ's example, teachings, and Atonement?
- What can you do to continue “from grace to grace” (D&C 93:13) and be more like Him?

Invite a student to read aloud the following statement by President Lorenzo Snow, and ask the class to think about what they want to do to be more like the Savior:



“Do not expect to become perfect at once. If you do, you will be disappointed. Be better today than you were yesterday, and be better tomorrow than you are today. The temptations that perhaps partially overcome us today, let them not overcome us so far tomorrow. Thus continue to be a little better day by day; and do not let your life wear away without accomplishing good to others as well as to ourselves” (*Teachings of Presidents of the Church: Lorenzo Snow* [2012], 103).

Invite students to write in their class notebooks or scripture study journals a specific way they will seek to progress and improve by following the Savior's example.

LESSON 98

Doctrine and Covenants 93:21–53

Introduction

This is the second of two lessons on Doctrine and Covenants 93. The Prophet Joseph Smith received this revelation on May 6, 1833. In the latter part of the revelation the Lord revealed important truths about our premortal existence. At the time this revelation was received, many people believed that our existence began at conception or at birth. This thinking is

prevalent today as well. The Lord taught Joseph Smith that “man was also in the beginning with God” (D&C 93:29) and that our spirits are eternal. He also taught how we can receive truth and light and instructed the Prophet and other Church leaders to set their homes in order so their families could be strengthened and protected.

Suggestions for Teaching

Doctrine and Covenants 93:21–39

The Lord instructs His servants on how to receive truth and light

Ask the students who are the firstborn child in their family to stand up.

- What do you think are some of the responsibilities of being the firstborn?

Ask the students to be seated. Then invite a student to read Doctrine and Covenants 93:21–23 aloud. Ask the class to follow along and look for what Jesus Christ revealed about Himself.

- According to verse 21, what distinction does Jesus Christ have among all the spirit children of Heavenly Father? (Students should identify the following doctrine: **Jesus Christ is the firstborn of all the spirit children of Heavenly Father.**)

Explain that because Jesus Christ is the Firstborn of the Father, He is the “appointed heir” of all the Father has (Hebrews 1:2). However, He wants all of Heavenly Father’s children to share in this inheritance. We have the opportunity to be “joint-heirs with Christ” (Romans 8:17) and be numbered among “the church of the Firstborn” (D&C 93:22; see also D&C 76:51–54). In this way we also can receive all that the Father has (see D&C 76:55; 84:37–38).

- According to Doctrine and Covenants 93:22, what must we do to be partakers of the glory of the Firstborn?
- What does it mean to be begotten through Jesus Christ? (To be spiritually reborn and cleansed from all sin through the power of the Atonement.)
- Notice in verse 21 that Jesus Christ said He was “in the beginning with the Father.” According to verse 23, who else was in the beginning with the Father? (The word *ye* in this verse refers to all of Heavenly Father’s spirit children. You might want to suggest that students replace the word *ye* in verse 23 with their own name and write it in the margin of their scriptures.)

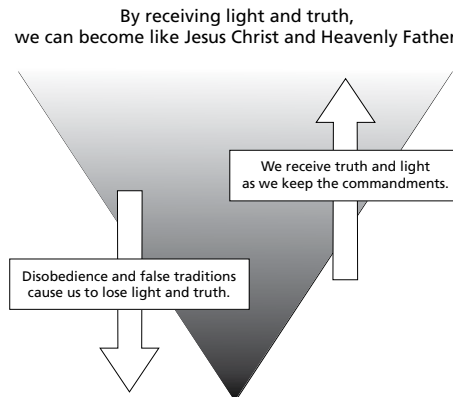
Explain that while we lived with Heavenly Father and Jesus Christ in the premortal life, we were taught by the Father and the Son and had the opportunity to accept or reject truth. Invite a student to read Doctrine and Covenants 93:24–26 aloud. Ask the class to follow along, looking for what the Lord taught about truth in these verses.

- What do you learn from the Lord’s definition of truth in verse 24?
- Who is described in verse 25? (Satan.)
- How does Satan seek to influence our knowledge of the truth? (The phrase “whatsoever is more or less than this” indicates that Satan seeks to distort and diminish our knowledge of the truth.)
- What do we learn from verse 26 about Jesus Christ?

Invite students to read Doctrine and Covenants 93:36–37 silently and identify additional truths the Lord revealed about light and truth.

- What did the Lord reveal about light and truth in these verses? (Help students understand that light and truth, also called intelligence, are attributes of Jesus Christ and Heavenly Father.)
- How do we benefit by receiving light and truth? (Students may give a variety of answers. As they respond, help them identify the following principle: **By receiving light and truth, we can become like Jesus Christ and Heavenly Father.**)

Copy the accompanying diagram on the board, but do not include the statements in the two boxes. Students will discover these principles as the lesson progresses. You may want to invite students to copy the diagram in their class notebooks or scripture study journals.



Invite a student to read Doctrine and Covenants 93:26–28 aloud. Ask the class to follow along and look for what we must do to receive truth and light.

- What must we do to receive truth and light? (Students should identify the following principle: **We receive truth and light as we keep the commandments.** Write this principle in the box on the right side of the diagram on the board.)
- How does obeying the commandments help us receive truth and light?
- When have you felt that you received truth and light by keeping the commandments?

Explain that when we lived with God before we were born, we had agency—the ability to choose and act for ourselves. Invite a student to read Doctrine and Covenants 93:29–32 aloud. Ask the class to follow along, looking for how our use of agency affects our ability to receive light and truth. Then ask students to report what they found.

- According to verses 31–32, what is the consequence if we choose to not receive the light? (We place ourselves under condemnation. This means that we hinder our spiritual progression by refusing to receive the light that is available to us.)

Invite students to ponder the following questions:

- Can we lose light and truth we have already received? (To help students answer this question, invite them to search Doctrine and Covenants 93:39. You may also want to invite them to search Alma 12:10–11.)
- What causes us to lose light and truth? (Students should identify the following principle: **Disobedience and false traditions cause us to lose light and truth.** Write this principle in the box on the left side of the diagram on the board.)
- What are some examples of traditions, or activities commonly done by many people, that could cause us to lose light and truth from our Heavenly Father?

The following activity can help illustrate how our personal choices to obey or disobey God's commandments affect our ability to receive light and truth or to lose it. Display the following information on the board, or copy it on a handout for each student. Invite a student to read the first paragraph aloud. Ask the class to explain how and why Maria's choices would affect her ability to receive light and truth. After students report what they find, repeat this process with paragraphs 2–4.

1. Maria prays each morning and evening. She feels joy giving service, keeping her covenants, and searching the scriptures daily. She regularly helps gather her family

together for family scripture study and prayer. She looks forward to partaking of the sacrament each week at church.

2. Maria prays and studies the scriptures often but not every day. She attends church most of the time and usually listens to those who speak and teach. She goes to Young Women activities if she knows that her friends will be there.
 3. Maria prays if she is not tired or in a hurry. She helps around the house reluctantly and reads scriptures with the family only if it is convenient. She usually skips church and Young Women activities. She occasionally breaks the Word of Wisdom.
 4. Maria never prays, reads the scriptures, or attends Church meetings. The bishop has asked to see her, but she will not speak to him. She often breaks the Word of Wisdom. She argues constantly with family members. She feels distant from Heavenly Father.
- Based on these examples, how would you summarize the importance of our daily decisions and their effect on the light and truth we receive?

Doctrine and Covenants 93:40–53

The Lord counsels His servants to set their homes in order

Invite students to discuss the following question with a partner:

- How can your interactions with your parents or other family members help you to grow in light and truth?

After students have discussed the question, invite a few of them to share their responses with the class. Invite a student to read Doctrine and Covenants 93:40 aloud. Ask the class to follow along, looking for the responsibility God has given to parents.

- What responsibility has God given to parents?
- How do parents raise their children “in light and truth”?

Summarize Doctrine and Covenants 93:41–48 by explaining that the Lord instructed Frederick G. Williams, Sidney Rigdon, and Joseph Smith Jr. to do better at teaching their children light and truth and to set their families in order. Invite a student to read Doctrine and Covenants 93:49–50 aloud. Ask the class to follow along, looking for a warning that applies to our families.

- What warning did the Lord give in these verses? (Help students identify the following principle: **We must pray always and be diligent and concerned at home, or the wicked one will have power over us.**)
- What do you think it means to be “diligent and concerned at home”?

Point out that although this warning was given to fathers, it also applied to their families. Invite students to suggest ways that youth can be diligent and concerned at home. Invite a student to write responses from the class on the board.

Conclude this lesson by testifying of the doctrines and principles students learned in this lesson. Write the following questions on the board, and invite students to answer one of them in their class notebooks or scripture study journals:

1. Identify one commandment you can obey more faithfully so that you can increase in light and truth. What will you do to be more faithful in keeping that commandment?
2. How can you be more diligent and concerned at home? Write a goal stating one way you will seek to improve during the next week.

Doctrine and Covenants 94–96

Introduction

The Lord revealed the revelation recorded in Doctrine and Covenants 94 on August 2, 1833, and directed the Saints to lay out the city of Kirtland similar to how He had instructed them to lay out the city of Zion in Missouri. The Lord also commanded the Saints to build a house for the presidency (a Church administration building) and a house for printing in addition to the temple, which He had previously commanded the Saints to build. Two

months earlier, on June 1, 1833, Joseph Smith received the revelation found in Doctrine and Covenants 95, in which the Lord chastened the Saints for delaying construction of the temple. Doctrine and Covenants 96 contains the Lord's instruction to appoint Newel K. Whitney to "take charge of" (D&C 96:2) the property on which the temple in Kirtland would be built.

Suggestions for Teaching

Doctrine and Covenants 94

The Lord commands the Saints to construct two houses and reaffirms the need to build the temple

Ask students to imagine they have the opportunity to travel through a country with many cities. As they travel, they notice that there is a sports arena at the center of every city.

- What might this suggest about the people of this country?
- If you were going to design a large city, what would you place at the center of the city? Why?

Invite a student to read Doctrine and Covenants 94:1, 3, 10 aloud. Ask the class to follow along and identify the three buildings the Lord commanded the Saints to construct in Kirtland, Ohio. Invite students to report what they found.

- These three buildings show that what things are important to the Lord? (Temple ordinances, the work of the First Presidency in obtaining revelation and ministering to the Church, and the printing of scriptures and other works the Lord commands.)

Summarize Doctrine and Covenants 94:13–17 by explaining that the Lord instructed Hyrum Smith, Reynolds Cahoon, and Jared Carter to form a building committee for the buildings mentioned in Doctrine and Covenants 94.

Invite students to read Doctrine and Covenants 94:16 silently to find what the Lord told the Saints concerning the construction of the buildings for the presidency and for printing. Ask students to report what they found.

- Why do you think it was important for the temple to be built before the other two buildings? What can this teach us about the importance of temples? (You may want to inform students that the two other buildings were never constructed.)

Doctrine and Covenants 95

The Lord chastens the Saints for delaying construction of the temple

Remind students that the Lord first issued the commandment to build the Kirtland Temple in Doctrine and Covenants 88:119, which was recorded on December 27 and 28, 1832. (Write this date on the board.) Invite students to search the section introduction to Doctrine and Covenants 95 for the date that this revelation was given. Ask them to calculate approximately how much time passed between these two dates. Explain that during this time Church leaders acquired property in Kirtland on which to build the temple. However, by June 1, 1833, the Saints had not begun constructing the temple or even preparing the foundation.

Invite a student to read Doctrine and Covenants 95:1–3 aloud. Ask the class to identify what the Lord told the Saints concerning their delay in building the temple. Invite students to report what they found.

- What does the Lord do for those He loves? (Students should identify the following truth: **God chastens those He loves.** You may want to suggest that students mark the words that teach this truth in their scriptures.)
- What does it mean to chasten? (To discipline or correct.) According to these verses, why does God chasten those He loves?

Ask students to consider how they tend to respond when they are chastened or corrected by someone else. Invite a student to read the following narrative aloud. Ask the class to listen for ways some of the Saints responded to the Lord's chastening:

After Joseph Smith received the revelation recorded in Doctrine and Covenants 95, Church leaders held a conference to discuss the construction of the temple. "Some were in favor of building a frame house, but others were of a mind to put up a log house. Joseph reminded them that they were not building a house for a man, but for God; 'and shall we, brethren,' said he, 'build a house for our God, of logs? No, I have a better plan than that. I have a plan of the house of the Lord, given by himself.'" After Joseph explained the full pattern of the temple, all the brethren were excited. They traveled to the building site, removed a fence, and leveled a field of wheat that had previously been planted by the Smith family. After the grain was cleared, Hyrum Smith "commenced digging a trench for the wall." (Lucy Mack Smith, *History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 230, 231.)

- What can we learn from these Saints about how to respond to chastisement?

Point out that in verse 3 the Lord described the Saints' delay in building the temple as "a very grievous sin." Invite students to search Doctrine and Covenants 95:5–6 to see what the Lord compared very grievous sins to. Ask them to report what they learned.

- How might ignoring the Lord's commandment to build a temple be like "walking in darkness at noon-day"? How might we be "walking in darkness at noon-day" if we choose to ignore other commandments?

Invite students to read Doctrine and Covenants 95:4, 8–9 with a partner. Ask them to identify reasons why the Lord commanded the Saints to build the Kirtland Temple. (You may want to explain that the phrase "that I may bring to pass my strange act" [verse 4] could refer to how people who do not believe in revelation, heavenly visitations, and other spiritual matters might view the Restoration of the gospel as strange.)

- What can we learn from these verses about why the Lord has commanded us to build temples? (After students respond, you may want to write the following principle on the board: **In temples, the Lord prepares His servants to do His work and endows them with power.**)

Explain that *endow* means to provide someone with a gift. To be endowed in the temple means to receive spiritual power and knowledge. Invite a student to read aloud the following statement by President Thomas S. Monson:

"Until you have entered the house of the Lord and have received all the blessings which await you there, you have not obtained everything the Church has to offer. The all-important and crowning blessings of membership in the Church are those blessings which we receive in the temples of God" ("The Holy Temple—a Beacon to the World," *Ensign* or *Liahona*, May 2011, 93).

- What are two saving ordinances that we can receive only in the temples of God? (The temple endowment and the marriage sealing.)
- What are some things you can do now to prepare to receive these ordinances and blessings in the temple? (Answers may include being faithful to the ordinances and covenants they have already received and always living worthy of a temple recommend.)

Explain that building the Kirtland Temple was an enormous task for the Saints. In the early part of 1833, there were fewer than 200 members of the Church in Ohio, and most of them were poor. Invite a student to read Doctrine and Covenants 95:11–12 aloud. Ask the class to follow along, looking for what the Lord promised if the Saints would keep His commandments.

- What did the Lord promise if the Saints would keep His commandments?

Focus on the temple

Part of the Objective of Seminaries and Institutes of Religion is to help youth and young adults qualify for the blessings of the temple. As you teach, consider ways that you can help students understand, feel the importance of, and apply doctrines and principles related to the temple. As you do so, you can inspire students to live so that qualifying for the blessings of the temple is a priority in their lives.

Inform the class that the Saints in Ohio proceeded with faith in the Lord's promise and constructed the temple.

- What principle can we learn from verse 11? (Students should identify the following principle: **If we keep the commandments, we will have power to do what the Lord asks us to do.**)
- What are some situations you might face in which this principle could apply? When have you felt that you received the Lord's help to do something because you kept the commandments?

Summarize Doctrine and Covenants 95:13–17 by explaining that the Lord gave instructions on the dimensions and the functions of specific rooms of the Kirtland Temple. Invite a student to read verse 14 aloud. Ask the class to follow along, looking for one way the Lord indicated He would fulfill His promise to give them power to build the temple. Invite students to report what they found. (You might want to point out that the Lord promised to show three people how the temple should be built. These three were the First Presidency.)

To help students see how this promise was fulfilled, invite a student to read the following paragraph aloud:

Joseph Smith, Sidney Rigdon, and Frederick G. Williams prayed together and saw the temple in vision. After viewing the exterior in detail, "the building seemed to come right over [them]" and they saw the interior of the building as if they were actually inside the building (see *Teachings of Presidents of the Church: Joseph Smith* [2007], 271). Later, when the temple was nearing completion, Frederick G. Williams said it looked like the model he had seen in vision to the smallest detail, and he could not tell the difference between it and the temple as built.

- In this example, how did the Lord give the Saints power to do what He had asked them to do?

Doctrine and Covenants 96

Newel K. Whitney is designated to take charge of all the property held by the Church

Explain that in Doctrine and Covenants 96, the Lord instructed that Bishop Newel K. Whitney should take charge of the property held by the Church. The temple would be built on the place designated by the Lord, and Bishop Whitney would divide the remainder of the property into lots for those who would seek an inheritance. Some of these lots were designated for Church leaders responsible for the publication of the revelations. Receiving this inheritance would help them devote their time to doing the work of the Lord, which included publishing the word of God. Invite a student to read Doctrine and Covenants 96:4–5 aloud. Ask the class to follow along and identify how publishing the word of God would help the Saints. Invite students to report what they learned.

Explain that in this revelation the Lord also directed that John Johnson should be admitted as a member of the United Firm, which oversaw the Church's financial, publishing, and mercantile operations.

Invite a few students to summarize what they have learned from this lesson. Encourage them to act on the truths they have learned.

Commentary and Background Information

Doctrine and Covenants 95:4. "My strange act"

The phrase "my strange act" comes from Isaiah 28:21, where the Lord said He would correct a people who did not believe they had any need to repent. The Restoration of the gospel and the establishment of the true Church

upon the earth is a strange occurrence to people who consider belief in revelation, heavenly visitations, and other spiritual matters to be foolishness. The message of the Restoration of the gospel is preached to many who believe they already have the truth. Some of these people may consider our efforts strange.

Doctrine and Covenants 97

Introduction

The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 97 on August 2, 1833. In this revelation, the Lord provided instruction and encouragement for Parley P. Pratt, who presided over a school for priesthood holders in Missouri, and for the

men who attended that school. The Lord also emphasized His will that the Saints in Missouri build a temple. He promised that if they did so, and if their hearts were pure, His glory and presence would dwell there.

Suggestions for Teaching

Doctrine and Covenants 97:1–9

The Lord teaches members of the school of elders in Missouri what they must do to be accepted of Him

Write the following incomplete statements on the board. Ask students to complete these statements in their class notebooks or scripture study journals:

I go to school because . . .

I go to church because . . .

After sufficient time, invite a few students to share how they completed the statements.

Remind students that in the winter of 1832–33, the Lord directed Church leaders to establish the School of the Prophets in Kirtland, Ohio. Parley P. Pratt presided over a similar school in Independence, Missouri—a school for the elders. Members of this school wrote to Joseph Smith, who was in Ohio. In response, he sent them a letter containing the revelation that is now recorded in Doctrine and Covenants 97. Invite students to read Doctrine and Covenants 97:1 silently and identify how the Lord described many of the brethren in the land of Zion (Missouri).

- How did the Lord describe many of the brethren in Missouri?

Invite a student to read Doctrine and Covenants 97:2 aloud. Ask the class to follow along and identify what the Lord promised these men. Ask students to report what they find.

- In verses 1–2, what principle do you see regarding how we can obtain wisdom and truth? (Students may use different words, but they should identify a principle similar to the following: **If we humble ourselves and seek diligently to learn, we will obtain wisdom and truth.**)

- How do you think humility and diligence help us obtain wisdom and truth?

Invite students to read Doctrine and Covenants 97:3–5 silently, looking for how the Lord felt about Parley P. Pratt’s service and what the Lord promised Brother Pratt. Ask students to report what they learn. Assure them that, like Parley P. Pratt, they can know that the Lord is pleased with them as they continue to follow Him.

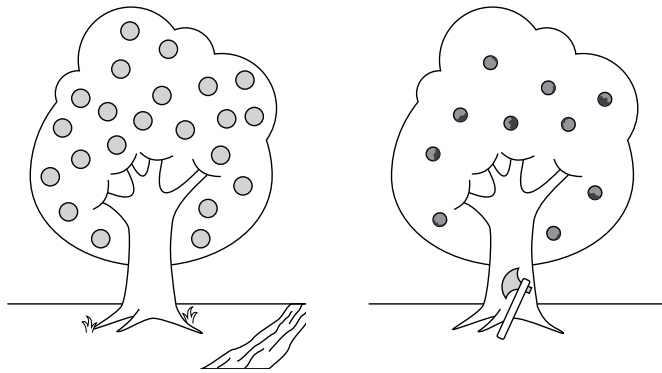
To prepare students to study Doctrine and Covenants 97:6–9, invite two students to draw pictures on the board. Ask one student to draw a tree that produces good fruit and that is planted in good soil next to a stream (see verse 9). Ask the other student to draw a tree that does not produce good fruit, with an ax laid at its roots (see verse 7).

Explain that in both illustrations, the trees represent Church members. Remind students that many members of the school of elders were humble and faithful. However, others had become prideful and disobedient.

- If the trees represent Church members, what do you think the fruits represent? (Church members’ works or actions. If students have difficulty expressing this answer, you may want to invite them to read Doctrine and Covenants 97:6 silently, looking for the answer there.)

Inservice training

Inservice training gives you an opportunity to study and discuss the scriptures to deepen your understanding. You can learn inspired methods of teaching and share ideas to help other teachers, such as ideas for increasing student enrollment, attendance, and completion. You can also learn how to fulfill administrative responsibilities.



Invite a student to read Doctrine and Covenants 97:6–7 aloud, and ask the class to look for principles taught in these verses.

- What are some principles taught in these verses?

Invite a student to read Doctrine and Covenants 97:8–9 aloud, and ask the class to look for principles taught in these verses.

- What are some principles taught in these verses?
- How might the descriptions of what happens to the trees motivate us to be more faithful?

Write the following incomplete statement on the board: *To be accepted of the Lord, we must . . .*

Invite students to review Doctrine and Covenants 97:8 and identify characteristics of a person who is accepted of the Lord. As they identify these characteristics, complete the statement on the board as follows: ***To be accepted of the Lord we must have an honest and broken heart and a contrite spirit and be willing to observe our covenants by sacrifice.***

- What do you think it means to have a broken heart and a contrite spirit?
- What do you think it means to observe our covenants by sacrifice? (One possible answer is that it means to do whatever we must do to keep the covenants we have made with the Lord.)
- What are some sacrifices you have made in order to keep your covenants?

Give students time to ponder their standing before the Lord and to think about how they can apply the principle from Doctrine and Covenants 97:8 in their lives.

Doctrine and Covenants 97:10–21

The Lord emphasizes His will that the Saints in Missouri build a temple

Ask a student to read Doctrine and Covenants 97:10–12 aloud, and invite the class to look for the sacrifice the Lord required of the Saints in Missouri.

- What sacrifice did the Lord require of the Saints in Missouri? (They were to build a temple—a house unto the Lord.)

Remind students that the Lord had designated the lot for the temple two years earlier (see D&C 57:1–3). In June 1833, Joseph Smith wrote to Church leaders in Missouri and instructed them to begin construction of the temple immediately. However, when the revelation in Doctrine and Covenants 97 was given on August 2, 1833, the Saints in Missouri had not yet begun the construction. In addition, the first mob action against the Saints in Jackson County, which took place before a copy of this revelation arrived, greatly increased the difficulty of obeying this commandment.

Ask students to search Doctrine and Covenants 97:12–14 silently, identifying reasons the Lord wanted the Saints in Missouri to build a temple. Invite students to report their findings. Then ask the following question:

- How has the temple been “a place of thanksgiving” for you? How has it been “a place of instruction”?

Assign students to work in pairs. Ask them to study Doctrine and Covenants 97:15–20 with their partners, looking for promises the Lord gave the Saints if they would build a temple. Invite them to report their findings.

To help students understand that the promise of seeing God in the temple may include more than seeing Him with our natural eyes, read the following statement by Elder David B. Haight of the Quorum of the Twelve Apostles:

“It is true that some have actually seen the Savior, but when one consults the dictionary, he learns that there are many other meanings of the word *see*, such as coming to know Him, discerning Him, recognizing Him and His work, perceiving His importance, or coming to understand Him” (“Temples and Work Therein,” *Ensign*, Nov. 1990, 61).

- According to verses 15–17, how do we qualify to experience the Lord’s glory and presence in the temple?

After students have responded, write the following principle on the board: ***In the temple, God will manifest Himself to those who are pure in heart.***

- What do you think it means to be pure in heart?
- What can we do to purify our hearts so we can receive the blessings of the temple?
- How have you felt blessed as you have worthily attended the temple? (If you have students in your class who have not yet had the opportunity to attend the temple, you may want to ask the following question instead: How have you felt blessed as you have sought to be pure in heart?)

Ask students to read Doctrine and Covenants 97:21 silently and identify how the Lord defined the word *Zion*. Students should identify the following doctrine: **Zion is the pure in heart.**

Doctrine and Covenants 97:22–28

The Lord explains what we must do to escape His indignation and receive His blessings

To prepare students to understand the Lord’s message in Doctrine and Covenants 97:22–24, display or draw a picture of a whirlwind. Explain that whirlwinds occur all over the world. Strong whirlwinds can turn into violent tornadoes that cause terrible damage. Ask students if they have ever seen a whirlwind or severe tornado in person or seen video footage of one. Let students describe their experiences.



Invite a student to read Doctrine and Covenants 97:22–24 aloud, and ask the class to identify what the Lord compared to a whirlwind. Ask them to report what they find. Explain that in verse 22, the word *vengeance* refers to the consequences of disobeying the Lord.

- How might the Lord’s vengeance be like a whirlwind?

Ask students to search Doctrine and Covenants 97:25–28 silently, looking for what we need to do to escape the Lord’s vengeance and receive His blessings. You may want to suggest that students mark the word *if* wherever it occurs in these verses.

- What must we do to escape the Lord’s vengeance and receive His blessings?
- How does the Lord’s message in these verses relate to the images of the two trees we discussed earlier? What do verses 27–28 teach about repentance and forgiveness?

Share your testimony of the following principle: **If we are obedient, we will escape the vengeance of the Lord and receive a multiplicity of His blessings.**

You may want to explain that according to Parley P. Pratt, the revelation in Doctrine and Covenants 97 “was not complied with by the leaders and church in Missouri, as a whole; notwithstanding many were humble and faithful. Therefore, the threatened judgment was poured out to the uttermost, as the history of the five following years will show” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 96). By November 1833, the Saints were expelled from Jackson County, Missouri, and they continued to face persecution in Missouri until they were driven from the state in 1838 and 1839.

Invite students to consider what they have felt prompted to do as they have studied Doctrine and Covenants 97. Encourage them to act on those promptings so they can receive the Lord’s blessings.

Home-Study Lesson

Doctrine and Covenants 90–97 (Unit 20)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 90–97 (unit 20) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 90–92)

In this lesson students learned that if we treat lightly the revelations God gives through His prophets, we will stumble and fall. They also identified that if we will search diligently, pray always, be believing, and keep our covenants, all things will work together for our good. From studying a revelation about the Apocrypha, students learned that the Holy Ghost can help us know if the things we read are true. In addition, students identified the principle that if we are faithful in keeping the Lord's commandments, then we will be blessed forever.

Day 2 (Doctrine and Covenants 93)

In their study of Doctrine and Covenants 93, students learned that Jesus Christ is the Firstborn among all the spirit children of Heavenly Father and that by receiving light and truth, we can become like Jesus Christ and Heavenly Father. They also learned that we receive truth and light as we keep the commandments and that disobedience and false traditions cause us to lose light and truth. From the counsel of the Lord to some Church leaders, students also learned that we must pray always and be diligent and concerned at home, or the wicked one will have power over us.

Day 3 (Doctrine and Covenants 94–96)

From the rebuke the Lord gave the Saints for their neglect in building the Kirtland Temple, students learned that God chastens those He loves. They also learned that in temples, the Lord prepares His servants to do His work and endows them with power. In addition, students discovered that if we keep the commandments, we will have power to do what the Lord asks us to do.

Day 4 (Doctrine and Covenants 97)

From the Lord's instructions to the Saints in Missouri, students learned that if we humble ourselves and seek diligently to learn, we will obtain wisdom and truth. Students also identified what we must do to be accepted of the Lord and learned that in the temple, God will manifest Himself to those who are pure in heart. In addition, students learned that Zion is the pure in heart, and if we are obedient we will escape the vengeance of the Lord and receive many blessings.

Introduction

The Lord gave the revelation contained in Doctrine and Covenants 93 on May 6, 1833. This lesson focuses on Doctrine and Covenants 93:1–20, which was only briefly addressed in the student lesson for Doctrine and Covenants 93. In these verses Jesus Christ taught how we can come to know Him and how we can become like Him and our Heavenly Father.

Suggestions for Teaching

Doctrine and Covenants 93:1–5

Jesus Christ teaches how individuals can see His face and know that He exists

Display a picture of a well-known person your students will recognize, and ask them if they know the person's name. (If you are unable to display a picture, write the person's name on the board and ask students to explain who the person is and what he or she is known for.)

- Why do so many people know who this person is?
- Do you think it is important to know who this person is? Why?

Display a picture of Jesus Christ (you could use Jesus Christ [*Gospel Art Book* (2009), no. 1]; see also LDS.org), and explain that many people today do not know who He is.

- Why do you think it is important to know who Jesus Christ is?

Explain that in Doctrine and Covenants 93 the Lord taught how we can increase our knowledge of Him and of His power to bless us, now and throughout eternity. Write the following two questions on the board, leaving space for students to write their answers underneath the questions:

What must we do to gain a testimony of Jesus Christ?

What can we know about Him if we do these things?

Invite a student to read Doctrine and Covenants 93:1–5 aloud. Before the student begins reading, ask half of the students to look for answers to the first question and the other half to look for answers to the second question. After the verses have been read, invite a few students to come to the board and

write their answers to the questions. Then ask the class the following question:

- How would you state the promise in verse 1 as an “if–then” principle? (Students’ responses should reflect the following principle: **If we forsake our sins, come unto Christ, call on His name, obey His voice, and keep His commandments, then we shall see His face and know that He is.**)

You may want to emphasize that this blessing will come in the Lord’s own time, in His own way, and according to His own will (see D&C 88:68; see also Enos 1:27).

- How can each of the actions in Doctrine and Covenants 93:1 help us know Jesus Christ?
- From what you learn in verse 3, what is an important doctrine to understand about the Father and the Son? (Students should identify the following doctrine: **The Father and the Son are one.**)
- What does it mean that the Father and the Son are one?

Help students understand that the Father and Son are two separate and distinct beings, each with a glorified physical body (see D&C 130:22). However, the Father and the Son are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father’s plan of salvation.

Point out the following phrase in Doctrine and Covenants 93:4: “The Father because he gave me of his fulness.” Then invite students to read Doctrine and Covenants 93:17, 26. Ask the following question:

- What does it mean that Jesus Christ received a fulness of the Father? (See D&C 93:16–17, 26.)

Doctrine and Covenants 93:6–20

John’s record is used to help us understand how Jesus Christ received a fulness of Heavenly Father’s glory

Consider prearranging the following demonstration to prepare students to understand how the Savior received a fulness of the Father. Invite a student who has developed a particular skill, such as playing a certain sport or musical instrument or creating some kind of artwork, to briefly demonstrate or describe the skill. Then ask the student to tell the class about the moment he or she suddenly developed that skill. (The student’s response should help the class understand that becoming a skilled athlete, musician, or artist is a process that takes consistent effort and does not suddenly happen in a moment.)

Invite a student to read Doctrine and Covenants 93:12–17 aloud. Ask the class to follow along and identify how Jesus Christ became like His Father.

- How did Jesus Christ become like His Father? (Students’ answers should reflect the following principle: **Jesus Christ grew from grace to grace until He received a fulness of the glory of the Father.** You may want to suggest that students mark this principle in verse 13.)
- What do you think it means that Jesus Christ continued from grace to grace until He received a fulness?

Help students understand that grace is strength and power from God that allows us to obtain eternal life and exaltation. Invite a student to read Doctrine and Covenants 93:19–20 aloud.

Ask the class to follow along and identify the reason the Savior gave for revealing how He received the fulness of the Father.

- According to verse 19, why did the Savior reveal how He received the fulness of the Father?

Help students see that the Savior revealed how He received a fulness so that we could “understand and know” Him and Heavenly Father and know how to worship the Father and receive of His fulness. Write the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles on the board. (This statement is found in *The Promised Messiah: The First Coming of Christ* [1978], 568.)

“Perfect worship is emulation. We honor those whom we imitate” (Elder Bruce R. McConkie).

- What do you think it means to worship?
- How are we to worship Heavenly Father? (Students may express the following principle: **We are to worship Heavenly Father by following the example of Jesus Christ.** You may want to suggest that students write this principle in the margin of their scriptures.)
- How was the Savior’s progression from grace to grace similar to the process of learning and progressing that we can experience?
- What promise is given in Doctrine and Covenants 93:20 to those who follow Jesus Christ’s example and keep His commandments? (Students should express the following principle: **If we keep the commandments, we can receive a fulness of the Father, as Jesus Christ has.**)

Hold up the picture of the Savior that you displayed at the beginning of class.

- Why is it important to have a testimony of Jesus Christ’s example, teachings, and Atonement?
- What can you do to continue “from grace to grace” (D&C 93:13) and be more like Him?

Ask students to think of a specific way they will seek to progress and improve by following the Savior’s example. Invite them to set that as a goal and to strive to accomplish it.

Next Unit (Doctrine and Covenants 98–101)

To prepare students for their study of Doctrine and Covenants 98–101, you may want to invite them to consider the following: Have you ever been mistreated and wondered how you should react to it? In the next lessons you will learn about the persecution and affliction the Saints experienced in Missouri. You will also learn what the Lord taught the Saints about responding to persecution, including His feelings about going to war.

Doctrine and Covenants 98:1–22

Introduction

On July 20, 1833, a group of 400–500 Missourians demanded that no more Saints move to Jackson County and that those already living there must leave. Before the Saints in Missouri could respond, a mob began destroying their property and threatening their lives. On August 6, 1833, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 98, in which the Lord instructed the Saints about how to respond to persecution.

Although some news of the trouble in Missouri had probably reached the Prophet in Kirtland, Ohio, about 900 miles (1,450 kilometers) away, he could have understood the seriousness of the situation only through revelation. In this revelation, the Lord acknowledged the Saints' afflictions in Missouri and Ohio. He counseled them to follow the constitutional law of the land and to keep their covenants.

Suggestions for Teaching

Help students better understand the context of the scriptures

Students are better able to identify doctrines and principles when they understand the historical context of the scripture block. One way to help students do this is to invite them to put themselves in the place of those in the scriptures and invite them to ponder how they would feel under similar circumstances.

Doctrine and Covenants 98:1–3

The Lord reassures the Saints during their afflictions

Before class begins, write the following question on the board: *How would you feel?*

Invite a student to read the following paragraph aloud. Ask the class to think about how they would feel if they were in this situation.

On Saturday, July 20, 1833, between 400 and 500 angry Missouri citizens met at the courthouse in Independence, Missouri. They chose a committee to draft a document outlining their demands of the Mormons. They demanded that no more Latter-day Saints be allowed to move to Jackson County and said that those already living there must pledge to leave as soon as possible. In addition, they demanded that the Church newspaper stop publication. When these demands were presented to the Church leaders in Missouri, the Church leaders were startled and asked for three months to consider the proposition and to consult with Church leaders in Ohio. The group of Missouri citizens presenting the demands denied the Church leaders' request. The Saints then asked for 10 days, but they were allowed only 15 minutes to respond. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 132–33.)

Refer students to the question on the board, and ask the following question:

- How would you feel if you were one of the Saints living in Independence, Missouri, at this time?

After students respond, invite another student to read the following paragraph aloud:

The Missourians at the meeting in the Independence courthouse quickly turned into a mob and decided to destroy the printing office and the press. They broke into the printing office, threw the furniture into the street and garden, broke the press, scattered the type, and destroyed nearly all the printed work, including most of the unbound sheets of the Book of Commandments. The mob next went to destroy the Gilbert and Whitney Store. However, Sidney Gilbert met the mob before they could carry out their plan and promised that he would pack the goods and leave in three days. (See *Church History in the Fulness of Times*, 133.)

Ask students to share their responses to the question on the board in relation to this account. After students share their thoughts, invite a third student to read the following paragraph:

Three days later, on July 23, a mob appeared again in Jackson County, Missouri, this time armed with rifles, pistols, whips, and clubs. They set fire to haystacks and grain fields and destroyed several homes, barns, and businesses. They eventually confronted six Church leaders who, seeing that the property and lives of the Saints were in jeopardy, offered their lives as a ransom. Rejecting this offer, the mob leaders threatened that every man, woman, and child would be whipped unless they consented to leave the county. Under pressure, the brethren signed an agreement to leave Jackson County. Half of the Church members

and most of the leaders would leave by January 1, 1834, and the rest would leave by April 1, 1834. The mob allowed John Corry and Sidney Gilbert to remain to sell the property of the Saints who had been driven out. (See *Church History in the Fulness of Times*, 134.)

Invite a student to read aloud the section introduction to Doctrine and Covenants 98. Ask the class to follow along, looking for what prompted this revelation. Invite students to report their answers.

- According to the section introduction, what is remarkable about the timing of this revelation?

Explain that the Saints in Ohio were also experiencing persecution during this time. The principles in this revelation applied to them, and they can also apply to us. Invite a student to read Doctrine and Covenants 98:1–2 aloud. Ask the class to look for the counsel the Lord gave the Saints. (It may be helpful to explain that *Sabaoth*, in verse 2, is a Hebrew word meaning “hosts” or “armies.” Its use here implies that the Lord commands angelic armies, or hosts, and the armies of Israel, or the Saints. [See Bible Dictionary, “Sabaoth.”])

- What counsel did the Lord give the Saints? (Write students’ responses on the board.)
- Why is it important for the Saints to give thanks during difficult times?
- What do you think it means to wait patiently on the Lord?

Invite a student to read aloud the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles. Ask the class to listen for what it means to wait patiently on the Lord.

“What, then, does it mean to wait upon the Lord? In the scriptures, the word *wait* means to hope, to anticipate, and to trust. To hope and trust in the Lord requires faith, patience, humility, meekness, long-suffering, keeping the commandments, and enduring to the end” (“Waiting upon the Lord: Thy Will Be Done,” *Ensign* or *Liahona*, Nov. 2011, 72).

- Why would the counsel to wait patiently on the Lord have been important for the Saints in Missouri?
- What words of comfort do you see in verse 2?

Write the following incomplete statement on the board: *If we give thanks in all things and wait patiently on the Lord, then . . .*

Invite a student to read Doctrine and Covenants 98:3 aloud. Ask the class to follow along, looking for what the Lord promised the Saints if they would obey His counsel.

- How would you complete the principle on the board based on verse 3? (The following is one way students might complete the principle: **If we give thanks in all things and wait patiently on the Lord, then the Lord can make our afflictions work together for our good.**)

Invite students to think about someone they know who has waited patiently on the Lord during difficult times and has found reasons to be grateful.

- In what ways did afflictions bring about good in that person’s life?

Doctrine and Covenants 98:4–10

The Lord counsels the Saints to befriend the law of the land

Explain that in addition to counseling the Saints to wait patiently, the Lord told them to obey all of His commandments (see D&C 98:4) and said that they were justified “in befriend[ing] [or support[ing]] that law which is the constitutional law of the land” (D&C 98:6). He explained that the constitutional law of the land supported “that principle of freedom in maintaining rights and privileges” and belonged “to all mankind” (D&C 98:5).

Invite a student to read Doctrine and Covenants 98:9–10 aloud. Ask the class to follow along, looking for what the Lord said about government leaders. Invite students to report their findings.

- How could the Lord’s counsel in Doctrine and Covenants 98:4–10 help us today in whatever country we live?

Doctrine and Covenants 98:11–18

The Lord instructs the Saints to keep their covenants, even during difficult times

Ask students to ponder the following question:

- What reward comes to those who lay down their lives for Jesus Christ’s cause and His name?

Invite a student to read Doctrine and Covenants 98:11–15 aloud. Ask the class to follow along, looking for the answer to that question and what the Lord told the Saints about being tested or proved.

- What commandment did the Lord give the Saints? (See D&C 98:11–12.)
- According to verses 13–15, what is one reason the Lord tests us? (After students respond, write the following principle on the board: ***The Lord tests us to see if we will keep our covenants even when it is difficult to do so.***)
- Why might it have been important for the Saints living in Missouri in 1833 to know this truth? Why might this truth be important for us to remember today?

Ask students to think of someone they know who is a good example of keeping covenants during difficult times. Invite a few students to share their responses with the class.

Invite students to consider what they will do to stay strong and keep their covenants even when it is difficult to do so.

Invite a student to read Doctrine and Covenants 98:16–18 aloud. Ask the class to follow along, looking for what the Lord told the Saints to do. Invite students to report their findings.

Doctrine and Covenants 98:19–22

The Lord tells the Saints in Kirtland to repent

Explain that at the time the Lord gave this revelation, the Saints in Kirtland, Ohio, were also experiencing difficulties. In Doctrine and Covenants 98:19–22, we read the Lord’s message for them.

Invite a student to read Doctrine and Covenants 98:19–22 aloud. Ask the class to follow along, looking for what the Lord said about the Saints in Kirtland. Invite students to report what they find.

- How do the Lord’s words about the Saints in Kirtland relate to what He told the Saints in Missouri? (See D&C 98:11.)
- How could the Lord’s message in verse 11 apply to us? (Help students understand that to “cleave unto” good is to unwaveringly commit to it.)

Conclude by sharing your testimony of the doctrines and principles discussed today. Encourage students to forsake their sins and cleave unto good.

Supplemental Teaching Ideas

Doctrine and Covenants 98. Video presentation—excerpt from *Legacy*

To help students visualize and understand the harshness of the persecutions the Saints endured in Zion, you may want to show the portion of the movie *Legacy* that portrays the mob destroying the printing office and

tarring and feathering a Church leader. This segment is found between time codes 5:39 and 7:45. You could show it right after students have read about the Saints’ experiences in Jackson County. This video is available on *Doctrine and Covenants and Church History Visual Resource DVDs*. In addition, your meetinghouse library may have a DVD copy of *Legacy*.

Doctrine and Covenants 98:23–48

Introduction

The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 98 on August 6, 1833, about two weeks after persecution of the Saints in Missouri had

turned violent. This revelation provided guidance for the Saints who were being mistreated. In it the Lord taught the Saints how they should respond to their enemies.

Suggestions for Teaching

Doctrine and Covenants 98:23–32

The Lord reveals how the Saints are to respond to persecution

Before class, make three columns on the board and label them with the following titles: *The Lord’s Law on Retaliation* (D&C 98:23–32); *The Lord’s Law on War* (D&C 98:33–38); and *The Lord’s Law on Forgiveness* (D&C 98:39–48).

Ask students to describe a few ways people might react when they are offended or hurt by someone. Explain that in the revelation recorded in Doctrine and Covenants 98, the Lord teaches principles that can help us know how to respond when we are hurt by other people’s words or actions. Encourage students to look for these principles throughout today’s lesson.

Remind students that the revelation recorded in Doctrine and Covenants 98 was given in 1833, soon after persecution of the Saints in Missouri had turned violent. Ask students to recall details from the previous lesson about the mistreatment the Saints had experienced.

Invite students to copy the chart on the board in their class notebooks or scripture study journals. Ask a student to read Doctrine and Covenants 98:23–27 aloud. Invite the class to follow along and look for what the Lord taught the Saints about retaliation. Ask them to note the Lord’s repeated counsel in these verses.

- What repeated phrases teach about retaliation? (You may want to suggest that students mark the phrases “revile not” and “bear it patiently” in verses 23–27.)
- What did the Lord promise the Saints if they would bear persecution patiently and not seek revenge?
- What principle can we learn from the Lord’s words in verses 23–27? (Help students identify the following principle: ***If we bear mistreatment patiently and without retaliating, the Lord will reward us.*** Invite a student to write this truth under the heading *The Lord’s Law on Retaliation*.)

Explain that when the mob formed in Jackson County, Missouri, on Saturday, July 20, 1833, they wanted to do more than destroy property. They also sought to harm Church members. Invite a student to read the following historical account aloud, and ask the class to listen for how Bishop Edward Partridge and Charles Allen, a 27-year-old convert from Pennsylvania, responded to persecution.

“The mob caught Bishop Edward Partridge and Charles Allen, and dragged them through the maddened crowd, which insulted and abused them along the road to the public square. Here two alternatives were presented them; either they must renounce their faith in the *Book of Mormon* or leave the county. The *Book of Mormon* they would not deny, nor consent to leave the county. Bishop Partridge, being permitted to speak, said that the saints had to suffer persecution in all ages of the world, and that he was willing to suffer for the sake of Christ, as the saints in former ages had done; that he had done nothing which ought to offend anyone, and that if they abused him, they would injure an innocent man. Here his voice was drowned by the tumult of the crowd, many of whom were shouting: ‘Call upon your God to deliver you . . . !’ The two brethren, Partridge and Allen, were stripped of their clothing, and bedaubed with tar, mixed with lime, or pearl-ash, or some other flesh-eating acid, and a quantity of feathers scattered over them. They bore this cruel indignity and abuse

Using the board

Use the board to outline major points or principles. Effective use of the board during a lesson can prepare students to learn and can invite meaningful participation, especially from those who learn visually.

with so much resignation and meekness that the crowd grew still, and appeared astonished at what they witnessed. The brethren were permitted to retire in silence” (B. H. Roberts, *A Comprehensive History of the Church*, 1:333; see also *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual], 2003, 133).

- What impresses you about how Charles Allen and Bishop Partridge responded to persecution?

Summarize Doctrine and Covenants 98:28–32 by explaining that the Lord counseled the Saints that if an enemy had harmed them three times without incurring the vengeance of God, they should warn the enemy in the name of the Lord not to harm them again. If the enemy continued to harm them after this warning, the Saints were justified in “reward[ing] him according to his works.” However, the Saints were also told that if they spared their enemies even though they were justified in retaliating, they would be rewarded for their righteousness.

Doctrine and Covenants 98:32–38

The Lord explains when war is justified

Ask students to ponder whether they know what the Lord has said about war. You might ask the following question:

- What do you think the Lord’s law on war is?

Invite a student to read Doctrine and Covenants 98:32–34 aloud. Ask the class to follow along and look for what the Lord told ancient prophets about war.

- According to verse 33, what was the law given to ancient prophets? (As students respond, write their answer on the board under the title *The Lord’s Law on War*. Point out that the Lord gave this law specifically to people who lived in a different time and in a different culture. Although the principle of the law is true, today we are also subject to the laws of the nations in which we live.)
- What were the ancient prophets to do if someone declared war against them? (Add the answer on the board under the title *The Lord’s Law on War*.)

Invite a student to read Doctrine and Covenants 98:35–38 aloud, and ask the class to look for what the Lord told the ancient prophets to do if their offer of peace was not accepted. Ask students to report what they find.

- What can we learn from these verses about the Lord’s law on war? (Students may suggest a variety of truths, but be sure to emphasize the following: **War can be justified under circumstances prescribed by the Lord.** Write this truth on the board under the title *The Lord’s Law on War*.)

Explain that most of us will not have to decide whether we will go to war against another nation. However, these teachings can help us know what to do in our personal relationships—for example, when we have disagreements with others.

- Based on what we have learned about the Lord’s counsel on war, what should we do when we disagree with others? (Help students identify the following truth: **We should seek peaceful resolutions to our disagreements.**)
- What blessings might come from seeking peaceful resolutions?

Doctrine and Covenants 98:39–48

The Lord teaches the Saints how they should respond to their enemies

Invite a student to read aloud the following account:

“In Holland during World War II, the Casper ten Boom family used their home as a hiding place for those hunted by the Nazis. This was their way of living out their Christian faith. Four members of the family lost their lives for providing this refuge. Corrie ten Boom and her sister Betsie spent horrific months in the infamous Ravensbrück concentration camp. Betsie died there—Corrie survived.

“In Ravensbrück, Corrie and Betsie learned that God helps us to forgive. Following the war, Corrie was determined to share this message. On one occasion, she had just spoken

to a group of people in Germany suffering from the ravages of war. Her message was ‘God forgives.’ It was then that Corrie ten Boom’s faithfulness brought forth its blessing.

“A man approached her. She recognized him as one of the cruelest guards in the camp. ‘You mentioned Ravensbrück in your talk,’ he said. ‘I was a guard there. . . . But since that time, . . . I have become a Christian.’ He explained that he had sought God’s forgiveness for the cruel things he had done. He extended his hand and asked, ‘Will you forgive me?’

“Corrie ten Boom then said:

“‘It could not have been many seconds that he stood there—hand held out—but to me it seemed hours as I wrestled with the most difficult thing I had ever had to do.

“‘. . . The message that God forgives has a . . . condition: that we forgive those who have injured us. . . .

“‘. . . ‘Help me!’ I prayed silently. ‘I can lift my hand. I can do that much. You supply the feeling.’

“‘. . . Woodenly, mechanically, I thrust my hand into the one stretched out to me. As I did, an incredible thing took place. The current started in my shoulder, raced down my arm, sprang into our joined hands. And then this healing warmth seemed to flood my whole being, bringing tears to my eyes.

“‘I forgive you, brother!’ I cried. ‘With all my heart.’

“For a long moment we grasped each other’s hands, the former guard and the former prisoner. I had never known God’s love so intensely, as I did then.’ [Corrie ten Boom, *Tramp for the Lord* (1974), 54–55.]” (Keith B. McMullin, “Our Path of Duty,” *Ensign* or *Liahona*, May 2010, 13).

After the student finishes reading, ask the following question:

- What impresses you about this account?

Invite a student to read Doctrine and Covenants 98:39–40 aloud, and ask the class to look for the Lord’s law on forgiveness.

- According to these verses, what should we do when someone asks for forgiveness?
- According to verse 40, how many times are we to forgive someone who repents and seeks our forgiveness? (“Until seventy times seven” implies that we should forgive others as many times as they repent and seek our forgiveness after offending or hurting us. Although we are commanded to forgive, this does not mean that we should allow others to continue harming us.)

Invite a student to read Doctrine and Covenants 98:41–43 aloud. Ask the class to follow along, looking for truths the Lord taught the Saints concerning their enemies who would not repent. Invite students to report what they find.

- Why would these truths have been important for the Saints in Missouri to understand?
- How would you summarize the Lord’s law on forgiveness? (Help students identify the following commandment: ***The Lord has commanded us to forgive our enemies.*** Write this commandment on the board under the title *The Lord’s Law on Forgiveness.*)
- Why do you think we are commanded to forgive others even if they don’t ask for forgiveness?

Summarize Doctrine and Covenants 98:44–48 by explaining that the Lord promised that if the Saints’ enemies would repent, they would escape His vengeance. (*Note:* In verse 44, the phrase “thou shalt not forgive” means that the perpetrators should be held fully accountable for their actions, not that the Saints should have continuing feelings of animosity.)

Conclude by encouraging students to follow the Lord’s law on forgiveness by seeking to forgive anyone who has hurt them or those they care about.

Doctrine and Covenants 99–100

Introduction

The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 99 on August 29, 1832. In this revelation, the Lord called John Murdock to continue serving as a missionary. Joseph Smith received the revelation recorded in Doctrine and Covenants 100

on October 12, 1833, while he and Sidney Rigdon were in New York laboring as missionaries. In this revelation, the Lord assured them that their families in Ohio were well. The Lord also comforted them concerning the Saints in Missouri who were suffering persecution.

Suggestions for Teaching

Decide what to teach

Many lessons in this manual contain more material than you will have time to teach in one class period. After studying the scriptures and the curriculum, prayerfully consider which doctrines, principles, and teaching ideas will be most beneficial to your students. As you decide what to teach, continually seek direction from the Holy Ghost.

Doctrine and Covenants 99

The Lord calls John Murdock to proclaim the gospel

Invite students to imagine that a friend who is not a member of the Church asks them why someone would be willing to give up 2 years or 18 months of his or her life to serve a mission.

- How would you answer this question?

Ask a student to read aloud the following information about a man named John Murdock. Invite students to listen for the sacrifices Brother Murdock made to serve the Lord.

John Murdock investigated many churches and concluded that all religions had lost their way. However, in late 1830, he read the Book of Mormon and felt the Holy Ghost bear witness of its truth. He was baptized on November 5, 1830. Shortly thereafter, he served a mission, baptizing about 70 people in four months in Orange, Ohio, and Warrensville, Ohio.

On April 30, 1831, shortly after Brother Murdock returned from his mission, his wife, Julia, died after giving birth to twins. In June 1831, the Lord called him to go to Missouri and preach the gospel along the way (see D&C 52:8–9). Before he could go, he needed to make sure his five children, all under the age of seven, were provided for. He arranged for several individuals to care for his older children, and Joseph and Emma Smith adopted the infant twins. For the rest of 1831 and the first half of 1832, John Murdock preached in Michigan Territory, Indiana, Missouri, and Ohio. When he returned to Hiram, Ohio, in June 1832, he was suffering from the effects of a long illness. He learned that one of his twins had been sick and had died because of exposure to the cold during an attack on Joseph Smith.

- What stands out to you from this account of John Murdock?

Explain that Joseph Smith received the revelation recorded in Doctrine and Covenants 99 on August 29, 1832, approximately two months after Brother Murdock had arrived home from his second mission.

Invite students to read Doctrine and Covenants 99:1 silently, and look for what the Lord called John Murdock to do.

- What did the Lord call John Murdock to do?
- How might this mission call have tested Brother Murdock's faith and obedience?

Invite a student to read Doctrine and Covenants 99:2–3 aloud. Ask the class to follow along, looking for what the Lord promised John Murdock.

- What doctrines and principles can we learn from verses 2–3? (Students' responses might include the following: **We represent the Lord when we serve missions. When we receive and follow the Lord's servants, we are receiving and following Him.**)
- How have you been blessed as you have followed the Lord's servants?

Invite a student to read Doctrine and Covenants 99:4–5 aloud. Ask the class to follow along, looking for what the Lord said would happen to those who would reject the message John Murdock would teach them.

- According to verse 4, what is a consequence of rejecting the gospel message preached by the Lord’s servants?

Invite a student to read Doctrine and Covenants 99:6–8 aloud. Ask the class to follow along, looking for evidence that the Lord was aware of John Murdock’s needs and the sacrifices he was making.

- What do the Lord’s words to John Murdock show us?

Explain that Brother Murdock followed the Lord’s counsel. He made arrangements for his three oldest children to live with different families in Missouri, and he left in September 1832 to preach the gospel. He served several more missions, and then he joined his older children in Missouri. He served the Lord faithfully for the rest of his life.

Doctrine and Covenants 100:1–12

The Lord gives Joseph Smith and Sidney Rigdon words of comfort and instruction

Write the following question on the board: *What are some concerns that missionaries might have as they begin their missions?* Invite a student to act as scribe and write students’ responses on the board. (Students’ responses might include questions such as the following: How will I find people to teach? How will I know what to say? Will I get along with my companions? Will my family be okay while I am gone?)

Explain that in April 1833 a man named Freeman Nickerson joined the Church in New York and came to Kirtland, Ohio. When Freeman met Joseph Smith, he asked the Prophet to visit the Nickerson family in New York and Canada. Joseph Smith and Sidney Rigdon agreed to his proposal, and they left Kirtland with him on October 5, 1833. Along the way, they preached the gospel. After they arrived at the Nickerson home in Perrysburg, New York, Joseph received the revelation recorded in Doctrine and Covenants 100.

Invite students to read the section introduction to Doctrine and Covenants 100 silently, looking for what Joseph Smith and Sidney Rigdon were concerned about when they arrived in New York. After students report what they find, explain that Joseph Smith wrote of his concerns in his journal: “I feel very well in my mind the Lord is with us but have much anxiety about my family” (*Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers* [2008], 14).

Invite a student to read Doctrine and Covenants 100:1–2 aloud. Ask the class to follow along, looking for the Savior’s response to Joseph Smith and Sidney Rigdon’s concern.

- What phrases in these verses might have eased Joseph Smith and Sidney Rigdon’s concern? How might these verses help missionaries today?

Invite a student to read Doctrine and Covenants 100:3–4 aloud. Ask the class to follow along, looking for what the Lord promised Joseph Smith and Sidney Rigdon.

- What do you think it means to have “an effectual door” opened for the sharing of the gospel?
- What are some ways the Lord “opens doors” for us to do missionary work?

Invite students to read Doctrine and Covenants 100:5–8 silently, looking for additional promises from the Lord. After students report what they have found, write on the board *If _____, then _____.*

- What can we learn from verses 5–6? (Students may use different words, but they should identify the following principle: **If we will lift up our voices to share the gospel, then the Lord will help us know what to say.**)
- According to verse 7, how does the Lord want missionaries to preach the gospel?
- According to verse 8, what does the Lord promise if we preach the gospel with “solemnity of heart” and “in the spirit of meekness”? (Students should express the following principle: **If we share the gospel with others in solemnity of heart and in the spirit of meekness, then the Holy Ghost will bear witness of our message.**)

Invite students to think about a time when the Lord has helped them know what to say as they have shared the gospel. Also invite them to think about a time when they have felt the Spirit bear witness of something they have said. Invite a few students to share their experiences.

Invite a student to read Doctrine and Covenants 100:9–12 aloud. Ask the class to follow along, looking for instructions the Lord gave Joseph Smith and Sidney Rigdon.

- According to verse 12, why could Joseph Smith and Sidney Rigdon “let [their] hearts rejoice”?
- What might the promise in verse 12 mean to you if you were serving a mission?

Explain that the missionary efforts of Joseph Smith and Sidney Rigdon had a lasting influence on the Church. For example, Joseph Smith and Sidney Rigdon preached to a large group at the Nickerson home and to additional groups in Canada. The missionaries baptized nearly 20 individuals, including Moses Nickerson, and organized a branch of the Church. In 1836, Parley P. Pratt visited that branch as he served a mission in Canada. Moses Nickerson introduced Elder Pratt to John Taylor. Elder Pratt baptized John Taylor, who became a successful missionary and later became President of the Church.

Doctrine and Covenants 100:13–17

The Lord comforts Joseph Smith and Sidney Rigdon concerning the trials of the Saints in Missouri

Explain that about two months before Joseph Smith departed on this mission, Oliver Cowdery had brought word from Missouri that enemies of the Church had turned violent against Latter-day Saints. Joseph Smith sent Orson Hyde and John Gould to deliver counsel from him to the Saints in Missouri. This journey would be hazardous because they would travel through areas near anti-Mormon mobs. The Prophet worried about Brother Hyde and Brother Gould and all the Saints who were being persecuted in Missouri.

Invite a student to read Doctrine and Covenants 100:13–17 aloud. Ask the class to follow along and look for what the Lord told Joseph Smith. Ask students to summarize what they find.

- What promise do you see in verses 15–17? (Students may use different words, but they should identify the following principle: **All things will work together for our good if we walk uprightly before the Lord.**)
- What do you think it means to “walk uprightly” before the Lord?
- How might the promise in verses 15–17 help you during difficult times?

Invite a few students to give examples of how they have seen this promise fulfilled. You might also share your testimony of this truth. Invite students to think of specific things they can do to “walk uprightly” before the Lord.

Scripture Mastery Review

Ask students how fast they can locate scripture mastery passages. Invite them to find out. Explain that you will give several clues that relate to scripture mastery passages. After each clue, students are to locate in their scriptures the scripture mastery passage associated with it. (A clue can be a key word, an example from everyday life, or anything else related to the passage.) With each clue, time the class and record the time it takes for the entire class to find the correct passage. Repeat this with different scripture mastery passages. You may want to record students’ best times so you can compare them with other times if you repeat this activity in the future.

LESSON 104

Doctrine and Covenants 101:1–16

Introduction

On December 16 and 17, 1833, the Prophet Joseph Smith received a revelation concerning the afflictions the Saints were experiencing in Missouri. This revelation, recorded in Doctrine and Covenants 101, will be

discussed in three lessons. This first lesson includes the Lord's explanation of why He allowed the Saints to be afflicted. It also includes His words of counsel and comfort to the suffering Saints.

Suggestions for Teaching

Doctrine and Covenants 101:1–8

The Lord explains why He allows His people to experience trials

Draw the accompanying map on the board before class. You may want to refer to the map throughout the lesson to help students understand the historical accounts in the lesson.



Geographic setting

Simple information about the geographic settings of scripture accounts can help students better understand the content of the scriptures. Maps can help students understand the relationship between various locations. Paintings and photographs can help them visualize the settings.

To begin the lesson, ask the following question:

- What are some examples of persecution the Saints suffered in Jackson County, Missouri? (You might need to remind students of the destruction of the Saints' printing office, homes, and crops and the tarring and feathering of Edward Partridge and Charles Allen.)

Summarize or read the following paragraph or ask a student to read it.

Due to mob violence in Jackson County, Missouri, in July 1833, Church leaders in Missouri agreed to leave the county. However, in August 1833, a council of general Church leaders in Kirtland met to discuss the difficulties in Missouri. They sent instruction that the Saints in Missouri should not sell their land or move from the county unless they had already signed agreements to do so. Church leaders petitioned the government and used available legal channels to maintain their lands in Missouri and seek justice for those responsible for the violence. After hearing of these actions, and believing that the Saints were not planning to leave as expected, non-Latter-day Saint settlers attacked the Saints again. On the night of October 31, 1833, a mob of about 50 horsemen raided the Whitmer Settlement, west of Independence. They unroofed 13 houses and whipped several men, almost killing them. These attacks continued for the next two nights in Independence and other places where the Saints lived. Men were beaten, and women and children were terrorized.

- What questions do you think the Saints in Missouri might have had at this time? (If students need help answering this question, consider suggesting that the Saints may have wondered why the Lord allowed them to be persecuted.)

Ask students if they have ever wondered why the Lord allows them or people they know to experience afflictions.

Explain that when the Saints in Missouri were suffering through these trials, the Lord revealed truths about why He allows His people to experience afflictions. Invite students to look at the section introduction to Doctrine and Covenants 101 and identify the dates when Joseph Smith received this revelation. Then invite them to scan the rest of the section introduction to find additional hardships the Saints experienced between the mob attack on October 31 and the dates when this revelation was given. Ask them to report what they find. (After they report, you may want to explain that more than 1,000 Saints were driven from their homes in Jackson County.)

Invite a student to read Doctrine and Covenants 101:1–2 aloud. Ask the class to follow along and identify a reason why the Lord allowed the Saints in Jackson County to suffer persecution and affliction. Ask students to report what they find.

- What can we learn from verse 2 about the consequences of violating the commandments of God? (Students may use different words, but they should express the following principle: **When we violate the commandments, God allows us to suffer.**)
- Why do you think it is important to understand this principle?

Point out that although many Saints in Missouri were faithful and obedient, they still suffered because of persecution. Invite a student to read Doctrine and Covenants 101:3–5 aloud. Ask the class to follow along and look for a reason why the Lord allows even the righteous Saints to be afflicted. Ask students to report what they find. You may want to explain that the word *chasten* means to discipline or correct, that the word *try* means to test, and that the word *sanctify* means to make someone or something pure or holy.

- According to these verses, why does the Lord chasten and try His people? (Students should express the following principle: **If we will not endure chastening, we cannot be sanctified.** Write this principle on the board.)
- How can chastening help us become sanctified?
- How might the message in these verses have influenced the Missouri Saints?

To help students understand how being chastened and tested helps us become sanctified, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:

“In addition to stimulating our repentance, the very experience of enduring chastening can refine us and prepare us for greater spiritual privileges” (“As Many as I Love, I Rebuke and Chasten,” *Ensign* or *Liahona*, May 2011, 98).

Point out that the Lord referred to Abraham as an example of someone who was chastened and tried. You may want to invite a student to briefly summarize the account of the Lord commanding Abraham to offer his son Isaac as a sacrifice (see Genesis 22:1–14). Explain that Abraham’s faithfulness during that test and during other trials prepared him to receive great spiritual blessings (see Genesis 22:15–18). Refer students to the principle you have written on the board.

- How can this truth help us during difficult times?

Invite students to read Doctrine and Covenants 101:6–8 silently, looking for sins committed by some of the Saints in Missouri that led to afflictions for all of them. Ask students to report their findings to the class.

- What do you learn from verses 7–8?
- Based on verse 8, what do some people tend to do when their lives are peaceful?
- According to verse 8, what do some people begin to do in their afflictions? What do you think it means to “feel after” the Lord?

Encourage students to ponder experiences when their trials have led them to turn their hearts to the Lord.

Doctrine and Covenants 101:9–16

The Lord counsels and comforts the Saints

Invite a student to read Doctrine and Covenants 101:9 aloud, and ask the class to look for a message of hope the Lord gave the Saints who were suffering in Missouri.

- What message does the Lord give in verse 9 that can help us when we suffer the consequences of our sins? (Students' responses may vary, but they should identify the following truth: ***Even when we have sinned, the Lord will have compassion toward us.*** Write this truth on the board. You may also want to suggest that students write it in their scriptures.)
- How can this truth bring us hope?

Ask students to write in their class notebooks or scripture study journals what they can do to turn their hearts to the Lord and experience His compassion.

Summarize Doctrine and Covenants 101:10–11 by explaining that even though the Lord allowed the Saints to be persecuted, He said that He would punish the people who persecuted them. Invite a student to read the following paragraphs aloud, and ask the class to listen for additional trials the Saints in Missouri experienced. You may want to invite students to imagine what it may have been like to witness or experience those trials.

The mob in Jackson County continued persecuting the Saints until all members of the Church were driven out of the county. Lyman Wight reported, "I saw one hundred and ninety women and children driven thirty miles across the prairie, with three decrepit men only in their company, in the month of November, the ground thinly crusted with sleet; and I could easily follow on their trail by the *blood that flowed from their lacerated feet* on the stubble of the burnt prairie!" (in *History of the Church*, 3:439).

Most of the Saints fled north, where they had to cross the Missouri River. The shores of the river near the ferry were lined with refugees. Some people were fortunate enough to escape with some of their household goods, but many lost everything. Parley P. Pratt wrote: "Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. . . . The scene was indescribable, and, I am sure, would have melted the hearts of any people on the earth, except our blind oppressors, and a blind and ignorant community" (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 102).

- Which aspects of these trials would have been especially difficult for you to witness or experience?
- How do you think you might respond if you experienced such afflictions? (You may want to allow students to ponder this question without answering aloud.)

Invite a student to read Doctrine and Covenants 101:12–16 aloud. Ask the class to follow along and look for the Lord's promise to the righteous Saints. Ask students to report their findings. Explain that in verse 12, the phrase "all mine Israel" refers to those who are true to the gospel covenant.

- What principle do you learn from verses 12–16? (Summarize students' answers in one statement on the board. Their answers should reflect the following principle: ***When we live righteously, we can find comfort in the knowledge that all people are in the Lord's hands.***)
- In verse 16, what do you think is the meaning of the command to "be still and know that I am God"?
- How can being "still" help us receive comfort from the Lord?

Invite students to think about times when they have felt peace and known that they were in God's hands. Ask a few students to share their experiences. You may want to share an experience you have had when you have been blessed with peace during a period of affliction.

Encourage students to continually turn to the Lord and trust that He will do what is best for them.

Doctrine and Covenants 101:17–42

Introduction

On December 16 and 17, 1833, the Prophet Joseph Smith received a revelation concerning the Saints in Missouri who had left their homes to escape severe persecution. Many of those Saints had been forced to leave all their possessions behind. The revelation that the Prophet

received, recorded in Doctrine and Covenants 101, is discussed in three lessons in this manual. This second lesson includes the Lord's description of some of the conditions of the Millennium. It also includes words of comfort and counsel to the Saints.

Suggestions for Teaching

Doctrine and Covenants 101:17–34

The Lord describes some of the conditions of the Millennium

Ask students to name some future events they are preparing for. List these events on the board. Ask students what they are doing to prepare for the events.

- Why do you put forth the effort to be prepared?

Explain that Doctrine and Covenants 101 contains instructions on preparing for the Second Coming of Jesus Christ and the Millennium. Summarize Doctrine and Covenants 101:17–21 by explaining that the Lord's promise to gather the Saints in the city of Zion in Jackson County, Missouri, "is held in abeyance, while the people are being sanctified for the great gift and for the responsibilities associated with it. In the meantime the honest in heart are gathering to the valleys of the Rocky Mountains [and to stakes all around the world]. . . . Temples have been erected. . . . But Zion shall yet be established on the chosen site" (James E. Talmage, *The Articles of Faith*, 12th ed. [1924], 353; see also *Doctrine and Covenants Student Manual*, 2nd ed. [Church Educational System manual, 2001], 240).

Invite a student to read Doctrine and Covenants 101:22–23 aloud. Ask the class to follow along and look for something the Lord told the Saints to do to prepare for His Second Coming.

- According to verses 22 and 23, what can we do to prepare for the Second Coming? (Students should express that ***we can prepare for the Savior's Second Coming by calling on His name, living according to gospel principles, gathering together, and standing in holy places.*** Write this truth on the board.)
- What does it mean to you to "stand in holy places"? When have you felt that you were in a holy place?
- How does gathering in holy places with other Latter-day Saints help you prepare for the Lord's Second Coming?

To prepare students to understand the Lord's words in Doctrine and Covenants 101:24–34, explain that these verses refer to the destruction of the wicked at the time of Jesus Christ's Second Coming and to the conditions that will exist on the earth during the Millennium. Divide students into pairs. Invite the pairs to study Doctrine and Covenants 101:24–34, looking for conditions that will exist during the Millennium. After sufficient time, ask them to report their findings. Ask a student to list the responses on the board.

- Which of the conditions on the board would you be particularly excited to experience? Why?

Doctrine and Covenants 101:35–38

The Lord assures the Saints in Missouri that if they endure in faith, they will ultimately partake of His glory

Remind students that when the Lord gave the revelation in Doctrine and Covenants 101, the Saints in Missouri had experienced tremendous difficulties. You may want to invite students to summarize some of the difficulties they learned about in the previous lesson.

Invite a student to read Doctrine and Covenants 101:35–38 aloud. Ask the class follow along, looking for truths the Lord taught and counsel He gave to comfort and strengthen the Saints in their trials.

- What truths and counsel in verses 35–38 might have brought comfort to the Saints who were suffering in Missouri? (As students respond, ask them how each specific truth or counsel they mention might have brought comfort to the Saints.)
- How would you express the Lord’s promise in verse 35 in your own words? (Students should respond by stating a principle similar to the following: **Those who suffer persecution for the name of the Savior and endure in faith will partake of God’s glory.** You may want to write this truth on the board.)

Explain that true disciples of Jesus Christ always follow Him, even when they are persecuted for their faith. Invite a student to read aloud the following account, told by President James E. Faust of the First Presidency. Before he or she reads, explain that the account is about Rafael Monroy and Vicente Morales, two Latter-day Saints who lived in Mexico in the early 1900s. In 1915 they were captured by a violent band of soldiers. Ask students to listen for how Brother Monroy and Brother Morales were faithful as they endured persecution.



“Rafael Monroy was the president of the small San Marcos Mexico Branch, and Vicente Morales was his first counselor. . . . They were told they would be spared if they would give up their weapons and renounce their strange religion. Brother Monroy told his captors that he did not have any weapons and simply drew from his pocket his Bible and Book of Mormon. He said, ‘Gentlemen, these are the only arms I ever carry; they are the arms of truth against error.’

“When no arms were found, the brethren were cruelly tortured to make them divulge where arms were hidden. But there were no arms. They were then taken under guard to the outskirts of the little town, where their captors stood them up by a large ash tree in front of a firing squad. The officer in charge offered them freedom if they would forsake their religion and join the [soldiers], but Brother Monroy replied, ‘My religion is dearer to me than my life, and I cannot forsake it.’

“They were then told that they were to be shot and asked if they had any request to make. Brother Rafael requested that he be permitted to pray before he was executed. There, in the presence of his executioners, he knelt down and, in a voice that all could hear, prayed that God would bless and protect his loved ones and care for the little struggling branch that would be left without a leader. As he finished his prayer, he used the words of the Savior when He hung upon the cross and prayed for His executioners: ‘Father, forgive them; for they know not what they do.’ [Luke 23:34.] With that the firing squad shot both Brother Monroy and Brother Morales” (“Discipleship,” *Ensign* or *Liahona*, Nov. 2006, 21–22; based on Rey L. Pratt, “A Latter-day Martyr,” *Improvement Era*, June 1918, 720–26).

- How did Brother Monroy and Brother Morales exemplify the principle in Doctrine and Covenants 101:35?

Invite students to think of times when they have been persecuted (teased or bullied) because of their faith in Jesus Christ and His Church. You may want to invite a few students to share their experiences.

- When you are persecuted for your belief in Jesus Christ and His Church, what can you do to respond with faith?

Doctrine and Covenants 101:39–42

The Lord declares that His covenant people are the salt of the earth

To prepare students to understand the Lord’s teachings in Doctrine and Covenants 101:39–42, display two samples of salt: one sample of pure salt and one sample of salt that is mixed with other substances, such as dirt.

Direct students’ attention to the first sample of salt.

- What are some uses of salt? (Answers may include that salt can be used to flavor and preserve food and to heal wounds as a disinfectant.)

Object lessons

Look for ways to use objects that will help students understand spiritual principles. Through effective object lessons, you can help students visualize, analyze, and understand the scriptures. You can also use object lessons to stimulate discussion.

Invite a student to read Doctrine and Covenants 101:39 aloud, and ask the class to identify the people the Lord compared to salt.

- Who did the Lord say is “as the salt of the earth”?

Explain that the word *savor* refers to distinctive flavor or quality.

- What do you think it means to be the savor of men?

To help students better understand what it means to be the savor of men, invite a student to read aloud the following statement by Elder Carlos E. Asay of the Seventy:

“When the Lord used the expression ‘savor of men,’ he was speaking of those who represent him. He was referring to those who have repented, who have been washed clean in the waters of baptism, and who have covenanted to take upon them his name and his cause. Moreover, he was speaking of those who would share by covenant his priesthood power. He was speaking of you and me” (“Salt of the Earth: Savor of Men and Saviors of Men,” *Ensign*, May 1980, 42).

- What can the phrases “salt of the earth” and “savor of men” teach us about our responsibilities to others?

Help students understand that as God’s covenant people, we have a responsibility to help all the people of the earth receive His blessings (see Abraham 2:8–11). Write the following incomplete statement on the board: *To help the people of the earth receive God’s blessings, we must . . .*

Invite a student to read Doctrine and Covenants 101:40–42 aloud. Ask the class to follow along, looking for the Lord’s warnings and promises.

Point out that verse 40 includes the phrase “if that salt of the earth lose its savor.” To help students understand the meaning of this phrase, direct their attention to the second sample of salt. Explain that salt does not lose its savor when it ages. It loses its savor when it is mixed with other substances and contaminated by them.

- According to verse 41, what causes us to lose our savor as the salt of the earth? (Sins.) Why do you think our sins make it difficult for us to help others receive God’s blessings?
- How would you restate verse 42 in your own words? (If students need help answering this question, explain that someone who exalts himself or herself is prideful, while someone who abases himself or herself is humble before the Lord.)
- Based on the Lord’s warnings and promises in Doctrine and Covenants 101:40–42, how would you complete the principle on the board? (Complete the principle on the board using students’ responses. Although students may use different words, they should identify the following principle: ***To help the people of the earth receive God’s blessings, we must repent of our sins and be humble.***)
- What can we do every day that will help us avoid being contaminated by sin?

Invite students to silently consider whether sins are contaminating their lives. Encourage them to repent of those sins so they can become pure before the Lord and so they can be more effective in helping others receive His blessings.

Commentary and Background Information

Doctrine and Covenants 101:40. “They are called to be the savor of men”

Elder Carlos E. Asay of the Seventy taught:

“A world-renowned chemist told me that salt will not lose its savor with age. Savor is lost through mixture and contamination. . . .

“Flavor and quality flee a man when he contaminates his mind with unclean thoughts, desecrates his mouth by speaking less than the truth, and misapplies his strength in performing evil acts” (“Salt of the Earth: Savor of Men and Saviors of Men,” *Ensign*, May 1980, 42).

Home-Study Lesson

Doctrine and Covenants 98–101:42 (Unit 21)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 98–101:42 (unit 21) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 98)

As students studied about some of the mob violence the Saints experienced in Jackson County, Missouri, they learned that we prove ourselves to the Lord by keeping our covenants, even when it is difficult to do so. Students also learned that if we bear mistreatment patiently and without retaliating, then the Lord will reward us. Finally, they learned that entering war can be justified under circumstances prescribed by the Lord.

Day 2 (Doctrine and Covenants 99–100)

In this lesson students learned that we represent the Lord when we serve missions and that those who receive the gospel “as a little child” (D&C 99:3) obtain mercy. They also learned that if we will lift up our voices to share the gospel with others in solemnity of heart and in the spirit of meekness, then the Lord will help us know what to say and the Holy Ghost will bear witness of our message. Students also discovered that all things will work together for our good if we walk uprightly before the Lord.

Day 3 (Doctrine and Covenants 101:1–16)

As students studied about the Saints’ expulsion from Jackson County, Missouri, they learned that when we violate the commandments, God allows us to suffer; this is different from the trials and difficult experiences of those who are righteous. They also learned that if we will not endure chastening, we cannot be sanctified. Students discovered that even when we have sinned, the Lord will have compassion toward us. When we live righteously, we can find comfort in the knowledge that all people are in the Lord’s hands.

Day 4 (Doctrine and Covenants 101:17–42)

As part of this lesson, students learned ways we can prepare for the Savior’s Second Coming. They also identified the principle that those who suffer persecution for the name of the Savior and endure in faith shall partake of God’s glory. Additionally, they discovered that to help the people of the earth receive God’s blessings, we must repent of our sins and be humble.

Introduction

This lesson focuses on some of the instructions in Doctrine and Covenants 98 that the Lord gave to the Saints who were being persecuted by mobs. This lesson can help students understand how we should react to difficult situations, and it can help strengthen their testimonies of the Lord’s power and kindness.

Suggestions for Teaching

Doctrine and Covenants 98

The Lord reassures the Saints during their afflictions

Before class begins, write the following questions on the board: *How would you feel? What would you do?*

Explain to students that in today’s lesson they will learn about some of the trials and persecution the Saints living in Jackson County, Missouri, experienced in July 1833. Explain that some of the Missourians had become angry at the Saints because of political, social, economic, and religious differences.

Invite a student to read the following paragraph aloud:

On Saturday, July 20, 1833, between 400 and 500 angry Missouri citizens met at the courthouse in Independence, Missouri. They chose a committee to draft a document outlining their demands of the Mormons. They demanded that no more Latter-day Saints be allowed to move to Jackson County and said that those already living there must pledge to leave as soon as possible. In addition, they demanded that the Church newspaper stop publication. When these demands were presented to the Church leaders in Missouri, the Church leaders were startled and asked for three months to consider

the proposition and to consult with Church leaders in Ohio. The group of Missouri citizens presenting the demands denied the Church leaders' request. The Saints then asked for 10 days, but they were allowed only 15 minutes to respond. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 132–33.)

Ask students to respond to the questions on the board.

Invite another student to read the following paragraph aloud:

The Missourians at the meeting in the Independence courthouse quickly turned into a mob and decided to destroy the printing office and the press. The mob broke into the printing office, threw the furniture into the street and garden, broke the press, scattered the type, and destroyed nearly all of the printed work, including most of the unbound sheets of the Book of Commandments. The mob next wanted to destroy the Gilbert and Whitney Store. However, Sidney Gilbert met the mob before they could carry out their plan and promised that he would pack the goods and leave in three days. (See *Church History in the Fulness of Times*, 133.)

Ask students to again respond to the questions on the board.

Invite another student to read the following paragraph aloud:

Three days later, on July 23, a mob appeared again in Jackson County, Missouri, this time armed with rifles, pistols, whips, and clubs. The mob set fire to haystacks and grain fields and destroyed several homes, barns, and businesses. The mob eventually confronted six Church leaders, who, seeing that the property and lives of the Saints were in jeopardy, offered their lives as a ransom. Rejecting this offer, the mob leaders threatened that every man, woman, and child would be whipped unless they consented to leave the county. Under pressure, the Brethren signed an agreement to leave Jackson County—half of the Church members and most of the leaders would leave by January 1, 1834, and the remainder by April 1, 1834. The mob allowed John Correll and Sidney Gilbert to remain to sell the property of the Saints who had been driven out. (See *Church History in the Fulness of Times*, 134.)

Ask students to again respond to the questions on the board.

Invite a student to read the section introduction for Doctrine and Covenants 98 aloud. Ask the class to follow along, looking for what prompted this revelation. Invite students to report what they find.

- According to the section introduction, what is remarkable about the timing of this revelation?

Invite a student to read Doctrine and Covenants 98:1–2 aloud. Ask the class to follow along, looking for the counsel the Lord gave the Saints. (It may be helpful to explain that *Sabaoth*, in verse 2, is a Hebrew word usually meaning hosts or armies. Its use here implies that the Lord has angelic armies, or hosts, and the armies of Israel, or the Saints, at His command. [See Bible Dictionary, “Sabaoth.”])

- What counsel did the Lord give the Saints? (Write students' responses on the board.)
- Why is it important for the Saints to give thanks during difficult times?

- What do you think it means to wait patiently on the Lord?

Invite a student to read aloud the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles. Ask the class to listen for what it means to wait patiently on the Lord.

“What . . . does it mean to wait upon the Lord? In the scriptures, the word *wait* means to hope, to anticipate, and to trust. To hope and trust in the Lord requires faith, patience, humility, meekness, long-suffering, keeping the commandments, and enduring to the end” (“Waiting upon the Lord: Thy Will Be Done,” *Ensign* or *Liahona*, Nov. 2011, 72).

- How does Elder Hales's statement help you to understand what it means to wait patiently upon the Lord?
- Why would the counsel to wait patiently on the Lord have been important for the Saints in Missouri?
- What words of comfort did the Lord give the Saints in verse 2?

Write the following incomplete principle on the board: *If we give thanks in all things and wait patiently on the Lord, then . . .*

Invite a student to read Doctrine and Covenants 98:3 aloud. Ask the class to follow along, looking for what the Lord promised the Saints if they would obey His counsel.

- How would you complete the principle on the board, based on verse 3? (The following is one way to complete the principle: **If we give thanks in all things and wait patiently on the Lord, then the Lord can make our afflictions work together for our good.**)

Invite students to think about someone they know who has waited patiently on the Lord during difficult times and found reasons to be grateful.

- In what ways did the afflictions bring about good in the life of that person?

Invite a student to read Doctrine and Covenants 98:18 aloud. Ask the class to follow along, looking for a blessing that the faithful will receive.

Conclude by testifying of the principles you have discussed in class today.

Next Unit (Doctrine and Covenants 101:43–101; 102–105)

Invite students to imagine how they might respond if they were called by the Lord to march hundreds of miles over several months to help Church members in need. Explain that as they study the rest of Doctrine and Covenants 101 and sections 102 through 105 during the coming week, they will learn about a group of people who volunteered to travel from Ohio to Missouri to help fellow Church members. This group was known as Zion's Camp.

LESSON 106

Doctrine and Covenants 101:43–101

Introduction

On December 16 and 17, 1833, the Prophet Joseph Smith received a revelation concerning the Saints in Missouri who had left their homes to escape persecution. Many of those Saints had been forced to leave all their possessions behind. The revelation that the Prophet received, recorded in Doctrine and Covenants 101, is discussed in three lessons in this manual. This third lesson includes

the Lord's parable of the nobleman and the olive trees, teaching His will concerning the redemption of Zion. It also includes the Lord's counsel that the Saints continue gathering together (with a reference to His parable of the wheat and the tares) and seek redress for the crimes committed against them (with a reference to His parable of the woman and the unjust judge).

Suggestions for Teaching

Doctrine and Covenants 101:43–62

The Lord gives the parable of the nobleman and the olive trees

On the board, write *The parable of the . . .*

Explain that a parable is “a simple story used to illustrate and teach a spiritual truth or principle. A parable is based on comparing an ordinary object or event to a truth” (Guide to the Scriptures, “Parable,” scriptures.lds.org).

Ask students to list some of the parables the Savior taught during His mortal ministry. For example, students might mention the parable of the good Samaritan or the parable of the ten virgins.

Explain that in today's lesson, students will discuss a parable that the Savior gave through Joseph Smith. Complete the phrase on the board so it says *The parable of the nobleman and the olive trees*.

Invite a student to read Doctrine and Covenants 101:43 aloud. Ask the class to follow along, looking for the message the Lord said He wanted to communicate with this parable. (He wanted the people to understand His “will concerning the redemption of Zion.”) Invite a student to read Doctrine and Covenants 101:44–45 aloud, and ask the class to follow along, giving close attention to the details of the parable. To ensure that students understand the story, ask the following questions:

- What did the nobleman instruct his servants to do?
- Why did the nobleman want watchmen in his vineyard? Why did he want a watchman on the tower?

Invite a student to read Doctrine and Covenants 101:46 aloud. Ask the class to follow along and look for how well the servants followed the nobleman's instructions.

Invite students to read Doctrine and Covenants 101:47–50 silently, again looking for how well the servants followed the nobleman's instructions.

- How well did the servants follow the instructions? (You may want to explain that in verse 50, the phrase “at variance one with another” means that the servants argued with each other.)
- Why did the servants fail to build the tower?

Invite a student to read Doctrine and Covenants 101:51 aloud. Ask the class to look for what happened because the servants did not build the tower. Invite them to report what they find.

Read Doctrine and Covenants 101:52–54 to students. Ask them to follow along, looking for the nobleman's words to his servants.

- According to verse 54, why was the nobleman upset that his servants had not built a tower?

Implied principles

Many principles are not stated directly in the scriptures but are instead implied. Implied principles can often be discovered by looking for cause-and-effect relationships. To help students find implied principles, consider asking them to explain the point or moral of a story.

- How do the events described in this parable relate to what happened to the Saints in Missouri?

As part of this discussion, you may want to remind students that in a revelation given in July 1831, the Lord designated the location for a temple in Independence, Missouri (see D&C 57). On August 3, 1831, Joseph Smith dedicated the temple site in Independence. However, the Saints did nothing to build the temple. On August 2, 1833, the Lord again commanded the Saints in Missouri to build a temple (see D&C 97).

- How might the tower in the parable relate to the temple that the Saints had failed to build?
- What are some principles in this parable that we can apply in our lives? (Because a parable can have multiple meanings, students may suggest several principles, including the following: **When we obey the Lord's commandments, we are strengthened to withstand spiritual and physical enemies. Prophets serve as watchmen on the tower, warning us of coming dangers. Through temple work, we prepare to withstand the adversary.**)

Invite a few students to take turns reading aloud from Doctrine and Covenants 101:55–62. Ask the class to follow along and look for what the nobleman commanded His servant to do.

- What did the nobleman tell His servant to do? (Gather an army and redeem the vineyard.)
- Explain that the servant mentioned in verse 55 represents Joseph Smith (see D&C 103:21). Joseph Smith followed the Lord's command and organized a group called Zion's Camp to redeem the land of Zion. Zion's Camp will be discussed in lessons 108 and 110.

Doctrine and Covenants 101:63–75

The Lord admonishes the Saints to continue the work of gathering

Explain that even though the Saints in Jackson County, Missouri, had been expelled from their homes, the Lord commanded them to continue to build His kingdom. Invite a student to read Doctrine and Covenants 101:63–64 aloud, and ask the class to look for what the Lord said He would continue to do. Ask students to report what they find.

Invite students to read Doctrine and Covenants 101:65–66 silently, looking for a parable that the Savior referred to.

- What do the wheat and the tares represent in this parable? (The wheat represents the faithful members of the Church, and the tares represent the wicked people of the world. You may want to explain that tares are weeds that look like wheat when they are young.)

To help students understand this parable, explain that in ancient times, garners were places where wheat was gathered and stored for safety. Referring to this parable and other teachings in the scriptures, Elder David A. Bednar of the Quorum of the Twelve Apostles explained, "The garners are the holy temples" ("Honorably Hold a Name and Standing," *Ensign* or *Liahona*, May 2009, 97). Write the following on the board: *garners = holy temples*.

- Based on this parable, what blessings will we receive by gathering to temples and serving there? (Students may use different words, but they should identify the following principle: **As we gather to the temple, we receive protection and prepare ourselves for eternal life.**)
- How do you think temple ordinances and covenants can protect us and prepare us for eternal life?

Invite a few students to share how the temple has been a source of protection and preparation for them and their families. You may want to add your testimony of this principle.

Summarize Doctrine and Covenants 101:67–75 by explaining that even though the Saints had been forced out of Jackson County, Missouri, the Lord counseled them to continue to purchase property there and in neighboring counties.

Doctrine and Covenants 101:76–101

The Lord counsels the Saints to continue to seek a way to return to their homes in Missouri

Explain that in addition to instructing the Saints to purchase property, the Lord told them to "importune for redress" because of the actions of those who had persecuted

them (see D&C 101:76). In other words, He told them to seek justice through the government's legal system.

Invite a student to read Doctrine and Covenants 101:76–80 aloud. Ask the class to follow along and identify the system of laws that would allow the Saints to seek help from government leaders.

- According to these verses, the Lord had guided the establishment of the United States Constitution years earlier. Why does He want this constitution to be maintained?
- The Lord said that one purpose of “moral agency” is to ensure that we are “accountable for [our] own sins” (D&C 101:78). Why is accountability—responsibility for our actions—an important part of agency? How would you respond to someone who says “I am free to do whatever I want”?
- The Lord said that no one should be in bondage to another person. Why do you think it is important that people not be in bondage?

As part of this discussion, write the following on the board: *God has given us moral agency, the power to choose, but we are . . .*

Invite students to complete this statement based on Doctrine and Covenants 101:78. (As students identify the following principle, complete the statement on the board: **God has given us moral agency, the power to choose, but we are accountable for our choices.**)

Explain that the Lord used a parable to encourage the Saints to seek help from government leaders. Invite a student to read the parable in Doctrine and Covenants 101:81–84 (see also Luke 18:1–8). Ask the class to follow along and to consider how the parable applied to the Saints in Missouri. Then ask another student to read Doctrine and Covenants 101:85–88.

Ask the class to look for the way the Savior applied the parable to those Saints.

- During this period of Church history, who might the widow represent? (Members of the Church.) Who could the judge represent? (The judge could represent judges and government leaders whom the Saints would ask for help. He may also represent Heavenly Father, to whom the Saints would continue to pray.)
- Using this parable, what specific things did the Lord instruct the Saints to do?

Explain that the Saints appealed to judges in local courts but did not receive the support they hoped for. They asked Daniel Dunklin, the governor of Missouri, and Andrew Jackson, the president of the United States, to help them return to their homes and property and to provide protection for them. Both leaders declined to assist them. The Saints petitioned the Missouri state legislature as well, but they refused to help.

Refer to the principle you have written on the board. Invite a student to read Doctrine and Covenants 101:89–91 aloud. Ask the class to look for how government leaders would be held accountable if they refused to help the Saints. Ask students to report what they find.

Invite students to read Doctrine and Covenants 101:92–95 silently, looking for what the Lord told the Saints to do for their government leaders.

- What does verse 92 teach us about the Lord? (He does not want to punish people. He wants all people to repent so He can be merciful to them.)

Summarize Doctrine and Covenants 101:96–101 by explaining that the Lord counseled the Saints to retain their properties in Jackson County, even though they were not allowed to live there. He promised that if they would live worthily, they would someday be able to live there.

To conclude, share your testimony of the principles students have discussed.

Doctrine and Covenants 102

Introduction

By January 1834 the Church had grown to over 3,000 members. This growth created a need for additional leadership to manage the affairs of the Church. On February 17, 1834, twenty-four high priests gathered in Joseph Smith's home for a conference in which the first high council of the Church was organized. Orson Hyde, the clerk of the meeting, noted that the high council may have made some errors in the minutes of the meeting. Therefore, the council voted that the Prophet should make any necessary corrections. Joseph Smith

spent the next day, February 18, making an inspired revision of those initial minutes. The minutes were amended and accepted the following day, February 19. Now found in Doctrine and Covenants 102, these minutes outline the establishment of high councils and provide direction for stake presidencies and high councils when they administer discipline for people who have committed serious transgressions. (Note that district presidencies and district councils may also be authorized to follow these procedures.)

Suggestions for Teaching

Using stories

Stories can help engage students by creating interest and by allowing them to learn through hearing others' experiences. Stories can also help students see how gospel principles apply in people's lives.

Doctrine and Covenants 102:1–5

The first high council of the Church is organized

Read aloud the following account related by President Harold B. Lee:



"Some years ago . . . I served as a stake president. We had a very grievous case that had to come before the high council and the stake presidency that resulted in the excommunication of a man who had harmed a lovely young girl. After a nearly all-night session that resulted in that action, I went to my office rather weary the next morning and was confronted by a brother of this man whom we [met with in council] the night before. This man said, 'I want to tell you that my brother wasn't guilty of what you charged him with.'

"'How do you know he wasn't guilty?' I asked.

"'Because I prayed, and the Lord told me he was innocent,' the man answered" (*Teachings of Harold B. Lee*, ed. Clyde J. Williams [1996], 420–21).

- In your opinion, how could the man have received an answer contrary to the decision made by the stake presidency and high council?

Explain that Doctrine and Covenants 102 contains principles that help us understand how stake presidencies and high councils seek to know the Lord's will about how to help Church members who have committed serious transgressions.

Invite a student to read Doctrine and Covenants 102:1 aloud. Ask the class to follow along and identify what a high council is.

- What is a high council? (A group of 12 high priests presided over by "one or three presidents." In the Church today, a stake president and his counselors preside over a high council.)

Explain that the high council described in Doctrine and Covenants 102 was different in some ways from high councils in stakes today. It had general jurisdiction in Kirtland, Ohio, and the surrounding areas and was presided over by the First Presidency. However, as Church membership increased, stakes were organized and stake presidencies and high councils were called to administer the Church within their individual stake boundaries.

Invite a student to read Doctrine and Covenants 102:2 aloud. Ask the class to follow along, looking for the purpose of a high council and how it is appointed.

- How is a high council appointed? What is its purpose?

After students respond to the questions above, write the following truth on the board: **A high council is appointed by revelation to settle important difficulties that arise in**

the Church. Explain that “important difficulties” generally refers to situations in which members have committed serious transgression.

Explain that President Lee’s account at the beginning of the lesson provides an example of one responsibility of a high council: to act as a Church disciplinary council, under the direction of the stake presidency. To help the class understand the purpose of disciplinary councils, invite a student to read the following statement aloud. Ask the class to listen for the three purposes of Church disciplinary councils.

“The most serious transgressions, such as serious violations of civil law, spouse abuse, child abuse, adultery, fornication, rape, and incest, often require formal Church discipline. Formal Church discipline may include restriction of Church membership privileges or loss of Church membership. . . .

“ . . . The purposes of disciplinary councils are to [1] save the souls of transgressors, [2] protect the innocent, and [3] safeguard the purity, integrity, and good name of the Church.

“Church discipline is an inspired process that takes place over a period of time. Through this process and through the Atonement of Jesus Christ, a member can receive forgiveness of sins, regain peace of mind, and gain strength to avoid transgression in the future” (*True to the Faith: A Gospel Reference* [2004], 37–38).

- What are the three purposes of Church disciplinary councils?

Invite a student to read Doctrine and Covenants 102:4 aloud. Ask the class to follow along, looking for phrases that describe how members of a high council are to fulfill their calling. Then ask students to report what they have found.

Doctrine and Covenants 102:6–34

The procedures for a disciplinary council are set forth

Summarize Doctrine and Covenants 102:6–11 by telling students that these verses explain how a high council is to operate when all of its members are not present. Invite students to read Doctrine and Covenants 102:12–14 silently to learn how members of a high council are chosen to speak in a disciplinary council. Then ask students to report what they have found.

- What does it mean to cast lots? (In this case, it means that council members draw numbers from 1 to 12.)

Invite a student to read Doctrine and Covenants 102:15–18 aloud, and ask the class to look for reasons why a high council draws numbers.

- What do we learn from verses 15–16 about the way disciplinary councils are to be conducted? (After students have responded, write the following on the board: ***In the Church of Jesus Christ, disciplinary councils are to be conducted according to equity and justice.***)
- If a high councilor draws an even number during a disciplinary council, what is his responsibility? How does this show the Lord’s concern for Church members who commit serious sin?

Invite a student to read Doctrine and Covenants 102:19 aloud. Ask the class to follow along and identify what the president of the council must do after hearing both sides of a case. Then ask students to report what they have found.

- How would it help the stake president make a decision to first hear members of the council speak for the interests of the accused as well as the interests of the Church?

Invite a student to read aloud the following statement by President Gordon B. Hinckley, and invite the class to notice what the president of a council does in addition to hearing both sides of a case:



“I wish to assure you . . . that I think there is never a judgment rendered until after prayer has been had. Action against a member is too serious a matter to result from the judgment of men alone, and particularly of one man alone. There must be the guidance of the Spirit, earnestly sought for and then followed, if there is to be justice” (“In . . . Counsellors There Is Safety,” *Ensign*, Nov. 1990, 50).

- What does the stake president do in addition to hearing both sides of a case?

- According to verse 19, what does the president call upon the council to do after he makes a decision?

Summarize Doctrine and Covenants 102:20–22 by explaining that these verses give instructions about what to do if there is uncertainty about the decision.

Invite a student to read Doctrine and Covenants 102:23 aloud. Ask the class to follow along and identify what should be done in cases when doctrinal issues are unclear. Invite students to report what they learn.

- What truth is taught in verse 23? (After students respond, write the following truth on the board: ***The Lord reveals His mind to those who preside over disciplinary councils.***)

Summarize Doctrine and Covenants 102:27–34 by explaining that decisions of a stake disciplinary council can be appealed to the First Presidency.

Review with students the account told by President Harold B. Lee at the beginning of this lesson.

- Who would you have more confidence in—the stake presidency and high council or the man who challenged their decision?
- Based on the truths you have learned in your study of Doctrine and Covenants 102, why can we place confidence in decisions made by Church disciplinary councils?

After students respond, you may want to invite a student to read aloud the remainder of President Lee’s account:

“I asked him to come into the office and we sat down, and I asked, ‘Would you mind if I ask you a few personal questions?’

“He said, ‘Certainly not.’ . . .

“‘How old are you?’

“‘Forty-seven.’

“‘What priesthood do you hold?’

“He said he thought he was a teacher.

“‘Do you keep the Word of Wisdom?’

“‘Well, no.’ . . .

“‘Do you pay your tithing?’

“He said, ‘No’—and he didn’t intend to as long as that . . . man was the bishop of the Thirty-Second Ward.

“I said, ‘Do you attend your priesthood meetings?’

“He replied, ‘No, sir!’ . . .

“‘You don’t attend your sacrament meetings either?’

“‘No, sir.’

“‘Do you have your family prayers?’ and he said no.

“‘Do you study the scriptures?’ He said well, his eyes were bad, and he couldn’t read very much. . . .

“‘Now, then,’ I said, ‘fifteen of the best-living men in the Pioneer Stake prayed last night. . . . and every man was united. . . . Now you, who do none of these things, you say you prayed and got an opposite answer. How would you explain that?’

“Then this man gave an answer that I think was a classic. He said, ‘Well, President Lee, I think I must have gotten my answer from the wrong source’” (*Teachings of Harold B. Lee*, 421–22).

Consider sharing your testimony concerning why we can trust the decisions of stake presidencies and high councils in the Church.

Scripture Mastery Review

By this point in the year, as you have studied the Doctrine and Covenants sequentially, you will have addressed at least 21 of the 25 Doctrine and Covenants scripture mastery passages. Refer to the list of scripture mastery teaching ideas in the appendix, and choose a way to help students review the passages they have learned.

LESSON 108

Doctrine and Covenants 103

Introduction

In a meeting of the Kirtland high council on February 24, 1834, Parley P. Pratt and Lyman Wight sought direction regarding how the Saints in Missouri could obtain temporal relief and regain possession of their lands in Jackson County. On the same day, Joseph Smith received

the revelation recorded in Doctrine and Covenants 103, in which the Lord promised that the land of Zion would be redeemed. The Lord directed Church leaders to gather resources and recruits to help the Saints in Missouri. This group came to be known as Zion's Camp.

Suggestions for Teaching

Doctrine and Covenants 103:1–20

The Lord promises that Zion will be redeemed

Begin class by asking the following question:

- What enemies do the righteous have today?

Ask students to think about how the enemies of the Lord are seeking to hinder their spiritual progress.

- Why do you think the enemies of the Lord are able to hinder the spiritual progress of some of the Lord's people?

As students begin today's study and discussion of Doctrine and Covenants 103, encourage them to look for principles that will help them overcome such enemies.

Invite a student to read aloud the section introduction to Doctrine and Covenants 103. Ask the class to follow along, looking for why Parley P. Pratt and Lyman Wight had come to Kirtland, Ohio, from Missouri.

- Why had Brother Pratt and Brother Wight come to Kirtland?

Explain that Joseph Smith received the revelation recorded in Doctrine and Covenants 103 on the same day these two leaders met with him and the high council in Kirtland.

Invite a student to read Doctrine and Covenants 103:1–4 aloud. Ask the class to look for two reasons the Lord allowed His enemies to persecute the Saints in Missouri.

- According to verses 3–4, what are two reasons the Lord allowed His enemies to persecute the Saints? (One reason was to allow the persecutors to “fill up the measure of their iniquities, that their cup might be full”—in other words, to justify His judgments on the wicked. Another reason was to chasten the disobedient Saints.)
- According to verse 4, why did the Saints need to be chastened? What do you think is the meaning of the phrase “they did not hearken altogether”? (They were not completely obedient to the Lord.)

Invite a student to read Doctrine and Covenants 103:5–7 aloud. Ask the class to look for what the Lord taught the Saints they must do to prevail against His enemies. (You may want to explain that the word *prevail* means to be stronger than an opponent or to be victorious.)

- If the Saints would follow the Lord's counsel “from [that] very hour,” what blessing would they receive? (They would prevail against the Lord's enemies “from [that] very hour.”)
- What do these verses teach about how we can prevail against the influences of the world? (Students may use different words, but they should express the following principle: **When we begin to follow the Lord's counsel, we receive strength to begin to prevail against the world.**)

Invite a student to read Doctrine and Covenants 103:8–10 aloud. Ask the class to follow along and look for what the Lord warned will happen if we choose not to obey His words.

- What are some results of choosing not to obey all the Lord's words? (Students may identify different principles, including the following: **If we disobey the Lord's**

Help students learn how to identify doctrines and principles

As you help students learn how to identify doctrines and principles in the scriptures, they will be able to study the scriptures more effectively on their own. Teach them to look for phrases such as “thus we see,” “therefore,” “wherefore,” “behold,” or “if . . . , then . . . ,” which often introduce principles or statements of doctrine.

commandments, the world will prevail against us. If we do not observe all the Lord's words, we lose the ability to be a light to others.)

- Why do you think someone who is disobedient or only partially obedient to the Lord might not be able to prevail against the enemies of the Lord?
- What are some examples of how people can gain victory over an enemy of the Lord by striving to obey the Lord's words? (Examples may include people who, through obedience, have received strength from the Lord to overcome addiction or live the gospel after having lived a worldly lifestyle.)

You may want to explain that while we might not be perfectly obedient to all the Lord's words, if we diligently strive to obey Him and sincerely repent when we fall short, the Lord will help us prevail against His enemies.

Invite students to write in their class notebooks or scripture study journals one principle they can start following "from this very hour" to better hearken to the Lord's counsel.

Summarize Doctrine and Covenants 103:11–20 by explaining that the Lord promised the Saints that after their tribulations, Zion would be redeemed by His power. However, if the Saints polluted their inheritances, they would be removed from them.

Doctrine and Covenants 103:21–40

The Lord reveals how the land of Zion is to be redeemed

Before class, make a sign that reads *VOLUNTEERS NEEDED!* Display it where students can see it. In addition, prepare the following announcement on a piece of paper:

Volunteers needed! Fellow Saints in Jackson County, Missouri, have been forcibly driven from their lands by ruthless mobs. Join in bringing relief to these Saints and helping protect them as they regain and maintain their lands in Zion. Depart from Kirtland, Ohio, on May 1, 1834.

Invite a student to read Doctrine and Covenants 103:21–23 aloud. Ask the class to follow along, looking for what the Lord directed Church leaders to do to redeem the land of Zion. Ask students to report what they find.

Ask a student to stand by the sign that reads *VOLUNTEERS NEEDED!* Give the student the announcement you prepared before class, and ask him or her to read it aloud. Then ask the class the following questions:

- Do you think you would have been willing to go to Jackson County to help the Saints? Why or why not?

Explain that the group of men whom Joseph Smith would lead to Missouri came to be known as Zion's Camp. (You may need to explain that *camp* is another word for army [see Noah Webster, *An American Dictionary of the English Language*, facsimile of the first edition (1828; repr., 1967), "Camp"].) The members of Zion's Camp had two main purposes. First, they were to bring resources to the Saints in Missouri to provide relief and enable them to return to their homes and purchase additional land. Second, as authorized by Governor Daniel Dunklin of Missouri, after the Missouri state militia had escorted the Saints back to Jackson County, the members of Zion's Camp would be left to help maintain order and peace there.

- If you had been a member of the Church during this time, what concerns might you have had about volunteering to join Zion's Camp?

Invite students to read Doctrine and Covenants 103:20 silently.

- How would the promise in this verse affect your decision to volunteer?

Explain that joining Zion's Camp required leaving family and work responsibilities to march about 900 miles (1,450 kilometers) through grueling conditions into a hostile and dangerous environment. Invite a student to read Doctrine and Covenants 103:27–28 aloud. Ask the class to follow along, looking for what the Lord said to those who would join Zion's Camp. Ask students to report what they find.

- What do you think the phrase "lay down his life for my sake" means?

- According to these verses, what does the Lord call someone who is willing to lay down his or her life for the Lord's sake? (After students respond, write the following on the board: **Disciples of Jesus Christ are willing to give their lives for His sake.**)

Point out that for the Saints in Zion's Camp, the possibility of losing their lives was real. While we might not face the same peril, this truth can still apply to us. Invite a student to read aloud the following statement by President James E. Faust of the First Presidency. Ask the class to listen for one way we all can give our lives for the Lord's sake.

"For most of us . . . what is required is not to *die* for the Church but to *live* for it. For many, living a Christlike life every day may be even more difficult than laying down one's life" ("Discipleship," *Ensign* or *Liahona*, Nov. 2006, 22).

- Why do you think it might be even more difficult to live for the Lord than to die for Him?

Invite students to read Doctrine and Covenants 103:30–34 silently, looking for how many volunteers the Lord desired for Zion's Camp.

- How many volunteers did the Lord desire? (500.) What was the minimum number the Lord required? (100.)

Explain that at the end of the high council meeting in which Church leaders discussed the situation of the Missouri Saints, Joseph Smith said that he would travel to Zion and help redeem it. Approximately 30 or 40 of the men present also volunteered. Then the Lord assigned 8 men to go throughout congregations of the Church to recruit volunteers for Zion's Camp and to seek contributions of provisions and money for the Saints in Missouri (see D&C 103:37–40). About 200 people went with Zion's Camp, including some women and children.

Invite a student to read Doctrine and Covenants 103:35–36 aloud. Ask the class to identify what the Saints needed to do in order to succeed in their efforts to redeem Zion.

- Based on the Lord's promise in these verses, what principle can we learn about how we can obtain all victory and glory? (Students should identify the following principle: **All victory and glory is brought to pass unto us through our diligence, faithfulness, and prayers of faith.**)

Testify that we will gain victory over the enemies of the Lord as we strive diligently and faithfully to obey all the Lord's words. Encourage students to apply what they have written in their class notebooks or scripture study journals "from this very hour."

Commentary and Background Information

Doctrine and Covenants 103:1, 13. The redemption of Zion

Ultimately, redeeming Zion is not just about regaining possession of the land. Zion is both a physical location and a society composed of a certain type of people. Before the land of Zion is reclaimed and the city of Zion is built, the Lord's people must become sanctified.

Elder D. Todd Christofferson of the Quorum of the Twelve Apostles explained:

"Zion is Zion because of the character, attributes, and faithfulness of her citizens. Remember, 'the Lord called

his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them' (Moses 7:18). If we would establish Zion in our homes, branches, wards, and stakes, we must rise to this standard. It will be necessary (1) to become unified in one heart and one mind; (2) to become, individually and collectively, a holy people; and (3) to care for the poor and needy with such effectiveness that we eliminate poverty among us. We cannot wait until Zion comes for these things to happen—Zion will come only as they happen" ("Come to Zion," *Ensign* or *Liahona*, Nov. 2008, 38).

Doctrine and Covenants 104

Introduction

In the spring of 1834, the Church was having financial difficulties, and efforts to collect funds for its relief had failed. In March 1832, Church leadership in Ohio had established an organization called the United Firm to manage the Church's commercial, mercantile, and business interests in a way that would help establish Zion and care for the poor (see D&C 78). In April 1832, Joseph Smith and others had met with the Church leaders in Missouri and organized a branch of the United Firm in Jackson County (see D&C 82). These two branches—one in Ohio and one in Missouri—had continued for

two years. In a meeting held on April 10, 1834, the members of the firm decided to dissolve the organization. However, Joseph Smith received a revelation about two weeks later "that the firm instead be reorganized" and that "its properties were to be divided among members of the firm as their stewardships" (introduction to D&C 104). Under Joseph Smith's direction, the term "United Firm" was later replaced with "United Order" in this revelation. The Lord also counseled Church leaders regarding their debts and instructed all Church members how they were to care for the poor.

Suggestions for Teaching

Daily scripture study

Few things have a more lasting influence for good than helping students learn to love the scriptures and study them every day. Encourage daily scripture study by providing students regular opportunities in class to share what they are learning and feeling during their personal scripture study.

Doctrine and Covenants 104:1–18

The Lord gives instructions concerning the United Order

Place a heavy object (such as a large book or rock) at the front of the classroom. Invite a student to lift the object using only one finger. This should be difficult or impossible, but let the student try. Then permit the student to invite fellow students to help lift the object. Students who assist must promise to help until the object is raised, and they too must only use one finger. Allow the first student to continue inviting more students until they are able to lift the object.

- What was necessary to lift the heavy object? (Answers may include teamwork, unity, and so on.)

Explain that in the early days of the Church, financial problems were a heavy burden for the Church. In March and April 1832, the Lord directed the leaders of the Church to organize the United Firm, whose members covenanted to work together and be responsible for overseeing the Church's mercantile and publishing operations in order to decrease Church debt, care for the poor, and further the Lord's work. This institution was originally called the United Firm (see the introductions to sections 78, 82, and 104 in the 2013 edition of the Doctrine and Covenants). By the spring of 1834, debt caused the leaders of the Church to consider dissolving the firm. On April 23, 1834, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 104, in which the Lord revealed what was to be done with the United Firm and its properties.

Invite a student to read the introduction to Doctrine and Covenants 104 aloud. Ask the class to follow along and look for what the Lord wanted the leaders of the Church to do with the United Firm. (Before students read, explain that Joseph Smith later directed that the term "United Firm" be replaced with "United Order" in the published revelation.) Ask students to report what they find.

Invite a student to read Doctrine and Covenants 104:1–4 aloud. Ask the class to follow along and identify one of the reasons for the United Order's troubles. You may need to explain that in verse 4, the word *covetousness* refers to a selfish desire to possess something, usually something that belongs to someone else.

- What did some of the brethren break because of covetousness?

Remind students of the object lesson at the beginning of the lesson. Ask them to consider what would have happened if several of the students promised to help but then changed their minds and decided to walk away as the object was being lifted.

Summarize Doctrine and Covenants 104:5–10 by explaining that the Lord decreed that the consequences for breaking the covenant associated with the United Order would include being cursed and being cut off from the Church (see also D&C 78:11–12; 82:11–21).

Invite students to read Doctrine and Covenants 104:11–13 silently, looking for what the Lord said each member of the United Order was to receive. Ask students to report what they find. You may need to explain that a steward is a person who is given responsibility for property that belongs to someone else.

- According to verses 12–13, why did the Lord appoint a stewardship to each member of the United Order?

Invite a student to read Doctrine and Covenants 104:14 aloud. Ask the class to follow along, looking for who owned the property associated with the United Order.

- Who owned the property that was to be given to members of the United Order? (After students respond, write the following truth on the board: ***The Lord created the earth, and all things in it are His.***)
- How might this truth influence the way you view and use your possessions?

Invite students to read Doctrine and Covenants 104:15–18 silently. Ask them to identify how the Lord instructed His stewards to use the things of the earth.

- How does the Lord want His Saints to be provided for?
- What do you think it means that “the poor are exalted in that the rich are made low”?

To help students understand the meaning of this statement, invite a student to read aloud the following explanation by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:



“The Lord’s way consists of helping people help themselves. The poor are exalted because they work for the temporary assistance they receive, they are taught correct principles, and they are able to lift themselves from poverty to self-reliance. The rich are made low because they humble themselves to give generously of their means to those in need” (“Inspired Church Welfare,” *Ensign*, May 1999, 77).

- What principles do verses 17–18 teach about our responsibility to help others? (Students may identify a variety of principles, including the following: ***We are accountable to use what the Lord has given us to help others.*** Write this principle on the board.)

Invite students to think of “the poor and the needy” as not only those who need financial assistance but also those who need spiritual, emotional, mental, and social assistance. Likewise, we can think of our abundance as more than just the money or material possessions we have. Our abundance includes our time, talents, knowledge, testimonies, and skills.

- Why do you think it is important that we impart of our abundance to those in need?
- How can we help others in the Lord’s way?

Invite students to ponder their efforts to help the poor and the needy. Ask them to write a goal for how they will use what the Lord has given them to help someone in need.

Doctrine and Covenants 104:19–77

The Lord gives instructions concerning the United Order, stewardships, and the treasury

Summarize Doctrine and Covenants 104:19–53 by explaining that the Lord gave specific instructions about the stewardships assigned to members of the United Order. Write the following on the board: *Doctrine and Covenants 104:23, 25, 31, 33, 35, 38, 42, 46.* Ask students to read these verses silently, looking for a pattern in the Lord’s promises to each member of the order. Invite students to report what they find.

Ask students which words or phrases are repeated in these verses. Point out that the phrase “inasmuch as” means “insofar as” or “to the extent that.”

- What can this phrase teach us about how our obedience affects the blessings we receive?

Write on the board *Inasmuch as we are humble and faithful, the Lord will . . .*

Ask students how they would complete this principle. (Use their words to finish the incomplete principle on the board. For example: ***Inasmuch as we are humble and faithful, the Lord will multiply our blessings.***)

- When have you seen someone blessed for being faithful in their responsibilities to the Lord?

Invite students to consider how they can be faithful in the responsibilities the Lord has given them.

Summarize Doctrine and Covenants 104:54–77 by explaining that the Lord provided instructions for establishing treasuries to safeguard funds that would be used for the benefit of the Church, such as in printing the scriptures.

Doctrine and Covenants 104:78–86

The Lord instructs Church leaders regarding the United Order's debts

Ask students to ponder whether they have ever been asked to do something they thought was impossible. Invite a few to share their experiences.

Explain that in the process of obeying the Lord's commands, the United Order had incurred a large debt. A number of events prevented the order from repaying the loans. For example, the mob's destruction of the printing press in Jackson County, Missouri, contributed to continuing economic hardships, and mobs prevented the Saints from using the storehouse in Independence.

Invite a student to read Doctrine and Covenants 104:78 aloud. Ask the class to follow along, looking for the Lord's instruction concerning the Church's debts.

- What did the Lord instruct the members of the United Order to do?

Point out that repaying the debt may have seemed impossible to the Saints, but the Lord gave instructions to help them. Write *IF* and *THEN* at the top of two columns on the board. Invite a student to read Doctrine and Covenants 104:80–82 aloud. Ask half of the class to follow along, looking for what the Lord asked members of the order to do in order to receive His help in paying their debts. Ask the other half to follow along, looking for what the Lord promised He would do to help the Saints as they paid their debts. Invite the first group to record their answers on the board under "IF," and have the second group write their answers under "THEN."

- What principle can we learn from Doctrine and Covenants 104:80–82? (Students may use different words, but they should identify something like the following principle: **If we are humble and faithful and call upon the Lord's name, then He will help us accomplish what He has asked us to do.**)
- What does the Lord ask Church members to do today that might be considered challenging? What role do you think humility, faithfulness, and prayer have in accomplishing the things the Lord has asked you to do?
- Who from the scriptures is an example of the principle we identified in verses 80–82? Who do you know today who is an example of this principle?

Invite students to write in their class notebooks or scripture study journals a way that they can be more humble, faithful, or prayerful so that the Lord can help them accomplish the things He has asked them to do.

LESSON 110

Doctrine and Covenants 105

Introduction

In obedience to the Lord's instructions, the Prophet Joseph Smith and about 200 other volunteers and recruits formed what became known as Zion's Camp to go to the aid of the Saints who had been exiled from Jackson County, Missouri. On June 22, 1834, while encamped near Fishing River in Missouri, Joseph Smith received the

revelation recorded in Doctrine and Covenants 105. In this revelation, the Lord informed the Saints that the land of Zion would not be redeemed at that time. The Lord also gave instructions concerning what must happen for Zion to be redeemed at some future time.

Suggestions for Teaching

Doctrine and Covenants 105:1–19

The Lord instructs the Saints to wait for the redemption of Zion

Before class, obtain a paper cup, a rubber band, and three pieces of string. The circumference of the rubber band must be smaller than the circumference of the cup. Tie the pieces of string to the rubber band at equal intervals.

Begin the lesson by asking for three volunteers. Place the cup on a flat surface, and instruct the volunteers to pick up the cup using only the rubber band and strings. Tell them that they cannot touch the rubber band; they must hold the pieces of string. (To accomplish this task, students will need to work together and pull simultaneously on each of the strings with equal force in order to expand the rubber band enough to place it around the cup and then to lift it.)

After students have completed this activity, ask the following question:

- What role did unity play in accomplishing this task?

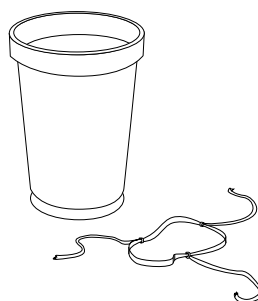
Remind students that in February 1834, the Lord directed the Prophet Joseph Smith and others to gather temporal resources and recruit volunteers to assist the Saints who had been driven from Jackson County, Missouri, in reclaiming their land. As students begin today's discussion of Doctrine and Covenants 105, encourage them to look for the role unity played in the Saints' attempts to reclaim the land of Zion.

Ask students to recall from their study of Doctrine and Covenants 103 the number of volunteers the Lord desired to take part in Zion's Camp (500) and the minimum number He required (100). Invite a student to read the following paragraph aloud. Ask the class to listen for the number of people who actually volunteered for Zion's Camp when the group initially departed.

The response to the Prophet Joseph Smith and others' efforts to recruit volunteers and resources for Zion's Camp was not as successful as hoped for. By the time the camp, or army, began its march in the beginning of May 1834, only 122 people had volunteered to go. Zion's Camp recruited additional volunteers along the way to Missouri. When the group that Hyrum Smith and Lyman Wight had recruited from Michigan Territory met up with Joseph Smith's company in early June 1834, Zion's Camp consisted of just over 200 men, 12 women, and 9 children (see Alexander L. Baugh, "Joseph Smith and Zion's Camp," *Ensign*, June 2005, 45).

Invite a student to read Doctrine and Covenants 105:7–8 aloud. Ask the class to follow along, looking for one reason why some members of the Church chose not to help their fellow Saints in Missouri. Then ask students to report what they have found.

Invite a few students to take turns reading aloud from Doctrine and Covenants 105:1–6. Ask the class to follow along, looking for how disobedience and a lack of unity had affected



**Questions that
strengthen
understanding**

Questions that encourage students to think about a doctrine or principle in a modern context can help them better understand the truths they identify.

members of the Church. (To help students better understand the meaning of verse 5, it might be helpful to explain that “the law of the celestial kingdom” includes all of the laws and principles we need to obey, the ordinances we need to receive, and the covenants we need to keep to inherit the celestial kingdom.)

- In what ways had Church members failed to be united and obedient?
- According to these verses, what must we do to help build up Zion? (As students respond, help them identify the following principle: **To help build up Zion, we must be united and obedient to all that God asks.**)
- Why do you think unity and obedience are required for Zion to be built up?
- What experiences have helped you understand the importance of Church members being united?

Explain that those who volunteered for Zion’s Camp experienced many challenges and miracles throughout their expedition. Invite a student to read the following paragraph aloud. Ask the class to ponder how they might have responded to some of the challenges.

Zion’s Camp marched about 900 miles (1,450 kilometers) through 4 states, traveling between 20 and 40 miles (about 30–60 kilometers) a day for 45 days. Camp members experienced blistered feet, hot and humid weather conditions, food shortages, and unhealthy food. On occasion, intense thirst moved some camp members to drink swamp water from which mosquito larvae had been strained out (sometimes using their teeth as strainers) or to drink water out of horse tracks after a rainstorm. Throughout the expedition, Zion’s Camp was also often threatened with violence from others. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 143–45.)

- How do you think you would have responded to these challenges?

Explain that after the members of Zion’s Camp arrived in Missouri, they learned that Daniel Dunklin, the governor of Missouri, would not keep his promise to help the Saints return to their lands in Jackson County. Despite this discouraging news, Zion’s Camp continued on toward Jackson County, awaiting additional direction from the Lord.

Inform students that the needed direction came in a revelation from the Lord on June 22, 1834, after Zion’s Camp had been traveling for nearly seven weeks and was only 10–20 miles (about 15–30 kilometers) from Jackson County. Invite a student to read Doctrine and Covenants 105:9–14 aloud. Ask the class to follow along, looking for what the Lord said they were to do regarding the redemption of Zion.

- What did the Lord instruct the camp to do regarding the redemption of Zion?
- If you had been a member of Zion’s Camp, how might you have felt hearing this revelation just before arriving at your destination?
- What reasons did the Lord give for why Zion would not be redeemed at that time?

Invite a student to read Doctrine and Covenants 105:18–19 aloud. Ask the class to look for why the Lord directed Zion’s Camp to travel all the way to Missouri and then revealed that they were not to restore the Saints to their lands in Zion at that time.

- According to these verses, why did the Lord command Zion’s Camp to travel all the way to Missouri and then reveal that Zion would not yet be redeemed? (This was a trial of faith. It might be helpful to explain that a trial of faith can refer to a test of whether we will choose to trust and obey the Lord no matter what the circumstances are.)
- In what ways was the faith of the members of Zion’s Camp tried during their experience?
- What can we learn from these verses? (One principle students may identify is that **God has prepared great blessings for those who are faithful through their trials.**)
- When have you or someone you know experienced a trial of faith? How have trials of your faith prepared you for greater blessings?

Inform students that many men who had served with Zion’s Camp were blessed with opportunities to serve in the Lord’s kingdom. In February 1835, the Quorum of the Twelve Apostles and the First Quorum of the Seventy were organized. Nine of the original Apostles and all of the members of the Quorum of the Seventy served in Zion’s Camp. (See *Church History in the Fulness of Times*, 151.)

Invite a student to read aloud the following statement by the Prophet Joseph Smith. Ask the class to listen for the role Zion’s Camp had in preparing men for leadership positions:



“God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham” (in *History of the Church*, 2:182; see also *Church History in the Fulness of Times*, 151).

Share your testimony of the importance of trusting and obeying the Lord when our faith is being tried.

Doctrine and Covenants 105:20–41

The Lord teaches the Saints what they are to do before Zion is redeemed

Summarize Doctrine and Covenants 105:20–37 by explaining that the Lord told the Saints in Missouri how they were to respond to the persecution they were experiencing while awaiting the future redemption of Zion. He counseled them to be humble and avoid stirring up contention. He explained that they needed to be sanctified in preparation for the eventual redemption of Zion. As He had said earlier in the same revelation, they were to “be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which [He] require[d] at their hands” (D&C 105:10).

- What are some ways we should respond to persecution?

Invite students to read Doctrine and Covenants 105:38–41 silently and select a phrase from the verses that summarizes what the Lord directed the Saints to do in response to their oppressors.

- According to verse 40, what blessing would come to the Saints in Missouri if they sought to establish peace with others? (Students’ responses should reflect the following principle: **If we seek to establish peace with others, then all things will work together for our good.**)
- What can we do to help establish peace with others?
- How have you been blessed as you have sought to establish peace, including with those who might persecute you?

Invite students to ponder one thing they can do to better seek to establish peace with others in their lives, especially when they might be treated wrongly, and to write a goal in their class notebooks or scripture study journals to follow this principle.

Supplemental Teaching Idea

Doctrine and Covenants 105. Video presentation—“Zion’s Camp”

As you teach this lesson, you may want to show segments of the video “Zion’s Camp,” which portrays some of the experiences of Zion’s Camp. This video can be found on *Doctrine and Covenants and Church History Visual Resource DVDs* or on LDS.org.

After you explain that those who volunteered for Zion’s Camp experienced many challenges and miracles throughout their expedition, you could show the first part of the video. (Stop the video after the portrayal of how the members of Zion’s Camp were protected

at Fishing River. If you use the online version, stop at time code 13:05. If you use the DVD, stop at 14:48.) Ask students to look for the trials and miracles experienced by the members of Zion’s Camp, and invite them to ponder how they might have responded to those challenges.

After the class has discussed the questions and principles related to Doctrine and Covenants 105:18–19, you could show the remainder of the video. Invite students to look for how some members of Zion’s Camp responded to the revelation. You might also ask them to watch for how Zion’s Camp prepared some men for future service opportunities in the Church.

Home-Study Lesson

Doctrine and Covenants 101:43–101; 102–105 (Unit 22)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 101:43–101; 102–105 (unit 22) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 101:43–101; 102)

Students studied three parables the Lord used to teach the Saints His will concerning the redemption of Zion. As they studied, students learned the following principles: through temple work, righteous living, and following the prophets, we prepare to withstand the adversary; when we obey the Lord's commandments, we are strengthened to withstand spiritual and physical enemies; as we gather to the temple, we receive protection and prepare ourselves for eternal life; and God has given us agency, the power to choose, but we are accountable for our choices.

Day 2 (Doctrine and Covenants 103)

As students studied the Lord's instructions regarding the redemption of Zion, they identified blessings we receive when we are obedient to the Lord's commandments and consequences that occur when we are not obedient. Students also learned that disciples of Jesus Christ are willing to give their lives for His sake and that all victory and glory is brought to pass unto us through our diligence, faithfulness, and prayers of faith.

Day 3 (Doctrine and Covenants 104)

From the Lord's instructions to reorganize the United Firm (often called the United Order), students learned that the Lord created the earth and that all things in it are His. They identified the principle that we are accountable to use what the Lord has given us to help others. Students also learned about blessings we can receive from being humble and faithful and calling upon the Lord's name.

Day 4 (Doctrine and Covenants 105)

After Zion's Camp arrived in Missouri, the Lord revealed that Zion would not be redeemed at that time. From the Lord's instructions to the Saints, students learned the following principles: we must be united and obedient to all that God asks in order for Zion to be built up; God has prepared great blessings for those who are faithful through their trials; and if we seek to establish peace with others, then all things will work together for our good. The Lord's timetable is often different from our own.

Introduction

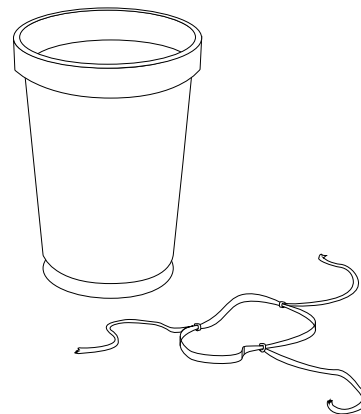
This lesson will help students apply the lessons of Zion's Camp in their own lives.

Suggestions for Teaching

Doctrine and Covenants 105

The Lord reveals what the Saints are to do regarding the struggles in the land of Zion

Before class, obtain a paper cup, a rubber band, and three pieces of string. The circumference of the rubber band must be smaller than the circumference of the cup. Tie the pieces of string to the rubber band at equal intervals.



Begin the lesson by asking for three volunteers. Place the cup on a flat surface, and instruct the volunteers to pick up the cup using only the rubber band and strings. Tell them that they cannot touch the rubber band; they must hold the pieces of string. (To accomplish this task, students will need to work together and pull simultaneously on each of the strings with equal force in order to expand the rubber band enough to place it around the cup and then to lift it.)

After the students have completed this activity, ask the following question:

- What role did unity play in accomplishing this task?

Remind students that during their studies this past week, they had the opportunity to study revelations from the Lord pertaining to Zion's Camp and its mission to help the exiled Saints in Zion. Encourage students to look for the role unity played in the Saints' attempts to reclaim the land of Zion throughout the lesson today.

Invite students to recount the story of Zion's Camp, based on what they learned in their studies of Doctrine and Covenants 103 and 105. The following questions could be asked to help students as they review what they learned:

- Why did the Saints in Zion (Jackson County, Missouri) need help? (They had been forced off their land by mobs.)

- What was Zion's Camp? (A group of just over 200 men, 12 women, and 9 children—volunteers and recruits—led by the Prophet Joseph Smith and organized in obedience to the Lord's instructions.)
- What was the original purpose of Zion's Camp? (To take needed resources to the exiled Saints in Missouri and to assist them in reclaiming their land in Jackson County.)

Remind students that the revelation contained in Doctrine and Covenants 105 was given on June 22, 1834, after Zion's Camp had been traveling for nearly seven weeks and was only 10–20 miles (about 15–30 kilometers) from Jackson County. Ask the class if anyone can recall the instruction the Lord gave at this time to Zion's Camp regarding the redemption of Zion. (They were to wait to help the exiled Saints reclaim the land of Zion. If students need help remembering this detail, invite them to scan Doctrine and Covenants 105:9.)

Invite a student to read Doctrine and Covenants 105:3–9 aloud. Ask the class to follow along, reviewing some of the reasons the Lord gave for the delay of the redemption of Zion.

- What reasons did the Lord give for not restoring the Saints to their lands and homes in Zion at that time?
- What principle can we learn from these verses about what we must do to build up Zion? (Students may suggest a variety of principles, but help them identify the following: **We must be united and obedient to all that God asks in order for Zion to be built up.** You may want to write this principle on the board.)

To help students better understand this principle, invite a student to read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for Elder Christofferson's explanation of what Zion is and what must happen for it to be established.

"Zion is both a place and a people. . . .

"Zion is Zion because of the character, attributes, and faithfulness of her citizens. Remember, 'the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them' (Moses 7:18). If we would establish Zion in our homes, branches, wards, and stakes, we must rise to this standard. It will be necessary (1) to become unified in one heart and one mind; (2) to become, individually and collectively, a holy people; and (3) to care for the poor and needy with such effectiveness that we eliminate poverty among us. We cannot wait until Zion comes for these things to happen—Zion will come only as they happen" ("Come to Zion," *Ensign* or *Liahona*, Nov. 2008, 37, 38).

Consider asking some of the following questions to help students deepen their understanding of Zion:

- What is Zion?
- What must happen for Zion to be established?
- Why do you think unity and obedience are required for Zion to be built up?
- According to Doctrine and Covenants 105:3–5, those people who are united are obeying the law of which kingdom of glory?
- What can you do to strengthen unity in your families, Church classes, or quorums? How can you encourage others in these groups to be united and obedient to the Lord?
- How will doing these things help you and others establish Zion?
- What experiences have helped you understand the importance of unity within a group?

Invite students to think of one thing they can do to strengthen the unity in their families or in their Church classes or quorums. Ask students to discuss with a partner what they will do. Testify of the importance of being unified and obedient as we seek to accomplish the Lord's purposes.

Explain that the Lord concluded the revelation in Doctrine and Covenants 105 by instructing the Saints on how they should respond to their enemies. Invite a student to read Doctrine and Covenants 105:38–41 aloud. Ask the class to follow along and select a phrase from the verses that summarizes what the Lord directed the Saints to do in response to their oppressors. Then ask students to explain why they selected the phrases they did.

- Based on the Lord's teachings in these verses, what blessing can come if we seek to establish peace with others? (Consider inviting students to mark words and phrases that teach the following principle: **If we seek to establish peace with others, then all things will work together for our good.**)
- What blessings have you seen come as you or someone you know sought to be a peacemaker?

Encourage students to seek to establish peace in their interactions with others.

Next Unit (Doctrine and Covenants 106–108; 137)

Ask students if they have ever wondered what happens to people who die without being baptized or without hearing the gospel of Jesus Christ. Explain that in the next unit, they will find answers to that question. They will also learn about the original name of the Melchizedek Priesthood and the functions of priesthood offices.

Doctrine and Covenants 106:1–107:20

Introduction

On November 25, 1834, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 106. In this revelation, the Lord called Warren A. Cowdery, an older brother of Oliver Cowdery, to preside over the Church in Freedom, New York, and the surrounding communities. Joseph Smith received the revelation recorded in Doctrine and Covenants 107 about April 1835, as all the members of the Quorum of the Twelve Apostles were preparing to serve missions in the eastern United States. In a written statement, the Twelve said: “The time when we are about to separate is near; and

when we shall meet again, God only knows; we therefore feel to ask of him whom we have acknowledged to be our Prophet and Seer, that he inquire of God for us, and obtain a revelation, . . . that we may look upon it when we are separated, that our hearts may be comforted” (in *History of the Church*, 2:209–10). The revelation was recorded in 1835, but “the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11, 1831” (introduction to D&C 107). This is the first of three lessons in this manual on Doctrine and Covenants 107.

Suggestions for Teaching

Doctrine and Covenants 106

The Lord calls Warren Cowdery as the presiding high priest in Freedom, New York

Ask students to think of a time when they have sustained a new bishop or branch president.

- How do you think that person felt as he was sustained?

Explain that in 1834 the Church experienced significant growth in Freedom, New York, a little less than 200 miles (about 320 kilometers) from Kirtland, Ohio. The Lord called a priesthood leader to preside over the members there. Invite students to read Doctrine and Covenants 106:1–3 silently.

- What did the Lord instruct Warren Cowdery to do?

Explain that Brother Cowdery’s feelings might have been similar to those of a new bishop or branch president today. The Lord shared comforting words as Brother Cowdery accepted his new calling. Invite a student to read Doctrine and Covenants 106:6 aloud. Ask the class to follow along and discover why the Lord was pleased with Brother Cowdery.

- What do you think the phrase “bowed to my scepter” means? (To help students answer this question, you may want to explain that a scepter is a staff carried by kings and queens. It is a symbol of authority.)
- What do you think the phrase “separated himself from the crafts of men” means?

On the board, write *If _____, then _____*. Invite a student to read Doctrine and Covenants 106:7–8 aloud. Ask the class to follow along, searching for the Lord’s counsel and promises to Brother Cowdery. Invite students to write what they discover by writing an “if–then” principle in their scriptures. After sufficient time, invite a few students to share the principles they have identified. (Students may use different words, but they should express the following principle: **If we humble ourselves before the Lord, then He will have mercy on us, lift us up, and give us grace and assurance.**)

- In what ways does the Lord lift up those who humble themselves before Him?

Testify that we can receive the blessings promised to Warren Cowdery if we humble ourselves before the Lord.

Doctrine and Covenants 107:1–20

The Lord teaches about the Melchizedek and Aaronic Priesthoods

Explain that the revelation recorded in Doctrine and Covenants 107 helped clarify the organization and responsibilities of the First Presidency, the Quorum of the Twelve Apostles, and the Quorum of the Seventy.

Read the following description of an Old Testament prophet. Invite students to guess who they think you are describing.

This prophet “was a man of faith, who wrought righteousness; and when a child he feared God, and stopped the mouths of lions, and quenched the violence of fire” (Joseph Smith Translation, Genesis 14:26 [in the Bible appendix]). As king of Salem, he “did establish peace in the land in his days; therefore he was called the prince of peace” (Alma 13:18). The prophet Abraham paid tithes to him (see Alma 13:15).

After a few students attempt to guess the name of this prophet, write *Melchizedek* on the board. Ask students to search Doctrine and Covenants 107:1–4 silently, looking for what these verses teach about Melchizedek.

- What was the Melchizedek Priesthood called before Melchizedek’s day? Why is it now called the Melchizedek Priesthood?

Write the following principle on the board: ***The Melchizedek Priesthood is after the order of the Son of God.*** You may want to suggest that students mark this phrase in verse 3.

- What does this principle suggest about how priesthood holders should fulfill their responsibilities?

As part of this discussion, invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:

“When priesthood authority is exercised properly, priesthood bearers do what He [Jesus Christ] would do if He were present” (“The Power of the Priesthood,” *Ensign* or *Liahona*, May 2010, 7).

List the following organizations of the Church on the board: *Relief Society*, *Sunday School*, *Young Men*, *Young Women*, and *Primary*. Invite students to read Doctrine and Covenants 107:5, 8–9 silently, looking for words or phrases that teach how these organizations relate to the Melchizedek Priesthood. Ask students to report what they find.

- What is an appendage? (A part of a body, such as an arm or leg.)
- According to verse 8, what right and authority does the Melchizedek Priesthood hold? (As students answer, you may want to write the following truth on the board: ***The Melchizedek Priesthood holds the right of presidency, power, and authority over all the offices in the Church, and the authority to administer in spiritual things.*** Explain that “administer[ing] in spiritual things” includes administering blessings, ordinances, and covenants.)

Explain that the presidency mentioned in verse 9 is the First Presidency. Invite a student to read Doctrine and Covenants 107:10 aloud, and ask the class to look for who else has the right to officiate under the direction of the First Presidency. As students report what they learn, help them understand that stake presidencies and bishoprics are examples of high priests officiating in their own standing under the direction of the First Presidency.

Refer to the names of organizations that you have written on the board. To help students understand the relationship between these organizations and stake and ward priesthood leaders, invite a student to read aloud the following statement by President Joseph F. Smith:



“There is no government in the Church of Jesus Christ separate and apart, above, or outside of the holy Priesthood or its authority. . . . [Auxiliary organizations] are not outside of, nor above it, nor beyond its reach. They acknowledge the principle of the Priesthood. Wherever they are they always exist with the view of accomplishing some good; some soul’s salvation, temporal or spiritual” (*Teachings of Presidents of the Church: Joseph F. Smith* [1998], 341–42).

Invite students to search Doctrine and Covenants 107:18–19 silently to discover what additional authority the Melchizedek Priesthood holds.

Help students understand basic doctrines

Students will learn basic doctrines as they study and discuss the scriptures each day and as they master key scripture passages. You should not divert from sequential scripture study to focus on basic doctrines. Rather, you should give attention to those doctrines as they arise in the course of study. For example, in this lesson you can emphasize the doctrines of priesthood and priesthood keys that are taught in Doctrine and Covenants 107.

Doctrine and Covenants 107:8

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

- According to verse 18, what authority does the Melchizedek Priesthood hold? (Write the following truth on the board as students identify it: **The Melchizedek Priesthood holds the keys of all the spiritual blessings of the Church.**)

To help students understand this truth, invite a student to read aloud the following statement by the Prophet Joseph Smith. Ask the class to listen for spiritual blessings that come through the Melchizedek Priesthood.

“[The Melchizedek Priesthood] is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven” (in *History of the Church*, 4:207).

- Which spiritual blessings described in verse 19 stand out to you? Why?

Help students understand that those who hold the Melchizedek Priesthood are to use it to help other people receive blessings, such as the gift of the Holy Ghost and the blessings of the temple.

- What are some blessings you have received through the Melchizedek Priesthood?

Explain that the Lord also described revealed truths about the authority of the Aaronic Priesthood. Invite three students to take turns reading aloud from Doctrine and Covenants 107:13–14, 20. Ask the class to follow along and identify the authority the Aaronic Priesthood holds.

- What authority does the Aaronic Priesthood hold? (Students should identify the following doctrine: **The Aaronic Priesthood holds the keys of the ministering of angels and administering in outward ordinances.**)
- What ordinance is mentioned in verse 20? What other outward ordinance is administered by the authority of the Aaronic Priesthood? (The sacrament.)
- What are some blessings you have received through the Aaronic Priesthood?

Write the following as headings on the board:

Melchizedek Priesthood offices Aaronic Priesthood offices

Before class, write the following priesthood offices on separate pieces of paper: *deacon, teacher, priest, bishop, elder, high priest, patriarch, Seventy, Apostle*. Place the papers in a container in random order.

At this point in the lesson, divide the papers among a few students. Invite students to come to the board and place each office under the correct heading.

Some students may say that the office of bishop is a Melchizedek Priesthood office. If they do, invite one of them to read Doctrine and Covenants 107:13, 15 aloud. Ask students to use these verses to determine where they should place the office of bishop on the board. Explain that the office of bishop is an office in the Aaronic Priesthood. A bishop is the president of the Aaronic Priesthood and the presiding high priest in his ward. (Note that the calling of literal descendants of Aaron, as mentioned in verses 16–17, is addressed in Doctrine and Covenants 68:15–21 and lesson 74.)

Make sure the offices are placed correctly on the board. (The Melchizedek Priesthood offices are elder, high priest, patriarch, Seventy, and Apostle. The Aaronic Priesthood offices are deacon, teacher, priest, and bishop.) Explain that these lists will prepare students for the next two lessons, in which they will learn more about priesthood offices.

Conclude by inviting students to share their testimonies about what they have learned and felt in class today.

Scripture Mastery—Doctrine and Covenants 107:8

To help students become more familiar with Doctrine and Covenants 107:8, challenge them to recite the verse together, with each student saying one word. For example, one student will say “The,” the second student will say “Melchizedek,” and so on. Record how long it takes the class to recite the verse, and give students multiple opportunities to improve their time. As you repeat this activity, consider shifting the order of students so they have to say different words. If the class is large enough to do the activity in two or three groups, see which group can get the best time.

LESSON 112

Doctrine and Covenants 107:21–38

Introduction

In April 1835 the recently ordained members of the Quorum of the Twelve Apostles were in Kirtland, Ohio, preparing to depart on their first mission as a quorum. Before they left, they requested that the Prophet Joseph Smith seek a revelation to help them while they were separated (see the introduction to lesson 111).

The revelation he received is recorded in Doctrine and Covenants 107. This is the second of three lessons that discuss this section. In this portion of the revelation, the Lord outlines the duties of the presiding quorums of the Church: the First Presidency, the Quorum of the Twelve Apostles, and the Seventy.

Suggestions for Teaching

Doctrine and Covenants 107:21–26

The Lord outlines the duties and authority of the presiding quorums of the Church

Before class, write the following words on the board: *support* and *sustain*. When class begins, ask students to think of a time when someone supported or sustained them. Then invite students to turn to a partner and describe their experience.

- What difference did it make when you knew that someone supported or sustained you?

Write the word *uphold* on the board, and explain that to uphold someone means that we support and sustain that person.

Invite students to read Doctrine and Covenants 107:21–22 silently, looking for whom the Lord said Church members should uphold.

- Whom did the Lord say we should uphold? (As students respond, write *The First Presidency* as a heading on the board.)

Ask students to review Doctrine and Covenants 107:8–9 silently. Before they read these verses, explain that in verse 9, the phrase “Presidency of the High Priesthood, after the order of Melchizedek” refers to the First Presidency. Ask students to look for what these verses teach about the First Presidency.

- What do these verses teach about the First Presidency? (Under the heading, write the following truth: ***The First Presidency has responsibility and authority to preside over every office in the Church.***)
- According to verse 22, how do we uphold the First Presidency? (Students’ answers should reflect the following truth: ***The First Presidency is upheld by the confidence, faith, and prayers of the Church.*** You may want to suggest that students mark the words or phrases in verse 22 that teach this principle.)
- Why do you think we need to uphold the First Presidency?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for what he said we should do to sustain, or uphold, our Church leaders.



“For us to sustain those who have been called . . . , we must examine our lives, repent as necessary, pledge to keep the Lord’s commandments, and follow His servants. . . .

“ . . . It would be wise to determine to sustain with our faith and our prayers all those who serve us in the kingdom. I am personally aware of the power of the faith of members of the Church to sustain those who have been called.

. . . I have felt in powerful ways the prayers and the faith of people whom I do not know and who know me only as someone called to serve through the keys of the priesthood” (“The True and Living Church,” *Ensign* or *Liahona*, May 2008, 21).

- What did President Eyring say we must do to sustain our Church leaders?

Display pictures of Church leaders

Displaying pictures of Church leaders will help students become familiar with those whom the Lord has called as prophets, seers, and revelators. In this lesson, students will learn about the duties the Lord has given these leaders. Before class, you may want to obtain recent pictures of the members of the First Presidency, the Quorum of the Twelve Apostles, the Presidency of the Seventy, and the First Quorum of the Seventy. These pictures are included in the conference issues of the Church magazines and are also available on LDS.org.

- How can we sustain Church leaders, such as the First Presidency, whom we do not know personally?

Ask students to think about what they are currently doing to uphold the First Presidency and other Church leaders. Invite them to write a specific goal in their class notebooks or scripture study journals of what they will do in the future to better support and sustain them.

Write *The Quorum of the Twelve Apostles* as a heading on the board. Invite students to read Doctrine and Covenants 107:23 silently, looking for what the Lord said about the duties of the Twelve Apostles.

- According to verse 23, what are the Twelve Apostles called to be? (After students respond, write the following doctrine on the board under “The Quorum of the Twelve Apostles”: ***Apostles are special witnesses of the name of Jesus Christ in all the world.*** You may want to suggest that students mark this doctrine in their scriptures.)
- What do you think it means that the Apostles are special witnesses of the name of Jesus Christ?

Invite students to read what the Bible Dictionary says about the word and title *Apostle*. Ask students to report their findings.

Explain that the President of the Church is the senior Apostle on the earth and that the counselors in the First Presidency are also Apostles. Therefore, members of the First Presidency are also special witnesses of the name of Jesus Christ. Invite students to think about how they have felt when they have listened to or read the witnesses, or testimonies, of the Apostles. Ask a few students to share their feelings with the class.

Invite students to read Doctrine and Covenants 107:24 silently, looking for what the Lord said about the authority and power of the Quorum of the Twelve Apostles.

- In verse 24, what do we learn about the authority and power of the Quorum of the Twelve Apostles? (The quorum has authority and power equal to the First Presidency. You may want to write this information on the board under “The Quorum of the Twelve Apostles.”)

Explain that when men are ordained Apostles, they are given the same priesthood keys as the President of the Church. However, the President of the Church, as the presiding high priest over the Melchizedek Priesthood, is the only man on the earth who is authorized to exercise all of the keys of the priesthood. The other Apostles use these priesthood keys as authorized by the President of the Church. When a President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve, which is equal in authority and power to the First Presidency, becomes the presiding body of the Church. As President of the Quorum of the Twelve, the senior living Apostle is then authorized to exercise all of the keys of the priesthood.

Invite students to read Doctrine and Covenants 107:25 silently, looking for another priesthood quorum mentioned in this revelation and what the duties of its members are.

- What is the third quorum the Lord mentioned in this revelation? (As students respond, write *The Seventy* as a heading on the board.)
- What are the duties of the Seventy? (After students respond, write the following truth on the board under “The Seventy”: ***The Seventy are called to preach the gospel and to be especial witnesses of Jesus Christ in all the world.***)

Invite students to read Doctrine and Covenants 107:26 silently, looking for what the Lord said about the authority of the Seventy. Invite students to report their findings.

To help the class understand what the Lord said about the authority of the Seventy, invite a student to read the following statement:

“Jesus Christ holds all the keys of the priesthood pertaining to His Church. He has conferred upon each of His Apostles all the keys that pertain to the kingdom of God on earth. The senior living Apostle, the President of the Church, is the only person on earth authorized to exercise all priesthood keys. . . .

“Seventies act by assignment and by the delegation of authority from the First Presidency and Quorum of the Twelve Apostles. . . . The Presidency of the Seventy are set apart and are given the keys to preside over the Quorums of Seventy” (*Handbook 2: Administering the Church* [2010], 2.1.1).

Invite a few students to share experiences they have had as they have read or listened to talks by members of the First Presidency, the Quorum of the Twelve, and the Seventy. If students have met some of these brethren, invite them to share those experiences as well.

Doctrine and Covenants 107:27–32

The Savior explains how the presiding quorums of the Church are to make decisions

Tell students you would like them to make a simple decision as a group (for example, they could decide on the hymn to sing for the next class devotional). Encourage students to discuss their options and reach a decision together. Once students have made a decision, discuss the following:

- How do groups of people generally make decisions?
- How do you think these approaches compare to how the First Presidency, the Quorum of the Twelve Apostles, and the Seventy make decisions?

Divide students into pairs. Invite them to read Doctrine and Covenants 107:27–32 together, looking for what the Lord taught about how the presiding quorums of the Church are to make decisions. After students have had sufficient time to search these verses, discuss the following questions:

- According to these verses, how do the presiding quorums make decisions? (After students respond, you may want to summarize their responses by writing the following principle on the board: **Decisions of the presiding quorums of the Church are made in unity and righteousness.**)
- What are the qualities mentioned in verse 30 that are important for these brethren to have in order to come to unified decisions?
- According to verse 31, what does the Lord promise the presiding quorums of the Church as they make decisions using these qualities?
- How can knowing that the Lord promises to bless the First Presidency, the Quorum of the Twelve Apostles, and the Seventy with His knowledge help you uphold these leaders with confidence, faith, and prayer and follow their counsel?

Read the scriptures together

Reading the scriptures together can help students become familiar with and better understand the verses they are studying. It can also help them gain confidence in their ability to study the scriptures on their own. There are several ways to read scriptures together in class, including inviting students to read aloud, either individually or in unison, or asking students to read to each other.

Doctrine and Covenants 107:33–38

The Lord gives additional direction to the presiding quorums of the Church

Assign each student one of the following verses: Doctrine and Covenants 107:33, 34, or 35. Invite students to study their verse and identify truths about the Twelve Apostles or the Seventy. After sufficient time, invite a few students to come to the board and write the truths they have identified under “The Quorum of the Twelve Apostles” or “The Seventy.”

Among the truths students might identify are the following: **The Twelve Apostles act in the name of the Lord and under the direction of the First Presidency in building up the Church. The Seventy act in the name of the Lord, under the direction of the Twelve Apostles. The Twelve Apostles hold the keys of proclaiming the gospel of Jesus Christ.**

Conclude this lesson by sharing your testimony of the sacred responsibilities of those who are called by the Lord to lead His Church. Encourage students to uphold and sustain them by heeding their inspired direction.

Doctrine and Covenants 107:39–100

Introduction

This is the last of three lessons that discuss the revelation recorded in Doctrine and Covenants 107. The revelation was recorded in 1835, but “the historical records affirm that most of verses 60 through 100 incorporate a revelation given through Joseph Smith on November 11,

1831” (introduction to D&C 107). The verses discussed in this lesson contain the Lord’s words about the ancient practice of conferring the Melchizedek Priesthood from father to son. They also provide instruction concerning the duties of various priesthood leaders.

Suggestions for Teaching

Doctrine and Covenants 107:39–57

The Lord reveals that the Melchizedek Priesthood was passed down anciently from father to son

Before class, write the following question on the board: *What are some circumstances you currently face, or will soon face, in which you could benefit from receiving guidance or comfort from your Heavenly Father?*

At the beginning of the lesson, ask students to ponder this question. Invite a few to share their responses. As students begin today’s discussion of Doctrine and Covenants 107:39–100, encourage them to look for principles in these verses that can help them receive guidance and comfort from their Heavenly Father.

Remind students that in the previous lesson, they learned about the First Presidency, the Quorum of the Twelve Apostles, and the Seventy. Invite a student to read Doctrine and Covenants 107:39 aloud, and ask the class to look for one of the duties of the Twelve. Explain that the term *evangelical ministers* refers to those who hold the office of patriarch in the Melchizedek Priesthood (see Guide to the Scriptures, “Evangelist,” scriptures.lds.org; Bible Dictionary, “Evangelist”).

- According to verse 39, how are patriarchs appointed to their calling? (As students respond, help them understand the following truth: **Patriarchs are called by revelation and ordained under the direction of the Twelve Apostles.**)

Ask students to explain the duty of those who hold the office of patriarch. (Patriarchs give special priesthood blessings, called patriarchal blessings, to worthy members of the Church.) In addition, ask if anyone can remind the class what a patriarchal blessing is. (A patriarchal blessing contains the Lord’s counsel for an individual and declares that person’s lineage in the house of Israel. See *True to the Faith: A Gospel Reference* [2004], “Patriarchal Blessings,” 111–13.)

You may want to invite students who have received patriarchal blessings to share their testimonies about the service of stake patriarchs. (Caution students that patriarchal blessings are sacred and personal and that they generally should not be shared with people other than immediate family members.) Share your testimony about the blessings of receiving a patriarchal blessing and studying the counsel it provides.

Explain that the word *patriarch* also refers to fathers in families. President Ezra Taft Benson taught:

“The order of priesthood spoken of in the scriptures is sometimes referred to as the patriarchal order because it came down from father to son” (“What I Hope You Will Teach Your Children about the Temple,” *Ensign*, Aug. 1985, 9).

Invite a student to read Doctrine and Covenants 107:40 aloud, and ask the class to look for how the Melchizedek Priesthood was conferred anciently. Invite students to report what they find.

Point out that in Doctrine and Covenants 107:41–57, we read of some things Adam did as a righteous patriarch. Invite students to silently scan verses 41–50 and identify a pattern—two things Adam repeatedly did as he presided over his family.

- What two actions did Adam repeat as he presided over his family? (He ordained his worthy male descendants to offices in the priesthood, and he blessed them.)

Invite a student to read Doctrine and Covenants 107:53 aloud, and ask the class to identify who Adam blessed in addition to his worthy male descendants. Ask students to report what they find. (Ensure that they understand that Adam blessed all his righteous posterity, including daughters.)

- How can Adam’s example serve as a pattern for fathers? (After students respond, write the following truth on the board: **Fathers who hold the Melchizedek Priesthood have authority to bless their children.**)
- In addition to ordaining a son to the priesthood, when might a father give a priesthood blessing to a son or daughter? (Answers may include that fathers can administer priesthood blessings in times of illness and to provide direction and comfort.)

Explain that in addition to blessing their children, Melchizedek Priesthood holders may give blessings to other family members and to others who ask for them. Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:

“Homes without the priesthood are to be watched over and ministered to by the quorums of the priesthood. In this manner no blessings will be found wanting in any dwelling within the Church” (“The Power of the Priesthood,” *Ensign* or *Liahona*, May 2010, 9).

Ask students to reflect on times when they have benefited from receiving priesthood blessings from their fathers or other Melchizedek Priesthood holders. If they have not had the opportunity to receive a priesthood blessing, invite them to ponder how they could benefit from seeking such a blessing. Invite a few students to share their experiences and thoughts.

Refer to the question you wrote on the board before the lesson. Share your witness that students can seek guidance and comfort from Heavenly Father through patriarchal blessings and through priesthood blessings administered by their fathers or other Melchizedek Priesthood holders.

Help students identify patterns

A pattern is a model that can guide our actions. Elder David A. Bednar of the Quorum of the Twelve Apostles taught, “The scriptures are full of spiritual patterns” (“A Reservoir of Living Water” [Church Educational System fireside for young adults, Feb. 4, 2007], 4; LDS.org). Identifying patterns is a valuable scripture study skill. From time to time, pause during a lesson to discuss this skill and other skills, encouraging students to use them in their personal study.

Doctrine and Covenants 107:58–100

The Lord reveals the duties of presidents of priesthood quorums

As a brief review, write the headings *Melchizedek Priesthood* and *Aaronic Priesthood* on the board. Invite students to list the offices of the priesthood under the appropriate headings. Ask one student to write one office of the priesthood and then pass the chalk or marker to another student, continuing this process until students have listed all the offices of the priesthood. Encourage students to help one another as needed. (The offices of the Melchizedek Priesthood are elder, high priest, patriarch, Seventy, and Apostle. The offices of the Aaronic Priesthood are deacon, teacher, priest, and bishop.)

- What is a priesthood quorum? (An organized group of brethren who hold the same priesthood office.)

Invite a student to come to the board and circle the priesthood offices that are organized into quorums. Encourage the class to assist as needed. (The following offices have quorums: Apostle, Seventy, high priest, elder, priest, teacher, and deacon. You may want to explain that each stake has one high priests quorum, with the stake president as the quorum president. In each ward, high priests are organized into a high priests group.)

Ask a few students to take turns reading aloud from Doctrine and Covenants 107:60–63, 85–89, 93–94. Invite the class to follow along and identify what the quorums mentioned in these verses have in common.

- According to these verses, what do these priesthood quorums have in common? (Help students identify the following truth: **A president is appointed to preside over and direct the work of each priesthood quorum.**)
- According to verses 87–88, how is a priests quorum different from deacons and teachers quorums? (The bishop of the ward presides over the priests quorum. He also presides

over all Aaronic Priesthood holders in the ward. In a branch, the branch president acts as the president of the priests quorum.)

- Why do you think it is important that each priesthood quorum has a president? How can the president of a priesthood quorum help the members of his quorum?

Summarize Doctrine and Covenants 107:68–84 by explaining that these verses provide instruction concerning the office of bishop and the role of Church councils.

Ask a student to read Doctrine and Covenants 107:65–66 aloud, and invite the class to identify the Church leader who presides over all priesthood holders. Invite students to report what they find. Ensure that they understand that these verses refer to the President of the Church.

Ask a student to read Doctrine and Covenants 107:67, 91–92 aloud, and invite the class to look for words and phrases that describe the authority and responsibilities of the President of the Church.

- Based on these verses, how would you summarize the authority and responsibilities of the President of the Church? (Although students may use different words, they should identify the following truth: **The President of the Church holds the authority to administer all ordinances and blessings and presides over the whole Church.** You may want to invite a student to write this truth on the board.)

Display a picture of the current President of the Church.

- What are some ways you are blessed because of the priesthood authority held by the President of the Church?

Point out that some Church members may feel their callings or responsibilities in the Church are insignificant. Invite a student to read aloud the following statement by President Gordon B. Hinckley. Explain that President Hinckley said this to all members of the Church.

“Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others” (“This Is the Work of the Master,” *Ensign*, May 1995, 71).

- What do you think it means that “no calling in this church is small or of little consequence”?
- What does President Hinckley’s statement teach you about your responsibilities in the Church?

Ask students to read Doctrine and Covenants 107:99–100 silently and ponder how President Hinckley’s statement relates to these verses.

- According to verses 99–100, what must we do to stand worthy before the Lord? (Students should identify the following principle: **To stand worthy before the Lord, we must learn our duty and act in all diligence to fulfill it.** You may want to suggest that students mark this truth in their scriptures.)

Although these verses were originally directed toward priesthood holders, the principle they teach applies to all Church members.

Divide students into pairs. Invite them to discuss the following questions. Read the questions one at a time or write them on the board.

- How have you been blessed by the service of a Church member who has diligently fulfilled his or her duty?
- What are you doing to learn your duty and act in all diligence to fulfill it?

Give students the opportunity to testify of the importance of doing our duty in the Church and in our families. Invite them to set a goal to diligently fulfill their duties.

LESSON 114

Doctrine and Covenants 108

Introduction

On December 26, 1835, Lyman Sherman, a faithful member of Zion's Camp and one of the seven Presidents of the Quorum of the Seventy, acted on a spiritual

impression to ask the Prophet Joseph Smith for direction regarding his duty. Doctrine and Covenants 108 contains the revelation given to Lyman through the Prophet.

Suggestions for Teaching

Doctrine and Covenants 108:1–3

The Lord forgives Lyman Sherman for his sins

Begin class by asking the following questions:

- Have you ever been prompted by the Spirit to do something? What blessings did you receive when you obeyed the Spirit's promptings?

Invite students to silently read the section introduction to Doctrine and Covenants 108, looking for who came to the Prophet requesting a revelation.

Invite a student to read aloud the following information about Lyman Sherman:

Lyman Sherman was a faithful member of the Church who had served in Zion's Camp and had been called as one of the seven Presidents of the Quorum of the Seventy. The Prophet Joseph Smith recorded in his journal that on December 26, 1835, "Brother Lyman Sherman came in, and requested to have the word of the Lord through me; 'for,' said he, 'I have been wrought upon to make known to you my feelings and desires, and was promised that I should have a revelation which should make known my duty'" (in *History of the Church*, 2:345; see also *Journals, Volume 1: 1832–1839*, vol. 1 of the Journals series of *The Joseph Smith Papers* [2008], 137).

- What do you think Lyman meant when he said he had been "wrought upon" to talk to Joseph Smith?

Invite a student to read Doctrine and Covenants 108:1 aloud. Ask the class to follow along and look for the blessing the Lord gave Lyman Sherman because he obeyed the prompting to talk with the Prophet. Ask students to report what they find.

- Based on what the Lord revealed to Lyman Sherman, what blessing do we invite into our lives as we willingly obey the voice of the Lord? (Students may use different words, but they should identify the following principle: **As we obey the Lord's voice, we invite His forgiveness.** You may want to write this principle on the board.)
- Why do you think obeying promptings from the Lord invites forgiveness?

To help students understand this principle, explain that the Lord's voice can be heard through the scriptures, the words of His latter-day prophets, and the promptings of the Holy Ghost. Obeying God includes filling our lives with righteous activities that bring spiritual power. Invite a student to read aloud the following explanation from *True to the Faith*: "Full obedience brings the complete power of the gospel into your life, including increased strength to overcome your weaknesses. This obedience includes actions you might not initially consider part of repentance, such as attending meetings, paying tithing, giving service, and forgiving others. The Lord promised, 'He that repents and does the commandments of the Lord shall be forgiven' (D&C 1:32)" (*True to the Faith: A Gospel Reference* [2004], 135).

Invite students to read Doctrine and Covenants 108:2 silently and look for the Lord's counsel to Lyman Sherman after he was told his sins were forgiven. Invite students to report what they find.

- What do you think it means to "let your soul be at rest concerning your spiritual standing"?

- How do you think the counsel to “resist no more [the Lord’s] voice” could help someone let their soul be at rest?

Ask students to identify a truth from Doctrine and Covenants 108:1–2 about what the Lord’s forgiveness brings. (Students may identify a variety of truths, but be sure to emphasize the following: **The Lord’s forgiveness brings rest to our souls.**)

Point out that repentant people sometimes wonder if they have been forgiven of their sins when they still feel weighed down by them. Invite a student to read the following statements. Ask the class to listen for counsel for those who may struggle to let their souls be at rest.

President Boyd K. Packer of the Quorum of the Twelve Apostles said:



“[The] great morning of forgiveness may not come at once. Do not give up if at first you fail. Often the most difficult part of repentance is to forgive yourself. Discouragement is part of that test. Do not give up. That brilliant morning will come.

“Then ‘the peace of God, which passeth . . . understanding’ comes into your life once again. [Philip. 4:7.] Then you, like Him, will remember your sins no more. How will you know? You will know! [See Mosiah 4:1–3.]” (“The Brilliant Morning of Forgiveness,” *Ensign*, Nov. 1995, 20).

- How would you describe what it feels like to let your soul be at rest?

Invite students to read Doctrine and Covenants 108:3 silently and look for further counsel the Lord gave to Lyman Sherman.

- What counsel did the Lord give Brother Sherman? (To “arise up and be more careful henceforth in observing [his] vows.” The word *observing* here means to comply with or to obey. A vow is a promise or a covenant.)
- What are some vows we make?

Invite students to consider how they can be “more careful henceforth” in observing their vows. If time permits, invite them to write how they can more carefully observe their vows.

Ask a few students to explain how the truths they have identified in Doctrine and Covenants 108:1–3 could encourage them or a friend or a family member to obey the Lord’s voice and obtain forgiveness.

Invite students to ponder how they can apply these principles and feel at rest concerning their spiritual standing before the Lord.

Explain

Giving students opportunities to explain a doctrine or principle encourages them to think more deeply and seek greater understanding before teaching others. You might invite students to explain doctrines and principles in pairs or small groups, in role plays, with the class, or in writing.

Doctrine and Covenants 108:4–8

The Lord gives Lyman Sherman additional counsel and promises

Ask students if they have heard of a solemn assembly. If any have, ask them to explain what they understand it to be. If they need help, explain that a solemn assembly is a special gathering for “the dedication of temples, special instruction to priesthood leaders, and sustaining a new President of the Church” (David B. Haight, “Solemn Assemblies,” *Ensign*, Nov. 1994, 14). In December 1832, the Lord promised the Saints that if they would build a temple and hold a solemn assembly, He would bestow great blessings on the Saints (see D&C 88:70–75, 117–119). In December 1835, when the revelation recorded in Doctrine and Covenants 108 was given to Lyman Sherman, the Kirtland Temple was only three months away from being dedicated. Between January and May 1836, a number of meetings were held in Kirtland, some of which were classified as solemn assemblies. During the week of March 27, 1836, solemn assemblies were held as part of the dedication of the Kirtland Temple, including a solemn assembly to give special instruction to priesthood leaders held on March 30, 1836.

Invite a student to read Doctrine and Covenants 108:4–6 aloud. Ask the class to follow along and look for what the Lord promised Lyman he would receive at the solemn assembly.

- What did the Lord tell Lyman Sherman he would receive?

Invite a student to read Doctrine and Covenants 108:7–8 aloud. Ask the class to follow along, looking for the instructions the Lord gave to Brother Sherman. Ask students to report what they find. You may need to explain that exhortations are words of advice or encouragement.

- In what ways did the Lord want Lyman Sherman to strengthen his brethren?

Ask students to identify truths in Doctrine and Covenants 108:7–8. They may identify a variety of truths, including the following: **We are to strengthen others in all our conversations and actions.** You may want to suggest that students mark this truth in their scriptures.

- How can you strengthen those around you in your conversations? How can you strengthen those around you by your actions?

Ask students to describe an experience when someone strengthened them in a way the Lord counseled Lyman Sherman in verse 7.

Invite students to think of one person they can strengthen today and a specific action they will take to do so.

Inform students that Lyman Sherman remained faithful until he died. The Prophet Joseph Smith, who was in Liberty Jail, called and appointed Lyman to be a member of the Quorum of the Twelve Apostles on January 16, 1839, but Lyman died before receiving the letter from the Prophet about his new calling.

Conclude by sharing an experience when someone strengthened you or when you strengthened someone else.

Scripture Mastery Review

Divide the class into groups of four or five. Give each group one pencil and one six-sided die. (If dice are not available, adapt the activity by placing six small pieces of paper, labeled 1 through 6, in an envelope or other container.) Also provide a blank piece of paper for each student. Invite each group to open their scriptures to Doctrine and Covenants 107:8 or another scripture mastery passage they are memorizing. Explain that the object of the activity is to be the first person in the group to write the passage on his or her paper. However, because there is only one pencil per group, only one person can write at a time. A person qualifies to use the pencil by rolling a 1 with the die (or selecting the piece of paper with the number 1 written on it). Invite the members of each group to take turns rolling the die (or pulling a piece of paper from the container and then returning it). When a person rolls (or selects) a 1, he or she begins writing, saying each word while writing. The others in the group continue to take turns rolling the die (or selecting pieces of paper). When another student in the group gets a 1, that person takes the pencil from the previous writer and begins writing the verse while saying the words. When a student gets another turn with the pencil after writing a portion of the verse, he or she must read aloud the portion already written before writing more of the verse. The activity ends when one student from each of the groups finishes writing the scripture mastery passage.

Ask the class to repeat the verse in unison after the activity.

Commentary and Background Information

Doctrine and Covenants 108:1–2. “Your sins are forgiven . . . let your soul be at rest”

President Harold B. Lee taught:

“If the time comes when you have done all that you can to repent of your sins, whoever you are, wherever you are, and have made amends and restitution to the best

of your ability . . . , then you will want that confirming answer as to whether or not the Lord has accepted of you. In your soul-searching, if you seek for and you find that peace of conscience, by that token you may know that the Lord has accepted of your repentance” (*Stand Ye in Holy Places* [1974], 185).

Doctrine and Covenants 137

Introduction

On January 21, 1836, the Prophet Joseph Smith met in an upper room of the nearly completed Kirtland Temple with his counselors in the First Presidency, the bishops from Kirtland and Missouri, his father, and his scribe. These men had gathered for the administration of ordinances in preparation for the dedication of the temple. On this occasion the Prophet saw a vision

of the celestial kingdom and heard the Lord declare how He will judge those who die without a knowledge of the gospel. Warren Parrish, Joseph Smith's scribe at the time, recorded the vision in the Prophet's journal. Part of the record of the vision was later included in the Doctrine and Covenants as section 137.

Suggestions for Teaching

Give students time to think

When you ask questions, give students time to think about their responses. Effective questions often lead to thought and reflection, and students may need time to find answers in their scriptures or to formulate meaningful answers. Even if students' responses are not perfect, students will learn important lessons as they ponder gospel truths and share their ideas.

Doctrine and Covenants 137:1–6

Joseph Smith sees a vision of the celestial kingdom

Invite students to ponder the following questions. (You may want to invite them to write their responses in their class notebooks or scripture study journals.)

- Who are some of the most important people in your life? Why are they especially significant to you?

After students have had time to ponder, invite a few to share their responses with the class.

- Why would it be important to you to know that the people you love will have the opportunity to live in the celestial kingdom?

Explain that Doctrine and Covenants 137 contains Joseph Smith's description of a vision in which he saw the celestial kingdom. In this description, he names some of the people he saw there. Invite students to read the section introduction to Doctrine and Covenants 137 to learn the historical background of this revelation.

Invite a student to read Doctrine and Covenants 137:1–4 aloud. Ask the class to follow along and identify words and phrases that describe the celestial kingdom. Ask students to report what they find.

Invite another student to read Doctrine and Covenants 137:5–6 aloud. Ask the class to follow along and identify who Joseph Smith saw in the celestial kingdom.

- Who did Joseph Smith see in the celestial kingdom? (Heavenly Father, Jesus Christ, Adam, Abraham, Joseph's mother and father, and Joseph's brother Alvin. It might be helpful to point out that Joseph's father and mother were still alive at this time; in fact, his father was in the room with him at the time of this vision. This indicates that this vision was not of those who were already in the celestial kingdom but of those who would eventually be there.)
- According to verse 6, why did Joseph marvel when he saw that his brother Alvin would be in the celestial kingdom?

To help students further understand why this experience was especially meaningful to Joseph Smith, invite a student to read the following statement:

Joseph Smith loved and admired his eldest brother, Alvin. Alvin loved Joseph too, and he supported Joseph in his preparation to receive the gold plates from the angel Moroni. In November 1823, when Alvin was 25 years old and Joseph was 17, Alvin suddenly became gravely ill. As his condition worsened and it became apparent that he would soon die, he counseled Joseph: "I want you to be a good boy and do everything that lies in your power to obtain the records. Be faithful in receiving instruction and keeping every commandment that is given you" (quoted in *Teachings of Presidents of the Church: Joseph Smith* [2007], 401; see also *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 41–42).

Alvin's death brought great sorrow to the Smith family. A Presbyterian minister in Palmyra, New York, officiated at Alvin's funeral. "As Alvin had not been a member of the minister's congregation, the clergyman asserted in his sermon that Alvin could not be saved. William Smith, Joseph's younger brother, recalled: '[The minister] . . . intimated very strongly that [Alvin] had gone to hell, for Alvin was not a church member, but he was a good boy and my father did not like it'" (quoted in *Teachings of Presidents of the Church: Joseph Smith*, 401, 403).

Invite students to think about the feelings Joseph may have had when he saw Alvin in the celestial kingdom.

Doctrine and Covenants 137:7–10

The Lord reveals how He will judge people who die without a knowledge of the gospel

Write the following question on the board: *Why would Alvin be able to enter the celestial kingdom even though he had not been baptized during his lifetime?*

Invite a student to read Doctrine and Covenants 137:7–8 aloud. Ask the class to follow along and identify a truth that helps to answer the question on the board.

- What truth did the Lord reveal to Joseph Smith that answers the question on the board? (Students should identify the following truth: **All people who die without a knowledge of the gospel, who would have received it, will inherit the celestial kingdom.**)
- How might this truth comfort those who have loved ones who have died without a knowledge of the gospel?

Point out that the Lord revealed the truth in Doctrine and Covenants 137:7–8 before He revealed the principle of baptism for the dead. Students will study revelations on baptism for the dead in coming lessons.

Invite a student to read Doctrine and Covenants 137:9 aloud, and ask the class to identify what the Lord taught about the way He will judge all people.

- According to verse 9, how will the Lord judge us? (Students may use different words, but their responses should reflect the following principle: **The Lord will judge us by our works and the desires of our hearts.** Write this principle on the board.)
- Why do you think our desires and our works are both important?

Read each of the following examples aloud. After each example, ask students to respond to this question:

- How does this example illustrate the importance of our desires as well as our works?
 1. A member of the Church has a righteous desire to be married in the temple. After a lifetime of faithful service in the Church, this member dies without having an opportunity to be sealed to a spouse in the temple.
 2. A young man valiantly keeps his baptismal covenants and performs his Aaronic Priesthood duties. He has a great desire to serve a full-time mission but is unable to do so because of a physical disability.
 3. A young woman holds a grudge against another young woman. She pretends to be friendly but secretly hopes that bad things will happen to the other young woman.
 4. A young man thinks lustful thoughts, and he does not seek the Lord's help to change his inappropriate thoughts and feelings.

As part of this discussion, you may want to read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



"Are we sure to be guiltless under the law of God if we merely refrain from evil acts? What if we entertain evil thoughts and desires?

"Will hateful feelings go unnoticed in the day of judgment? Will envy? Will covetousness? . . .

"Our answers to such questions illustrate what we might call the bad news, that we can sin without overt acts, merely by our feelings and the desires of our hearts.

“There is also good news. Under the law of God, we can be rewarded for righteousness even where we are unable to perform the acts that are usually associated with such blessings.

“When someone wanted to do something for my father-in-law but was prevented by circumstances, he would say, ‘Thank you. I will take the good will for the deed.’ Similarly, I believe that our Father in Heaven will receive the true desires of our hearts as a substitute for actions that are genuinely impossible” (“The Desires of Our Hearts,” *Ensign*, June 1986, 66).

- How does it influence you to know that you will be judged by your works and the desires of your heart?

Invite a student to read Doctrine and Covenants 137:10 aloud, and ask the class to look for another truth the Lord taught about those who will inherit the celestial kingdom.

- According to verse 10, who will be saved in the celestial kingdom? (Students should express the following doctrine: **All children who die before they become accountable will be saved in the celestial kingdom.**)

Inform students that when Joseph Smith received this revelation, he and Emma had suffered the deaths of four of their children, including one adopted child. Later, two more of their children would also die as infants.

Invite students to think about how the truth revealed in verse 10 can bring comfort to families who grieve the death of a child. Consider giving them time to ponder experiences that they have had or that family members have had when this truth has brought comfort.

- What have you learned from Doctrine and Covenants 137 about the Lord’s efforts to give all people the opportunity to live in the celestial kingdom?

Testify of the truths you have discussed today. You may want to give students the opportunity to share their testimonies as well.

Scripture Mastery Review

Invite a student to the front of the classroom. Ask him or her to choose a scripture mastery passage and write one key word from that passage on the board. Then invite the rest of the class to locate the scripture mastery passage they think the word comes from. If no one can find the correct passage using one word, ask the student write another key word from the passage. Repeat this process until at least one student has located the correct passage. Invite the rest of the class to turn to the passage, and have students read it together. Then repeat the activity with another student and another scripture mastery passage.

Supplemental Teaching Idea

Doctrine and Covenants 137:5–6. Video presentation—“Joseph Smith: The Prophet of the Restoration”

To help students appreciate the close relationship Joseph Smith had with his brother Alvin and the comfort he

would have received from the vision the Lord gave him of Alvin in the celestial kingdom, you may want to show students a segment of the film “Joseph Smith: The Prophet of the Restoration” (see time codes 5:42 through 19:10). This video is available on *Doctrine and Covenants and Church History Visual Resource DVDs*.

Home-Study Lesson

Doctrine and Covenants 106–108; 137 (Unit 23)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 106–108; 137 (unit 23) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 106; 107:1–20)

By studying the Lord's counsel to Warren Cowdery in Doctrine and Covenants 106, students learned that if we humble ourselves before the Lord, then He will have mercy on us, lift us up, and give us grace and assurance. Students also began their study of Doctrine and Covenants 107, which is a revelation on priesthood. From this section they learned that the Melchizedek Priesthood is after the order of the Son of God. They also studied the different offices and responsibilities of the Melchizedek and Aaronic Priesthoods.

Day 2 (Doctrine and Covenants 107:21–38)

As students continued their study of Doctrine and Covenants 107, they learned about the responsibilities of the presiding quorums of the Church: the First Presidency, the Quorum of the Twelve Apostles, and the Quorum of the Seventy. They also learned that decisions of these presiding quorums are made in unity and righteousness.

Day 3 (Doctrine and Covenants 107:39–100; 108)

From Doctrine and Covenants 107, students learned that patriarchs are called by revelation and ordained under the direction of the Twelve Apostles and that fathers who hold the Melchizedek Priesthood have authority to bless their children. Students also studied the Lord's words to Lyman Sherman recorded in Doctrine and Covenants 108. They discovered that as we obey the Lord's voice, we invite His forgiveness, which brings rest to our souls.

Day 4 (Doctrine and Covenants 137)

In this lesson, students learned about the Prophet Joseph Smith's vision of the celestial kingdom and the people he saw there. The lesson emphasized the following principles: All people who die without a knowledge of the gospel, who would have received it with all of their hearts, will inherit the celestial kingdom; the Lord will judge us by our works and the desires of our hearts; and all children who die before they become accountable will be saved in the celestial kingdom.

Introduction

In their weekly assignments, students were not asked to study Doctrine and Covenants 107:60–100 in depth. This lesson will give them that opportunity. It can help them become familiar with priesthood offices and better understand their duties as members of the Church of Jesus Christ. Students will also learn from the counsel given to Lyman Sherman recorded in Doctrine and Covenants 108.

In studying the offices of the priesthood in this lesson, it is important to help students understand that while men fill these various offices as priesthood holders, the blessings of the priesthood are available to everyone. Elder Dallin H. Oaks of the Quorum of the Twelve Apostles taught: "The priesthood is the power of God used to bless all of His children, male and female. Some of our abbreviated expressions, like 'the women and the priesthood,' convey an erroneous idea. Men are not 'the priesthood.' Priesthood meeting is a meeting of those who hold and exercise the priesthood. The blessings of the priesthood, such as baptism, receiving the Holy Ghost, the temple endowment, and eternal marriage, are available to men and women alike. The authority of the priesthood functions in the family and in the Church, according to the principles the Lord has established" ("Priesthood Authority in the Family and the Church," *Ensign* or *Liahona*, Nov. 2005, 25–26). Men and women have equally important roles in the family and the Church (see "The Family: A Proclamation to the World," *Ensign*, Nov. 2010, 129).

Suggestions for Teaching

Doctrine and Covenants 107:60–100

The Lord reveals the duties of presidents of priesthood quorums

As a brief review, write the headings *Melchizedek Priesthood* and *Aaronic Priesthood* on the board. Invite students to list the offices of the priesthood under the appropriate headings. Ask one student to write one office of the priesthood and then pass the chalk or marker to another student, continuing this process until students have listed all of the offices of the priesthood. Encourage students to help one another as needed. (The offices of the Melchizedek Priesthood are elder, high priest, patriarch,

Seventy, and Apostle. The offices of the Aaronic Priesthood are deacon, teacher, priest, and bishop.)

- What is a priesthood quorum? (An organized group of brethren who hold the same priesthood office.)

Invite a student to come to the board and circle the priesthood offices that are organized into quorums. Encourage the class to assist as needed. (The following offices have quorums: Apostle, Seventy, high priest, elder, priest, teacher, and deacon. You may want to explain that each stake has one high priests quorum, with the stake president as the quorum president. In each ward, high priests are organized into a high priests group.)

Ask a few students to take turns reading aloud from Doctrine and Covenants 107:60–63, 85–89, 93–94. Invite the class to follow along and identify what the quorums mentioned in these verses have in common.

- According to these verses, what do these priesthood quorums have in common? (Students may use different words, but be sure they identify the following truth: **A president is appointed to preside over and direct the work of each priesthood quorum.**)
- According to verses 87–88, how is a priests quorum different from deacons and teachers quorums? (The bishop of the ward presides over the priests quorum. He also presides over all Aaronic Priesthood holders in the ward. In a branch, the branch president acts as the president of the priests quorum.)
- Why do you think it is important that each priesthood quorum has a president? How can the president of a priesthood quorum help the members of his quorum?

Ask a student to read Doctrine and Covenants 107:65–66 aloud. Invite the class to follow along and identify the Church leader who presides over all priesthood holders. Invite students to report what they find. Ensure that students understand that these verses refer to the President of the Church.

Ask another student to read Doctrine and Covenants 107:67, 91–92 aloud. Invite the class to follow along, looking for words and phrases that describe the authority and responsibilities of the President of the Church.

- Based on what you learn in these verses, how would you summarize the authority and responsibilities of the President of the Church? (Although students may use different words, they should identify the following truth: **The President of the Church holds the authority to administer all ordinances and blessings and presides over the whole Church.** Invite a student to write this principle on the board.)

You may wish to further clarify some of the terms in verse 92 with the following definitions from Elder John A. Widtsoe of the Quorum of the Twelve Apostles:

“A prophet is a teacher of known truth; a seer is a perceiver of hidden truth, a revelator is a bearer of new truth. In the widest sense, the one most commonly used, the title, prophet, includes the other titles” (*Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 258).

Display a picture of the current President of the Church.

- What are some ways you are blessed because of the priesthood authority held by the President of the Church?

Ask students to read Doctrine and Covenants 107:99–100 silently.

- According to these verses, what must we do to stand worthy before the Lord? (Students may use different words, but they should identify the following principle: **To stand worthy before the Lord, we must learn our duty and act in all diligence to fulfill it.**)

Although these verses were originally directed toward priesthood holders, the principle they teach applies to all Church members.

Divide students into pairs. Invite them to discuss the following questions. Read the questions one at a time, or write them on the board.

- How have you been blessed by the service of a Church member who has diligently fulfilled his or her duty?
- What are you doing to learn your duty and act in all diligence to fulfill it?

Give students the opportunity to testify of the importance of doing our duty in the Church and in our families.

Doctrine and Covenants 108:4–8

The Lord gives Lyman Sherman counsel and promises

Remind students that Doctrine and Covenants 108 contains a revelation of the Lord's will to Lyman Sherman, who had approached the Prophet Joseph Smith and requested to know more concerning his duty.

Invite a student to read Doctrine and Covenants 108:7–8 aloud. Ask the class to follow along, looking for the instructions the Lord gave to Lyman. Ask students to report what they find. You may need to explain that *exhortations* are advice or encouragement.

- In what ways did the Lord want Lyman Sherman to strengthen his brethren?

Ask students to identify a principle from the Lord's instruction to Lyman in verses 7–8. They may identify a variety of principles, including the following: **We are to strengthen others in all our conversations and actions.** (You may want to suggest that students mark this principle in their scriptures.)

- How can you strengthen those around you in your conversations?
- How can you strengthen those around you by your actions?

Ask students to describe an experience they have had when someone strengthened them by doing one of the actions listed in Doctrine and Covenants 108. Consider sharing an experience of your own. Invite students to think of a person they can strengthen today and a specific action they will take to do so.

Next Unit (Doctrine and Covenants 109–112)

To help students prepare to study Doctrine and Covenants 109–112, invite them to consider the following: Why are temples important? Have you ever participated in a temple dedication? Explain that in the next unit they will learn about the dedication of the Kirtland Temple. They will learn more about what occurred and who appeared there and how what was revealed there can bless them and their families forever.

LESSON 116

Doctrine and Covenants 109:1–46

Introduction

The Saints worked for nearly three years to build the Kirtland Temple. When they were finished, the Lord revealed to the Prophet Joseph Smith the prayer that was to be offered at the temple's dedication. The Prophet read the prayer as part of the dedicatory services on March 27, 1836. The prayer is recorded in

Doctrine and Covenants 109. This lesson explores the first part of the prayer, which contains a plea for the Lord to accept the temple and to fulfill the promises He had made concerning it, including protection and blessings for those who would worship there.

Suggestions for Teaching

Doctrine and Covenants 109:1–23

Joseph Smith asks the Lord to accept the Kirtland Temple and to bless those who worship there

Display a few pictures of temples. You might ask students if they know where each of the temples is located.

Write the following question on the board: *Why do we build temples?* Invite students to divide into pairs and discuss answers to this question. After sufficient time, explain that we can find answers to this question in Doctrine and Covenants 109.

Show students a picture of the Kirtland Temple (see *Gospel Art Book* [2009], no. 117; see also LDS.org and josephsmith.net). Explain that the Saints labored and sacrificed for almost three years to build the Kirtland Temple. They saw the fulfillment of the Lord's promise that if they would keep His commandments, they would "have power to build it" (D&C 95:11). On March 27, 1836, Saints attended the dedicatory service for the temple, and Joseph Smith offered the dedicatory prayer. He had received the words of the prayer by revelation before the dedicatory service. The prayer is recorded in Doctrine and Covenants 109.

Explain that almost 1,000 Latter-day Saints attended the dedicatory service for the Kirtland Temple. Many more wanted to attend but could not fit in the building. The Prophet Joseph Smith arranged for them to participate in a meeting in another building, and the dedicatory service was repeated for them a few days later.

Invite students to imagine participating in the dedicatory service of the Kirtland Temple: They feel great anticipation during the opening song by a choir. Then Sidney Rigdon delivers a sermon. After a brief intermission, they have the opportunity to give a sustaining vote to Church leaders. Then the Prophet Joseph Smith stands and reads the dedicatory prayer.

Invite a student to stand and read Doctrine and Covenants 109:1–4 aloud. Ask the class to follow along and look for the first reason the Saints built the Kirtland Temple.

- What was the first reason the Saints built the Kirtland Temple? (Students should see that the Saints built the temple because the Lord had commanded it. Write the following on the board: **The Lord commands us to build temples.**)

Invite another student to stand and read Doctrine and Covenants 109:5 aloud. Ask the class to follow along, looking for phrases that describe the Saints' sacrifices to build the temple.

- What phrases did you notice? (Answers may include "great tribulation," "out of our poverty," and "given of our substance.")

To help students understand the sacrifices the Saints made to build the Kirtland Temple, ask a student to read the following summary:

Between June 1833 and March 1836, Church members sacrificed time, money, and possessions to help build a house for the Lord. The men volunteered their labor on the construction. The women made clothing and provided lodging. When many of the men were away with Zion's Camp, some women continued the work on the temple. Some Latter-day

Use scripture study aids

Most translations of the Doctrine and Covenants include scripture study aids such as footnotes, indexes, pictures, and maps. For example, many editions include a section called Church History Chronology, Maps, and Photographs, which contains a photograph of the Kirtland Temple. Encourage students to use study aids in their personal scripture study.



Saints, like John Tanner and Vienna Jacques, gave much of their wealth for the building of the temple. Others contributed skilled labor. For example, Brigham Young baptized a man named Artemus Millet in Canada. Brother Millet gave up his job as a stone mason for the Canadian government so he and his family could move to Kirtland, where he served as the superintendent of the construction of the temple. In all, the temple cost approximately 60,000 United States dollars—an incredible sum for that time, especially considering the poverty of the Saints. By comparison, that amount would be worth well over 1,000,000 United States dollars today.

- What impresses you about the sacrifices the Saints made to build the temple?

Invite students to reread verse 5 silently, looking for a truth that explains why the Saints sacrificed so much to build the temple.

- What truth did you find about why the Saints wanted to build the temple? (Students should express that *in the temple, the Lord can manifest Himself to us*. Write this principle on the board.)

Invite half of the class to read Doctrine and Covenants 109:10–11 silently, looking for what Joseph Smith asked the Lord to do so the people could receive the blessings of the temple. Invite the other half to read Doctrine and Covenants 109:12–13 silently, looking for phrases that help them understand how the Lord manifests Himself to us in the temple. After sufficient time, ask the first group the following questions:

- What did Joseph Smith ask the Lord to do so the people could receive the blessings of the temple? (To assist them with His grace so they could be worthy in His sight.)
- As we seek to be worthy to enter the temple, why do we need the Lord's grace?

Ask the second group the following question:

- What phrases did you find that help you understand how the Lord manifests Himself to us in the temple? (You may want to suggest that students mark the phrases that their classmates share.)

Invite students to share, in pairs or with the entire class, experiences they have had when they have felt close to the Lord in the temple. Remind them that some experiences are too sacred or personal to share. As appropriate, share an experience of your own.

- How does feeling close to the Lord in the temple influence your life when you are outside the temple?

Invite students to continue reading Doctrine and Covenants 109:14–23 on their own, looking for additional blessings the Lord has promised to those who worship in the temple.

- What additional blessings has the Lord promised to those who worship in the temple? (Students should find many blessings in these verses. You may want to list these blessings on the board.)

From verses 22–23, what are some results of worshipping in the temple? (In connection with the answers students give, help them identify the following truth: *Receiving temple blessings arms us with power and with the Lord's help as we serve Him*. Write this truth on the board. You might also suggest that students write it in their scriptures.)

- What do you think it means to be “armed with [the Lord's] power”?

To help students better understand what it means to be armed with the Lord's power, invite a student to read aloud the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:

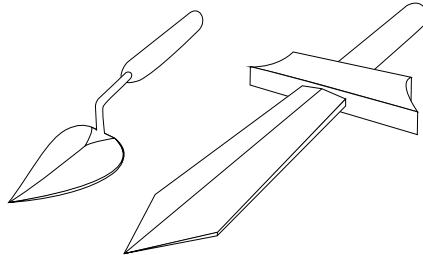
“In the house of the Lord, faithful Church members can be endowed ‘with power from on high’ [D&C 95:8], power that will enable us to resist temptation, honor covenants, obey the Lord's commandments, and bear fervent, fearless testimony of the gospel to family, friends, and neighbors” (“Cultivating Divine Attributes,” *Ensign*, Nov. 1998, 27).

- How would this kind of power be a blessing to you and your family? How would this kind of power be a blessing for full-time missionaries?

Doctrine and Covenants 109:24–46

Joseph Smith asks the Lord to protect and bless those who worship in the temple and those who preach the gospel

Draw a trowel and a sword on the board. You may want to explain that a trowel is used to apply mortar between bricks or stones. Ask students how each of these tools might be used in building a temple.



Explain that during the construction of the Kirtland Temple, mobs threatened to destroy the temple. President Brigham Young told of “laborers on the walls, holding the sword in one hand to protect themselves from the mob, while they placed the stone and moved the trowel with the other” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 415). At times, the men who worked on the temple during the day had to guard it at night.

Explain that in addition to working diligently to protect the temple and themselves, the Saints asked the Lord for protection. Invite a student to read Doctrine and Covenants 109:24–28 aloud, and ask the class to look for the kind of protection Joseph Smith requested of the Lord after the temple was built.

- What kind of protection did Joseph pray for?
- According to verse 24, what can we do to receive this kind of protection?
- What can we learn from these verses about receiving protection from evil? (Students may use different words, but they should identify the following principle: **If the Lord’s people are worthy and worship Him in the temple, then wickedness will not prevail over them.**)

Summarize Doctrine and Covenants 109:29–46 by explaining that the Prophet prayed that those who spread lies about the Saints would be confounded and that Church members would be able to rise up and do the Lord’s work. He also asked the Lord to fill the temple with His glory and to provide His servants with the testimony and power they would need to proclaim the gospel.

To conclude, encourage students to always have a current temple recommend, even if they do not live close to a temple. Consider sharing the following statement by President Howard W. Hunter:



“Truly, the Lord desires that His people be a temple-motivated people. It would be the deepest desire of my heart to have every member of the Church be temple worthy. . . . Let us be a temple-attending and a temple-loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow” (“The Great Symbol of Our Membership,” *Ensign*, Oct. 1994, 5).

Doctrine and Covenants 109:47–80

Introduction

On March 27, 1836, the Prophet Joseph Smith pronounced the dedicatory prayer for the Kirtland Temple. That prayer, which the Lord had previously revealed to him, is recorded in Doctrine and Covenants 109. This is the second of two lessons about the prayer. It covers the Prophet's plea for the Lord to bless the Saints who had been oppressed in Jackson County, Missouri, and for the

Lord to bless their oppressors. It also covers the Prophet's petitions that people throughout the world, especially scattered Israel, would be converted to the fulness of the gospel and that Heavenly Father would accept the dedication of the Kirtland Temple and bless the families of the Church.

Suggestions for Teaching

Doctrine and Covenants 109:47–53

Joseph Smith asks Heavenly Father to help the Saints in Missouri

Invite students to imagine that a friend or family member is struggling or suffering in some way. Then ask them to imagine that they cannot do anything personally to help this friend or family member. After they have had time to think, ask the following question:

- In what ways can you help relieve someone's suffering, even when there is nothing you can do personally?

After students have shared a few ideas, remind them that the Saints in Missouri suffered greatly because of the violence of the mobs in Jackson County. In April 1836, the Prophet Joseph Smith was in Kirtland, Ohio. Although at the time he was unable to do anything personally to relieve the suffering of the Saints in Missouri, he did something during the dedication of the Kirtland Temple to help strengthen them. Invite a student to read Doctrine and Covenants 109:47–49 aloud. Ask the class to follow along and look for one thing we can do to help others during times of difficulty.

- At the dedication of the Kirtland Temple, what did the Prophet do for the Saints in Missouri? (He prayed for them.)

Invite a student to act as a scribe at the board. Ask the class to suggest a truth we can learn from the Prophet's words of prayer in these verses. As students respond, the scribe might write the following truth: ***Our prayers can bring help and strength to those who are in need.***

- When have you felt or seen the power of prayer help someone in need? (You may want to point out that such prayers are sometimes answered through inspiration we receive to help others.)

Invite a student to read Doctrine and Covenants 109:50 aloud. Ask the class to follow along, looking for other people the Prophet prayed for.

- Who else did the Prophet pray for?
- Why do you think we should pray for our enemies? (To help students answer this question, you may want to suggest that they read Doctrine and Covenants 109:43 and 3 Nephi 12:43–45.)
- What can we learn from Doctrine and Covenants 109:50 about how our prayers can influence others? (After students respond, ask the scribe to write the following principle on the board: ***Our prayers can help influence people to repent.*** Then invite the scribe to be seated.)

Ask students to ponder the following question:

- What if the people we pray for choose not to repent?

Invite a student to read Doctrine and Covenants 109:51–53 aloud. Ask the class to follow along, looking for phrases that acknowledge the Lord's will and the agency of others. Invite students to report what they find. (Before the student reads these verses, you may want to

explain that when the scriptures include statements about the Lord making bare His arm, they refer to Him showing His power.)

Invite students to reread Doctrine and Covenants 109:53 silently, looking for what Heavenly Father will do for those who repent. (You may need to explain that God’s wrath is often expressed in the punishment or suffering we experience because of our sins, according to His justice. The phrase “when thou lookest upon the face of thine Anointed” refers to Heavenly Father’s willingness to grant mercy because of the atoning sacrifice of His Son, Jesus Christ.)

- Why will Heavenly Father turn away His wrath from those who repent? (Students may use different words, but help them identify the following principle: ***Because of Jesus Christ’s atoning sacrifice, Heavenly Father’s wrath will be turned away from those who repent.*** Write this principle on the board.)

To help students visualize the description in verse 53, invite them to do the following:

Imagine a former member of an anti-Mormon mob standing before God to be judged. Now imagine that years before this person died, he truly repented and asked to be forgiven and redeemed through the Atonement of Jesus Christ. Because Jesus Christ has suffered for this person’s sins, Heavenly Father will turn away the punishment and offer mercy to the repentant sinner.

Encourage students to develop this attitude toward those who have offended them or have caused them to suffer. Ask students to imagine such people standing repentant in front of Heavenly Father. Invite students to pray, as Joseph Smith did, for people who offend them or sin against them.

Visualize

From time to time, invite students to picture in their minds what is taking place in a scripture account. This can help make a scripture passage more vivid and real for them.

Doctrine and Covenants 109:54–67

The Prophet prays that people throughout the world will be converted to the fulness of the gospel

Ask students to raise their hands if they have done any of the following:

- Prayed for the full-time missionaries
- Prayed for people investigating the Church
- Prayed for people who have not yet heard the gospel

- In what ways do you think your prayers help these people?

Invite a student to read Doctrine and Covenants 109:54–58 aloud. Ask half of the class to look for the people Joseph Smith prayed for. Ask the other half to look for what the Prophet asked the Lord to do for those people. Then ask each group to report what they have found.

- What did the Prophet pray would happen to all who hear the testimony of the Lord’s servants?
- What principles do you see in these verses? (Students may identify several truths, including the following: **Temple worship prepares us to bear testimony to others. If we pray for others, their hearts can be softened to receive the Lord’s servants.** As students identify principles, you may want to list them on the board.)

Give students an opportunity to testify of the principles they have identified. You may also want to share your testimony and an experience that relates to the lesson.

Summarize Doctrine and Covenants 109:59–67 by explaining that Joseph Smith prayed that the Lord would establish more stakes of Zion so people throughout the world could gather to them. He specifically prayed for the descendants of the prophet Jacob (Israel) to come to know the truth and be converted to the fulness of the gospel. This is an important way that Israel is gathered in the latter days.

Doctrine and Covenants 109:68–80

The Prophet prays for the Church and asks the Lord to accept the dedication of the temple

Invite students to search Doctrine and Covenants 109:68–69, 71–73, 78–80 silently. You may want to write the numbers of these verses on the board so students can refer to them. Ask students to look for additional requests the Prophet made in the dedicatory prayer. Consider suggesting that they mark what they find.

- Who and what did Joseph pray for?
- What benefits could come by including such requests in our prayers?

Invite students to sing “The Spirit of God” together (*Hymns*, no. 2). Direct students’ attention to the explanation below the hymn text, which says that the hymn was sung at the dedication of the Kirtland Temple. (A choir sang it immediately after the dedicatory prayer.) It continues to be sung at temple dedications today.

Invite a student to read the following summary of what happened in the temple on the evening of March 27, 1836, after the temple dedication:

That evening, priesthood quorums met in the temple. Joseph Smith said that he “gave them instructions in relation to the spirit of prophecy, and called upon the congregation to speak. . . . George A. Smith arose and began to prophesy, when a noise was heard like the sound of a rushing mighty wind, which filled the Temple, and all the congregation simultaneously arose, being moved upon by an invisible power; many began to speak in tongues and prophesy; others saw glorious visions; and I beheld the Temple was filled with angels, which fact I declared to the congregation. The people of the neighborhood came running together (hearing an unusual sound within, and seeing a bright light like a pillar of fire resting upon the Temple), and were astonished at what was taking place” (in *History of the Church*, 2:428). Some people saw angels above the temple and heard singing (see *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 167).

Conclude by testifying of the blessings we can receive as we worthily attend the temple.

Scripture Mastery Review

After this lesson, you may have time for a scripture mastery review. Consider using the “story chase” scripture mastery activity, which is described in the appendix at the end of this manual. As a variation of this activity, you could invite students to choose scripture mastery passages and write clues of their own. Collect their clues and use them for the activity.

LESSON 118

Doctrine and Covenants 110

Introduction

On Sunday, April 3, 1836, a sacrament meeting was held in the Kirtland Temple. During the meeting, Joseph Smith and Oliver Cowdery went to an area of the temple where a veil separated them from the congregation. There they offered a prayer. After they rose from prayer, Jesus Christ

appeared to them and accepted the newly dedicated temple. Moses, Elias, and Elijah then appeared, and priesthood keys were restored. Doctrine and Covenants 110 is an account of this vision.

Suggestions for Teaching

Doctrine and Covenants 110:1–10

The Lord appears and accepts the Kirtland Temple

Ask students what is written on the outside of every temple. (“Holiness to the Lord—the House of the Lord.”)

- What does the phrase “the House of the Lord” mean to you?

After students have discussed this question, explain that the Lord visited His house in Kirtland, Ohio, soon after it was dedicated. To help students understand the circumstances surrounding this sacred event, invite a student to read the section introduction to Doctrine and Covenants 110 aloud. Ask the class to follow along, looking for who was present and what they did before this vision occurred.

- Who was present during this vision? What had they been doing before this vision occurred?

Invite another student to read Doctrine and Covenants 110:1–3 aloud. Before the student reads, ask the class to follow along and try to visualize what is described in these verses.

Invite students to read Doctrine and Covenants 110:4–5 silently to learn what the Savior said to Joseph Smith and Oliver Cowdery.

- What in these verses is meaningful to you? Why?

Invite several students to take turns reading Doctrine and Covenants 110:6–10 aloud. Ask the class to follow along, looking for reasons the Lord said all of the Saints may rejoice.

- According to verse 7, why did the Saints have great reason to rejoice? (The Lord accepted the temple and promised to manifest Himself to them in it.)
- How can the Lord manifest Himself to people in the temple? (The word *manifest* means to show or display. Remind students that they discussed this when studying Doctrine and Covenants 97 and Doctrine and Covenants 109. Most often, the Lord manifests Himself by the power of the Holy Ghost.)

Invite students to identify a principle from the promise in verses 7–8. Students may identify a variety of principles, but be sure to emphasize the following: **If we obey the Lord’s commandments and keep His house pure, He will manifest Himself to us in His temples.** You may want to write this principle on the board.

To help students better understand this principle, discuss the following questions:

- How can we keep the Lord’s house pure and unpolluted?
- Why do you think the Lord requires us to be obedient and clean before He will manifest Himself to us in His house?

If students have attended the temple, invite them to reflect on an experience they have had when they felt close to the Lord there. Consider sharing how you feel when you worship in the temple.

Invite a student to read Doctrine and Covenants 110:9–10 aloud. Ask the class to follow along, looking for who would rejoice and why.

- According to these verses, who will be blessed because of the restoration of temple blessings?

- How is the world blessed because of temples and the work of salvation for the living and the dead?
- How is the temple a blessing in your life?

Doctrine and Covenants 110:11–16

Moses, Elias, and Elijah appear, and priesthood keys are restored to Joseph Smith and Oliver Cowdery

Invite students to tell about a time when members of their family were temporarily separated from one another. Ask them to share how they felt during this separation. As students study Doctrine and Covenants 110:11–16, invite them to look for how this vision ensures that our families can overcome any separation.

Copy the following chart on the board. Do not write the information in parentheses.

	Moses D&C 110:11	Elias D&C 110:12	Elijah D&C 110:13–16
Priesthood keys restored	(The keys of the gathering of Israel)	(The dispensation of the gospel of Abraham)	(The keys of this dispensation)
What these keys direct	(Missionary work)	(Celestial marriage and eternal posterity)	(Sealing power, including temple and family history work)



Explain that after the vision of the Savior closed, three other individuals appeared one by one to Joseph Smith and Oliver Cowdery. Display pictures of Moses and Elijah (see *Gospel Art Book* [2009], nos. 14, 20; see also LDS.org). Ask students to explain who Moses and Elijah are and to name some significant things they did (if students need help, suggest that they look up these prophets in the Bible Dictionary). Explain that Elias may have been a prophet who lived in Abraham's day. In addition to a name, *Elias* is also a title meaning forerunner or restorer (see Bible Dictionary or Guide to the Scriptures, "Elias," scriptures.lds.org).



Divide the class into three groups. Assign each group one of the three names in the chart on the board. Explain that each of the messengers committed priesthood keys to Joseph Smith and Oliver Cowdery. Ask students to study the scripture passage written under their assigned name and discover what the angelic messenger restored. After sufficient time, invite one student from each group to read their assigned scripture passage to the class. Invite a second student from each group to write what the messenger restored in the row labeled "Priesthood keys restored" in the chart on the board.

To help students understand what the keys of the gathering of Israel are, discuss the following question:

- In our day, how does the Lord gather His children into His kingdom?

Add to or confirm students' answers by inviting someone to read the following explanation by Elder Russell M. Nelson of the Quorum of the Twelve Apostles:

"Missionary work is crucial to the gathering of Israel. . . . In many nations our missionaries have searched for those of scattered Israel" ("The Gathering of Scattered Israel," *Ensign* or *Liahona*, Nov. 2006, 81).

Write *missionary work* on the board under "Moses" in the row labeled "What these keys unlock."

- How has your life been influenced by Moses restoring the keys governing missionary work?

The dispensation of the gospel of Abraham, committed to Joseph Smith and Oliver Cowdery by Elias, restored the promises the Lord made with Abraham. To help students understand the dispensation of the gospel of Abraham restored by Elias, invite a student to read the following explanation by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:

“Elias brings back ‘the gospel of Abraham,’ the great Abrahamic covenant whereby the faithful receive promises of eternal increase, promises that through celestial marriage their eternal posterity shall be as numerous as the sands upon the seashore or as the stars in heaven for multitude. Elias gives the promise—received of old by Abraham, Isaac, and Jacob—that in modern men and in their seed all generations shall be blessed. And we are now offering the blessings of Abraham, Isaac, and Jacob to all who will receive them” (“The Keys of the Kingdom,” *Ensign*, May 1983, 22).

- According to Elder McConkie, what promises were given to Abraham? (As students respond, write *celestial marriage and eternal posterity* on the board in the column under “Elias.”)
- What do the blessings of celestial marriage and eternal posterity mean to you? Why are they important to you?

To help students understand the keys restored by Elijah, invite two students to read the following statements:



President Joseph Fielding Smith taught: “This sealing power bestowed upon Elijah, is the power which binds husbands and wives, and children to parents for time and eternity. It is the binding power existing in every Gospel ordinance. . . . It is by this power that all the ordinances pertaining to salvation are bound, or sealed, and it was the mission of Elijah to come, and restore it” (*Elijah the Prophet and His Mission* [1957], 5).



Elder David A. Bednar of the Quorum of the Twelve Apostles explained: “As members of Christ’s restored Church, we have the covenant responsibility to search out our ancestors and provide for them the saving ordinances of the gospel. . . . For these reasons we do family history research, build temples, and perform vicarious ordinances. For these reasons Elijah was sent to restore the sealing authority that binds on earth and in heaven” (“The Hearts of the Children Shall Turn,” *Ensign* or *Liahona*, Nov. 2011, 25–26).

- According to these explanations, what power or authority did Elijah restore? (As students respond, write *sealing power, including temple and family history work* on the board in the column under “Elijah.” You may want to remind students that without these priesthood keys, “the whole earth would be utterly wasted at [the Lord’s] coming” [D&C 2:3].)
- How have you been blessed by the restoration of the sealing power?

Explain that President Joseph Fielding Smith noted that the Kirtland Temple “was built primarily for the restoration of keys of authority. In the receiving of these keys the fulness of gospel ordinances [was] revealed” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:242). The President of the Church and the Quorum of the Twelve Apostles continue to exercise these priesthood keys today.

Write the following incomplete statement on the board: *The keys of missionary work, eternal families, and temple work help us to . . .*

Invite students to read Doctrine and Covenants 110:11–16 silently, looking for how they might complete this principle.

- According to these verses, why are missionary work, eternal families, and temple work necessary? (As students respond, complete the statement on the board. Their answers should reflect the following principle: ***The keys of missionary work, eternal families, and temple work help us to prepare for the Lord’s Second Coming.***)

To help students understand this doctrine, assign each group one of the following questions to ponder: (1) How does missionary work prepare people for the Lord’s Second Coming? (2) How does the promise of eternal marriage and families prepare people for the Lord’s Second Coming? (3) How does temple work prepare people for the Lord’s Second Coming? After sufficient time, ask a student from each group how he or she would answer the questions.

Write the following questions on the board, and invite students to answer them in their class notebooks or scripture study journals:

How have you been blessed because of the priesthood keys that have been restored?

What can you do to help someone else be blessed through one of these restored keys?

After sufficient time, invite students to discuss their thoughts with a partner. Consider sharing how your life has been blessed because these priesthood keys have been restored.

Doctrine and Covenants 111

Introduction

In 1836 the Church was deeply in debt. The Prophet Joseph Smith and other Church leaders traveled to Salem, Massachusetts, where they hoped to be able to obtain money to pay the Church's debts. On August 6, 1836, Joseph Smith received the revelation recorded

in Doctrine and Covenants 111, in which the Lord reassured him about concerns regarding debt and the welfare of Zion. The Lord also gave the Prophet instructions related to the Church leaders' stay in Salem.

Suggestions for Teaching

Doctrine and Covenants 111

The Lord provides reassurance and instruction for Joseph Smith and other Church leaders

Begin class by asking students to write an answer to the following question in their class notebooks or scripture study journals:

- What are some things that bring stress or anxiety into your life?

You may want to invite a few students to share their thoughts with the class. (Remind students that some thoughts and experiences are too personal to share.)

Explain that in the summer of 1836, Joseph Smith and other Church leaders were experiencing concern over the Church's finances. In the preceding years, the Church had incurred a large amount of debt as Church leaders had obeyed the Lord's commands to build the Kirtland Temple, purchase lands in Ohio and Missouri, and fund Zion's Camp. The Church also needed funds to buy land for the Saints in Missouri who had been forced from their homes. In 1834, the Lord had instructed Joseph Smith and other Church leaders to "pay all [their] debts" (D&C 104:78). However, their efforts to pay these debts had been hampered by the loss of income-producing businesses in Missouri. Thus, Church leaders did not have sufficient funds to meet the demands of the Church's creditors.

Invite a student to read Doctrine and Covenants 104:80 aloud. Ask the class to follow along, looking for what the Lord had promised to do to help Church leaders with their debt problems. Invite students to report what they discover.

Explain that in 1836, a member of the Church named William Burgess arrived in Kirtland, Ohio, and told Church leaders about a large amount of money available in Salem, Massachusetts. He said the money was located in the cellar of a house and that he was the only living person who knew about the location of the money.

Inform students that Joseph Smith, Sidney Rigdon, Oliver Cowdery, and Hyrum Smith left Kirtland on July 25, 1836, to meet with the Church's creditors in New York. After a few days in New York, the group traveled to Salem. Brother Burgess met them there, but he stated that the city had changed so much since he had last been there that he was unable to locate the house that contained the money. Brother Burgess departed shortly thereafter.



- How do you think you would have felt after traveling to Salem in hopes of finding the means to help pay the Church's debt and not finding what you expected? What would you have done?

Explain that the Church leaders spent some time looking for the house that reportedly contained the money. On August 6, 1836, while they were still in Salem, Joseph Smith received the revelation recorded in Doctrine and Covenants 111.

Invite a student to read Doctrine and Covenants 111:1 aloud. Ask the class to follow along looking for how the Lord felt about the journey of these men to Salem. Ask students to report what they find. (As students respond, you may want to explain that the word *folly* may be defined as “a weak or absurd act not highly criminal; an act which is inconsistent with the dictates of reason, or with the ordinary rules of prudence” [Noah Webster, *An American Dictionary of the English Language*, facsimile of the first edition (1828; repr., 1967), “Folly”].)

- What about the trip to Salem might have been considered a folly?

Inform students that although the search for money in Salem had been unsuccessful, the Lord indicated that this journey could still benefit His kingdom. Invite a student to read Doctrine and Covenants 111:2 aloud. Ask the class to look for what the Lord said He had in the city of Salem.

- What did the Lord say He had in Salem? (Much treasure and many people.)
- When did the Lord say He would gather out the people He had in Salem? (In due time.)

Inform students that Joseph Smith and those with him spent a few weeks in Salem, and they preached the gospel during their stay. Five years later, Erastus Snow was called on a mission to Salem, where he organized a branch of 120 members (see *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 170–71).

- What can we learn from Joseph Smith's experience in Salem and the Lord's teachings in Doctrine and Covenants 111:1–2? (Students may give a variety of good responses. As part of their discussion, write the following principle on the board: ***The Lord can bring forth good from our sincere efforts.***)
- In what ways can the Lord bring forth good from our efforts, even if they are originally misguided? (One possible response is that He can help us learn from our experiences.)
- How does it influence you to know that the Lord can bring forth good from your sincere efforts?

Explain that the Lord gave instructions to Joseph Smith and his companions to help them accomplish good while they were in Salem. Invite a student to read Doctrine and Covenants 111:5–8 aloud. Ask the class to follow along, looking for what the Lord wanted Joseph Smith and his companions to do.

- How did the Lord comfort Joseph Smith and his companions with regard to the Church's debts and the status of Zion?

- According to verse 8, how would Joseph Smith and the other Church leaders know where to stay during the rest of their visit in Salem?
- What truth can we learn from the Lord's instruction in verse 8? (After students respond, write the following principle on the board: ***We can receive the Lord's direction through the peace and power of His Spirit.***)
- How can this principle help you face concerns and challenges?

Invite students to read Doctrine and Covenants 111:9–10 silently and look for an additional task the Lord instructed Joseph Smith and his companions to complete while they were in Salem. Ask students to report what they learn.

Inform students that Joseph Smith and the other men followed the Lord's counsel to "inquire diligently concerning the more ancient inhabitants and founders of [the] city" (D&C 111:9). They visited historical sites while they were in Salem. From these visits they learned that some residents of Salem, Massachusetts, and the surrounding New England area had been persecuted and killed as a result of religious intolerance and bigotry. (See *History of the Church* 2:464–65.) These events led Joseph Smith to write in his history, "When will man cease to war with man, and wrest [or take] from him his sacred rights of worshiping his God according as his conscience dictates?" (in *History of the Church*, 2:465). Later, the Prophet reiterated the importance of allowing all people to exercise the right of religious liberty (see Articles of Faith 1:11). Although Joseph Smith and his companions did not obtain the money they thought they might find in Salem, they obtained other treasures from this journey, including treasures of knowledge.

Ask a student to read Doctrine and Covenants 111:11 aloud. Ask the class to follow along, looking for the Lord's concluding counsel in this revelation. Explain that the word *order* as used in verse 11 means to arrange.

- How would you restate the Lord's counsel in verse 11? (Although students may use different words, be sure they understand the following principle: ***If we are wise and avoid sin, then the Lord will arrange all things for our good.*** You may want to explain that even when righteous people experience trials, the Lord can "order [these] things for [their] good.")
- What are some wise choices we can make? (Students may suggest a variety of answers, including striving to obey the commandments.)
- What do you think it means that the Lord "will order all things for [our] good"?
- When have you seen an example of this principle?

Invite students to review their written answers to the question you asked at the beginning of class. Ask them to consider what they have learned from their study of Doctrine and Covenants 111 that can help them with the challenges they face. Invite them to record their thoughts in their class notebooks or scripture study journals.

Conclude by sharing your testimony of the principles you have discussed. Encourage students to act on these principles.

Apply doctrines and principles

Although personal application of gospel principles most often takes place outside the classroom, you can give students opportunities to ponder their own situations and consider specific ways they can apply principles and doctrines. As they reflect on a principle and consider how to follow that principle in their lives, the Holy Ghost can inspire them individually.

Commentary and Background Information

Doctrine and Covenants 111:9. "This place you may obtain by hire"

After Joseph Smith and his companions arrived in Salem, Massachusetts, they leased a house. This was not the

house that supposedly had money in the cellar. It was this leased house that the Lord referred to when He said, "This place you may obtain by hire" (D&C 111:9).

LESSON 120

Doctrine and Covenants 112

Introduction

On July 23, 1837, the Prophet Joseph Smith received a revelation for Thomas B. Marsh, who was then President of the Quorum of the Twelve Apostles. In this revelation,

recorded in Doctrine and Covenants 112, the Lord gave counsel regarding the responsibilities of the Quorum of the Twelve Apostles.

Suggestions for Teaching

Doctrine and Covenants 112:1–13

The Lord gives counsel and promises blessings to Thomas B. Marsh

Write the following words on the board: *angry, frustrated, offended, jealous*. Invite students to think of times when they may have experienced these feelings.

Invite a student to read the following account aloud. Ask the class to listen for a situation Thomas B. Marsh faced that may have led him to experience the feelings written on the board.

Soon after Thomas B. Marsh was called to be an Apostle in 1835, he was appointed President of the Quorum of the Twelve Apostles. In the spring of 1837, President Marsh learned that one of the Twelve Apostles, Elder Parley P. Pratt, was planning a mission to England without President Marsh's direction. President Marsh, who was in Missouri, wrote to Elder Pratt and the other members of the Twelve and invited them to meet him in Kirtland, Ohio, on July 24, 1837, so they could be unified in their plans for missions. However, a month before that meeting took place, two other members of the Twelve, Elders Heber C. Kimball and Orson Hyde, departed for England after receiving mission calls from the Prophet Joseph Smith. President Marsh was apparently upset that members of the Twelve were proceeding to preach the gospel in England without his involvement.

- In this situation, what could President Marsh do to avoid the feelings listed on the board?
- What are some dangers of allowing such feelings to govern our thoughts and actions?

Explain that President Marsh shared his concerns with the Prophet Joseph Smith and sought his counsel. In response, the Lord gave the revelation recorded in Doctrine and Covenants 112.

Invite a student to read Doctrine and Covenants 112:1–3 aloud. Ask half of the class to look for the warnings the Lord gave to President Thomas B. Marsh. Ask the other half to look for the good things the Lord said President Marsh had done. (Before students read, you may want to explain that the word *abased* in verse 3 indicates that President Marsh had humbled himself.)

- What warnings did the Lord give to Thomas B. Marsh?
- What good things did the Lord say President Marsh had done?

Explain that the Lord gave further counsel to President Marsh and revealed some blessings President Marsh could receive for his faithfulness. Invite a few students to take turns reading aloud from Doctrine and Covenants 112:4–10. Ask the class to follow along and look for the promises the Lord gave to Thomas B. Marsh. Consider inviting a student to write these promises on the board as students find them.

- How would you restate the Lord's teaching in verse 10 in your own words? (Students may use different words, but they should identify the following principle: **If we are humble, the Lord will lead us and give us answers to our prayers.**)
- Why do you think humility helps us receive the Lord's direction?
- When have you felt guided by the Lord after humbling yourself?

Explain that in July 1837, when the Lord gave this revelation, the Church was experiencing disunity, contention, and apostasy. Pride and greed led some members of the Church to openly criticize the Prophet Joseph Smith and question his authority. Some Church members,

including some of the Quorum of the Twelve Apostles, even sought to remove Joseph Smith as President of the Church.

Invite a student to read Doctrine and Covenants 112:11–13 aloud. Ask the class to follow along, looking for what the Lord instructed President Marsh to do to help members of the Quorum of the Twelve who were struggling. Ask students to report what they find.

Doctrine and Covenants 112:14–34

The Lord teaches Thomas B. Marsh concerning the duties of the Twelve Apostles

Point out that the Lord had given President Thomas B. Marsh many important responsibilities. Write the following question on the board: *What can help you to be humble when you receive important responsibilities or recognition?* Invite students to ponder this question.

Explain that the Lord helped Thomas B. Marsh recognize the importance of his responsibilities as President of the Quorum of the Twelve Apostles while continuing to remind him to be humble. Copy the following chart on the board or prepare it as a handout. Ask students to read the designated verses and complete the chart in pairs (or complete it as a class).

	D&C 112:14–22, 28–33
Phrases emphasizing the importance of the responsibilities of President Marsh and the Quorum of the Twelve Apostles	
Phrases reminding President Marsh and the Quorum of the Twelve Apostles of the need to be humble	

After students have had sufficient time to complete the chart, ask the following questions:

- What phrases did you find that emphasize the importance of President Marsh’s responsibilities?
- According to verses 16–17, what keys are held by the President of the Quorum of the Twelve Apostles? (Students may use different words, but they should identify the following truth: **The President of the Quorum of the Twelve Apostles holds the keys to direct the work of the Twelve in proclaiming the gospel in all nations.**)
- According to verses 30–32, what did the Lord teach Thomas B. Marsh about the priesthood keys he held? (Students may identify a variety of principles, but be sure they identify the following truth: **The keys of the priesthood have been restored for the last time in the dispensation of the fulness of times.** You may want to briefly review the meaning of the term *dispensation* [see Bible Dictionary, “Dispensations”].)
- What phrases did you find that reminded Thomas B. Marsh of the need to be humble?
- What do the Lord’s words in verses 15 and 30 teach about the relationship between Thomas B. Marsh’s responsibilities as President of the Quorum of the Twelve and Joseph Smith’s responsibilities as President of the Church?

To help students see that Thomas B. Marsh struggled to follow the counsel he had received in this revelation, invite a student to read the following paragraph:

Not long after the revelation in Doctrine and Covenants 112 was given, Thomas B. Marsh told Vilate Kimball that her husband, Elder Heber C. Kimball, would not be effective on his mission in England. President Marsh apparently felt that because proclaiming the gospel abroad was his responsibility, the door to missionary work in England could not be opened until he either sent someone or went himself.

- How does this incident illustrate that President Marsh may have struggled to remain humble?

Refer to the question that you have written on the board. Invite students to answer the question. As part of this discussion, consider using the following statement by President Dieter F. Uchtdorf of the First Presidency:

Help students understand basic doctrines

Students will learn basic doctrines as they study and discuss the scriptures each day and as they master key scripture passages. You should not divert attention from sequential scripture study to focus on basic doctrines. Rather, you should give attention to those doctrines as they arise in the course of study. For example, in this part of the lesson you could emphasize the doctrine of dispensations that relates to what is taught in Doctrine and Covenants 112.



"We don't discover humility by thinking less *of* ourselves; we discover humility by thinking less *about* ourselves. It comes as we go about our work with an attitude of serving God and our fellowman.

"... The moment we stop obsessing with ourselves and lose ourselves in service, our pride diminishes and begins to die" ("Pride and the Priesthood," *Ensign* or *Liahona*, Nov. 2010, 58).

Remind students of the blessings the Lord promised to President Marsh (see D&C 112:4–10). You may have had a student list these blessings on the board earlier. Invite a student to read Doctrine and Covenants 112:34 aloud. Ask the class to follow along and identify what President Marsh needed to do to receive these blessings. Ask students to report what they find. Then write the following principle on the board: ***We must be faithful in order to receive the Lord's promised blessings.***

To help students understand this principle, read or summarize the following account of Thomas B. Marsh's falling away and return to the Church:

For a time, President Marsh followed the counsel he had received. He worked to strengthen the Church and sustain Joseph Smith. However, he soon returned to his contentious feelings about the way the Church was led. These feelings combined with concerns about conflicts between disobedient and aggressive Church members and their neighbors in Missouri. In September 1838, while he was beset by this spirit of apostasy, his wife, Elizabeth, became involved in a dispute. She and another woman, both members of the Church, had agreed to regularly exchange milk to have enough to make cheese, but Sister Marsh was accused of violating her agreement by keeping the part of the milk that was richest in cream. The matter was brought before Church leaders more than once. It was even brought before the First Presidency. Each time, it was decided that Sister Marsh was at fault. President Marsh was angry and unsatisfied with these decisions (see George A. Smith, "Discourse," *Deseret News*, Apr. 16, 1856, 44). While this situation did not lead him to leave the Church, it compounded with his other frustrations. He became increasingly critical of other Church leaders, and he eventually turned against the Saints. He later recalled, "I became jealous of the Prophet ... and overlooked everything that was right, and spent all my time in looking for the evil" ("Remarks," *Deseret News*, Sept. 16, 1857, 220).

In October 1838, Thomas B. Marsh swore before a magistrate that Joseph Smith and the Latter-day Saints were hostile toward the state of Missouri. This affidavit contributed to the government issuing an extermination order that resulted in the expulsion of more than 15,000 Saints from their homes in Missouri.

Eighteen years after Thomas B. Marsh left the Church, he humbly wrote a letter to President Heber C. Kimball of the First Presidency, asking for forgiveness and permission to rejoin the Church. He explained what he had learned through his mistakes: "The Lord could get along very well without me and He has lost nothing by my falling out of the ranks; But O what have I lost?!" (Thomas B. Marsh letter to Heber C. Kimball, May 5, 1857, Brigham Young Collection, Church History Library, as quoted in Kay Darowski, "The Faith and Fall of Thomas Marsh," *Revelations in Context*, history.lds.org).

Refer to the principle on the board. Explain that Thomas B. Marsh was received back into full fellowship with the Church. However, because he did not follow the Lord's counsel to humble himself and be faithful as President of the Quorum of the Twelve, he did not receive the blessings listed in Doctrine and Covenants 112:4–10.

Ask a few students to summarize what they have learned today. Invite students to select one way they can be more humble and faithful, and write a goal to act upon it.

Home-Study Lesson

Doctrine and Covenants 109–112 (Unit 24)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 109–112 (unit 24) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 109)

As students studied the dedicatory prayer of the Kirtland Temple, they discovered some of the reasons we build temples. They learned that if we worthily worship in the temple, the Lord will manifest Himself to us, arm us with power and with His help, and bless us so that wickedness will not prevail over us. The experience of the Saints at the dedication of the Kirtland Temple was similar in many ways to what happened to the ancient Apostles on the day of Pentecost (see Acts 2).

Day 2 (Doctrine and Covenants 110)

As part of the blessings received by the Saints in the Kirtland Temple, Jesus Christ appeared to the Prophet Joseph Smith and Oliver Cowdery. Students learned that if we obey the Lord's commandments and keep His house pure, He will manifest Himself to us in His temples. Students also learned that Moses, Elias, and Elijah appeared in the Kirtland Temple and committed priesthood keys to Joseph Smith and Oliver Cowdery. Students learned that the keys of missionary work, eternal families, and temple work prepare us for the Lord's Second Coming.

Day 3 (Doctrine and Covenants 111)

From a revelation given to the Prophet Joseph Smith in Salem, Massachusetts, students learned that the Lord can bring forth good from our sincere efforts. They also learned that we can receive the Lord's direction through the peace and power of His Spirit.

Day 4 (Doctrine and Covenants 112)

Through the Lord's counsel to Thomas B. Marsh, students learned that if we are humble, the Lord will lead us and give us answers to our prayers. The Lord told President Marsh that as President of the Quorum of the Twelve Apostles, he held the keys to direct the work of the Twelve in proclaiming the gospel in all nations. These keys have been restored for the last time in the dispensation of the fulness of times. Students also learned that they must be faithful in order to receive the Lord's promised blessings.

Introduction

In part of the dedicatory prayer for the Kirtland Temple, the Prophet Joseph Smith prayed for the well-being of others. After the temple was dedicated, prophets from past dispensations conferred priesthood keys on the Prophet Joseph Smith and Oliver Cowdery, including the sealing keys.

Suggestions for Teaching

Doctrine and Covenants 109:47–53

Joseph Smith asks Heavenly Father to help the Saints in Missouri

Invite students to think about someone they know who is struggling or suffering in some way. After they have had time to think, ask the following question:

- In what ways can you help relieve someone's suffering?

After students have shared a few ideas, remind them that the Saints in Missouri had suffered greatly because of the violence of the mobs in Jackson County. Their fellow Saints remembered them at the dedication of the Kirtland Temple. Invite a student to read aloud the portion of the dedicatory prayer recorded in Doctrine and Covenants 109:47–49. Ask the class to follow along, looking for one thing we can do to help others during times of difficulty.

- At the dedication of the Kirtland Temple, what did the Prophet do for the Saints in Missouri?

Invite a student to act as a scribe. Ask the class to suggest a principle we can learn from the Prophet's prayer in these verses. As students respond, the scribe might write the following principle: ***Our prayers can bring help and strength to those who are in need.***

- When have you felt or seen the power of prayer help someone in need? (You may want to point out that such prayers are sometimes answered through inspiration we or others receive about what can be done to help others. You may also want to share how you have seen this principle fulfilled in your life.)

Invite a student to read Doctrine and Covenants 109:50 aloud. Ask the class to follow along, looking for other people the Prophet prayed for.

- Who else did the Prophet pray for?
- Why do you think we should pray for our enemies?
- What can we learn from Doctrine and Covenants 109:50 about how our prayers can influence others? (After students respond, ask the scribe to write the following principle on the board: ***Our prayers can help influence people to repent.*** Then invite the scribe to be seated.)

Ask students to ponder the following question:

- What if the people we pray for choose not to repent?

Invite a student to read Doctrine and Covenants 109:51–53 aloud. Ask the class to follow along, looking for phrases that acknowledge the Lord’s will and the agency of others. Invite students to report what they find. (Before the student reads these verses, you may want to explain that when the scriptures include statements about the Lord making bare His arm, they refer to Him showing His power.)

Invite a student to reread Doctrine and Covenants 109:53 aloud. Ask the class to follow along, looking for what Heavenly Father will do for those who repent. (You may need to explain that God’s wrath is often expressed in the punishment or suffering we experience because of our sins, according to His justice. The phrase “when thou lookest upon the face of thine Anointed” refers to Heavenly Father’s willingness to grant mercy because of the atoning sacrifice of His Son, Jesus Christ.)

- Why will Heavenly Father turn away His wrath from those who repent? (Students may use different words, but help them identify the following principle: **Because of Jesus Christ’s atoning sacrifice, Heavenly Father’s wrath will be turned away from those who repent.**)

To help students visualize the description in verse 53, invite them to do the following:

Imagine a former member of an anti-Mormon mob standing before God to be judged. Now imagine that years before this person died, he truly repented and asked to be forgiven and redeemed through the Atonement of Jesus Christ. Because Jesus Christ has suffered for this person’s sins, Heavenly Father will turn away the punishment and offer mercy to the repentant sinner.

- What attitude is necessary for people to sincerely pray that their enemies might have Heavenly Father’s wrath turned away from them?

Encourage students to develop this attitude toward those who have offended them or have caused them to suffer. Ask students to imagine such people standing repentant in front of Heavenly Father. Invite students to pray, as Joseph Smith did, for people who offend them or sin against them.

Doctrine and Covenants 110:13–16

Elijah commits the sealing keys to Joseph Smith and Oliver Cowdery

Remind students that at the end of the week of the dedication of the Kirtland Temple, Jesus Christ appeared to the Prophet Joseph Smith and Oliver Cowdery in the temple. Invite students to look in the section introduction of Doctrine and Covenants 110 and find the date of this vision. After they find it, explain that the weekend of April 3, 1836, was the Passover for Jews around the world. For centuries, Jewish families have left an empty chair at their Passover feasts based on a prophecy by Malachi in the Old Testament, anticipating the coming of Elijah to “turn the heart of the fathers to the children, and the heart of the children to their fathers” (Malachi 4:6).

Invite a student to read Doctrine and Covenants 110:13–16 aloud. Ask the class to follow along, looking for how Malachi’s prophecy was fulfilled in the Kirtland Temple. Ask students to report what they found.

President Joseph Fielding Smith taught that Elijah conferred upon Joseph Smith “the sealing power of the priesthood, by

which all things are bound in heaven as well as on earth. It gave the authority to Joseph Smith to perform in the temple of God all the ordinances essential to salvation for both the living and the dead” (*Doctrines of Salvation*, ed. Bruce R. McConkie, 3 vols. [1954–56], 2:118).

- What are we offering to our dead ancestors when we help with ordinances in the temple in their behalf? (Consider writing the following principle on the board: **We offer salvation to our ancestors when we do family history and temple work for them.**)

Invite a student to read aloud the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles. You may want to provide students with a copy of the statement. Ask them to listen for a blessing that can come to those who assist in family history and temple work.

“Any work you do in the temple is time well spent, but receiving ordinances vicariously for one of your own ancestors will make the time in the temple more sacred, and even greater blessings will be received. . . .

“Do you young people want a sure way to eliminate the influence of the adversary in your life? Immerse yourself in searching for your ancestors, prepare their names for the sacred vicarious ordinances available in the temple, and then go to the temple to stand as proxy for them to receive the ordinances of baptism and the gift of the Holy Ghost. As you grow older, you will be able to participate in receiving the other ordinances as well. I can think of no greater protection from the influence of the adversary in your life” (“The Joy of Redeeming the Dead,” *Ensign* or *Liahona*, Nov. 2012, 93–94).

- What blessings come to those who do family history and temple work?
- When have you or someone you know experienced one of these blessings?

Invite students to consider what they can do to improve their efforts in family history and temple work.

Next Unit (The Church Moves to Northern Missouri; Doctrine and Covenants 113–120)

To help students prepare for their study during the coming week, you may want to invite them to consider the following: How did The Church of Jesus Christ of Latter-day Saints receive its name? When was the law of tithing introduced? Explain that in the next unit they will learn answers to these questions and about how we can call upon God for help to stay true to our faith and covenants.

LESSON 121

The Church Moves to Northern Missouri

Introduction

In 1837 and 1838, the Prophet Joseph Smith and other leaders led the Church through a difficult season. As a result of economic distress, greed, faultfinding, and persecutions, 10 to 15 percent of the Saints in Kirtland, Ohio, and northern Missouri apostatized, including some

prominent Church leaders. Faithful Saints in Ohio began moving to join those in northern Missouri. This lesson can help students understand and learn from historical events and give them insights into the revelations received during this period.

Suggestions for Teaching

Apostasy and the city of Far West

During a period of apostasy and persecution, faithful Saints move to northern Missouri

Before class, write the following question on the board: *Do difficulties and trials help strengthen our faith or cause us to lose faith?* You may also want to draw a map on the board showing the location of Kirtland, Ohio, and other settlements in northern Missouri.



Begin class by inviting students to respond to the question on the board. After students have shared their insights, explain that in 1837 and 1838, a period of trials led many of the Saints to face this very question. Explain that in this lesson, students will learn about these difficult events and how the Saints responded to them. Invite students to ponder how our reaction to trials can either strengthen or weaken our faith in Jesus Christ.

You might also explain to students that this lesson can help them understand the historical setting of the revelations they will study in Doctrine and Covenants 113–123.

Point to Missouri on the map. Explain that when the Saints were driven from Jackson County, Missouri, in 1833, the citizens of neighboring Clay County welcomed many of them and gave them relief, anticipating that the Saints would stay only temporarily. However, after the Saints had lived there for almost three years, these citizens began pressuring them to leave the county.

Point to Kirtland, Ohio, on the map. Explain that in 1837, the year after the Kirtland Temple was dedicated, the Saints experienced trials that tested their faith. A number of Saints apostatized and left the Church, including some prominent Church leaders.

Divide the class into two groups. Provide a copy of one of the following historical summaries for each group. (If you have a large class, you may want to divide students into four or six groups and give each group a copy of one of the summaries. This will allow more

students to participate in the discussion.) Invite each group to read the summary together and discuss the questions at the end of the summary. Assign one person in each group to lead the discussion and help the group write a principle to share with the class later.

Historical Summary 1: Apostasy in Kirtland

In 1837, the Saints in Kirtland, Ohio, experienced some financial problems. To help the Saints be more self-sufficient in their finances, Joseph Smith and other Church leaders established a company similar to a bank and called it the Kirtland Safety Society. Because of a wide-spread economic depression during this time, many banks failed throughout the nation. The Kirtland Safety Society also failed in the fall of 1837. Two hundred investors in the bank lost almost everything, with Joseph Smith sustaining the greatest losses. Even though the Kirtland Safety Society was not funded by the Church, some of the Saints considered it a Church bank or the Prophet's bank and blamed Joseph Smith for their financial problems. Some even began calling him a fallen prophet. But despite the bank's failure, many others who lost money continued in the faith and stayed true to the Prophet. (See *Church History in the Fulness of Times Student Manual* [Church Educational System manual, 2003], 171–73.)

A spirit of apostasy and faultfinding spread among many of the Saints. Brigham Young described an occasion when some of the Church leaders and Saints met to renounce Joseph Smith and appoint a new prophet:



“Several of the Twelve, the witnesses to the Book of Mormon, and others of the Authorities of the Church, held a council in the upper room of the Temple. The question before them was to ascertain how the Prophet Joseph could be deposed, and David Whitmer appointed President of the Church. . . . I rose up, and in a plain and forcible manner told them that Joseph was a Prophet, and I knew it, and that they might rail and slander him as much as they pleased, they could not destroy the appointment of the Prophet of God,

they could only destroy their own authority, cut the thread that bound them to the Prophet and to God and sink themselves to hell” (*Manuscript History of Brigham Young 1801–1844*, ed. Elden Jay Watson [1968], 15–16).

By June 1838, approximately 200 or 300 apostates had left the Church, including four Apostles, the Three Witnesses of the Book of Mormon, and a member of the First Presidency (see *Church History in the Fulness of Times*, 177). However, most of the Saints responded to this period of testing with faith, much like Brigham Young did. They were strengthened by the Lord, and they remained true to their testimonies. Several of those who left the Church during this period of apostasy later returned and requested that they be reunited again with the Lord's Church. Among them were Oliver Cowdery, Martin Harris, Luke Johnson, and Frederick G. Williams.

In the midst of these struggles in Kirtland, a few apostates sought to kill Joseph Smith. Warned by the Spirit, he and Sidney Rigdon left during the night on January 12, 1838. Their enemies pursued them for days, but the Lord protected them. They arrived with their families in Far West, Missouri, on March 14, 1838.

Discuss the following questions as a group:

- What principles can we learn from these historical events?
- What would you have done to remain faithful to the Prophet during this time of faultfinding?
- When has enduring a trial with faith strengthened your faith in the Savior?
- In what ways has following the prophet been a spiritual protection for you?

Historical Summary 2: Northern Missouri Leadership

In the summer of 1836, when citizens of Clay County, Missouri, were pressuring the Saints to find a more permanent home, John Whitmer and William W. Phelps, the two counselors in the Missouri stake presidency, used Church money to purchase land in a place known as Far West in northern Missouri. However, when they offered parcels of land to incoming Saints, they sold the land for a small profit, which they kept for themselves. Upset by this and other offenses, the high council in Missouri removed the stake presidency from office.

Joseph Smith upheld the council's action, and William W. Phelps was offended. In November 1838, Brother Phelps signed an affidavit against the Prophet. This affidavit

contributed to Joseph Smith and others being arrested and thrown into Liberty Jail for the winter. Brother Phelps was excommunicated from the Church shortly thereafter.

In jail, Joseph Smith and those with him suffered immensely, not only from the brutal conditions of their imprisonment but also from reports of the Saints being driven from their homes and abused in many ways. The Missouri mobs, unchecked by the governor, destroyed property and lives, including the massacre of 17 people at a mill owned by a man named Jacob Haun.

William W. Phelps suffered spiritually for his actions, and he wrote Joseph Smith a letter asking for forgiveness a year later. The Prophet wrote back:



"It is true, that we have suffered much in consequence of your behavior. . . .

"However, the cup has been drunk, the will of our Father has been done, and we are yet alive, for which we thank the Lord. . . .

"Believing your confession to be real, and your repentance genuine, I shall be happy once again to give you the right hand of fellowship, and rejoice over the returning prodigal. . . .

"Come on dear brother, since the war is past,

"For friends at first, are friends again at last" (in *History of the Church*, 4:163, 164).

Discuss the following questions as a group:

- Why is it difficult to forgive a friend who has betrayed you and caused you to suffer?
- What principles can we learn from Joseph Smith's example?
- What other lessons can we learn from this experience?

After groups have had time to read and discuss the historical summaries, invite them to recount to the class the history they have learned and the principles they have identified. As they teach, ask them to write the principles on the board. These principles might include the following: **As we choose to respond to trials with faith rather than doubt, our testimonies can be strengthened; as we support the prophet and follow his counsel, we receive spiritual security that binds us to God** (see historical summary 1). **As we forgive others, the Lord can heal our relationships** (see historical summary 2).

As students identify principles, ask follow-up questions to help them understand and feel the importance of these truths. These questions might include the following:

- Why is this principle important for us to remember?
- How would you explain this truth to a friend?
- When have you experienced or seen an example of this principle?

To help students apply the truths they have learned, ask them to select one or two of the principles the groups have identified. Then invite them to write a response to the following question in their class notebooks or scripture study journals:

- What will I do differently because of the principle or principles I learned today?

Events leading to the Saints' expulsion from northern Missouri

Ask students to raise their hands if they have ever seen a member of the Church make a choice that caused another person to have a negative impression of the Church. (Do not ask them to share their experiences.) You may also want to ask students to consider how their own actions have influenced others' impressions of the Church.

- Why is it important for us to think about how our actions or words reflect on the Church?

Explain that in 1838 the actions and words of some Church members added to the negative feelings some citizens of Missouri had toward Latter-day Saints. Provide students with copies of the following historical summary, and invite a student to read it aloud. Ask the class to follow along, looking for things that some of the Saints said or did that hurt the Church and its members. Consider inviting the student to pause after each paragraph. At each pause, ask students the following question:

- What did a few of the Saints say or do that caused negative reactions to the Church?

In 1837 and 1838, some disaffected and excommunicated members of the Church living among the Saints in Far West began to bring lawsuits against the Church and its leaders

and to harass the Church. Some of the Saints began to grow impatient with these dissenters. In June 1838, Sidney Rigdon spoke heatedly in what has become known as the “Salt Sermon.” He referenced Matthew 5:13 and said that if the salt loses its savor, it is good for nothing and should be cast out, implying that those who had left the Church should be cast out from among the Saints. Additionally, 84 Church members signed a document ordering the apostates to leave the county. Two weeks later, on July 4, Sidney Rigdon gave a speech in which he promised that the Saints would defend themselves even if it came to a “war of extermination.” Though both of these speeches seemed to contradict the Lord’s instruction to “sue for peace” (D&C 105:38), both speeches were published and caused great alarm among non-Latter-day Saints. (See *Church History in the Fulness of Times*, 191–92.)

On August 6, 1838, as a group of Saints tried to vote in Gallatin, Missouri, they were pushed aside by a group of Missourians, and one local man hit one of the Saints. The Saints fought back, and a number of men were injured on both sides. This incident led to additional conflicts and threats and increased the misunderstanding between the Latter-day Saints and their neighbors in Missouri.

During this time, a convert named Sampson Avard administered secret oaths to those who would join him in forming a band of marauders called the Danites. Avard instructed them to rob and plunder the Missourians, saying that this would help build up the kingdom of God. Avard convinced his followers that his directions were coming from the First Presidency. The truth was later discovered, and Avard was excommunicated. Avard’s actions caused significant damage to the image of the Church and helped lead to the Prophet’s imprisonment in Liberty Jail.

In October 1838, a battle between some members of the Church and Missouri militiamen left a few men dead on each side. Exaggerated reports of the battle reached Governor Lilburn W. Boggs, governor of the state of Missouri, who then issued what has become known as the extermination order: “The Mormons must be treated as enemies and *must be exterminated* or driven from the state, if necessary for the public good” (quoted in *History of the Church*, 3:175). Soon, the city of Far West was surrounded by a militia that outnumbered the Saints’ forces five to one. Joseph Smith and other Church leaders were imprisoned in Liberty Jail, where they remained all winter. The rest of the Saints were forced to leave the state.

- Why might it be important for us to recognize that some of the persecution the Saints suffered resulted from Church members’ actions?
- What can we learn from these events about how our own actions and words can influence others? (As students respond, emphasize the following principle: **Our actions and words can influence how others view the Church of Jesus Christ.** You may want to ask students to read Alma 39:11.)

Invite a few students to share experiences they have had when they have seen another person’s words or actions influence someone else to have a positive view of the Church.

Conclude by referring again to the question you wrote on the board before class. Invite students to share what they have learned today about how our response to challenges and trials can either strengthen or weaken our faith. Share your testimony of the power of remaining faithful to the gospel during times of difficulty.

LESSON 122

Doctrine and Covenants 113–114

Introduction

After arriving in Far West, Missouri, in March 1838, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 113. In the revelation, the Lord answered questions about passages from the book of Isaiah. On April 11, 1838, Joseph Smith received the

revelation recorded in Doctrine and Covenants 114, in which the Lord directed David W. Patten, a member of the Quorum of the Twelve Apostles, to prepare to serve a mission.

Suggestions for Teaching

Sequential scripture teaching

In seminary courses, the chapters and sections of scripture are generally taught in the sequence in which they appear in the standard works. Each lesson usually follows the order of the verses. While this lesson addresses a prophecy in the book of Isaiah, it is not a lesson on the book of Isaiah. You should teach the doctrines and principles of the gospel that are found in Doctrine and Covenants 113 and avoid spending excessive time explaining the book of Isaiah.

Doctrine and Covenants 113

The Lord answers questions about passages in the book of Isaiah

Begin class by asking students the following question:

- Do you ever struggle to understand what you read in the scriptures?

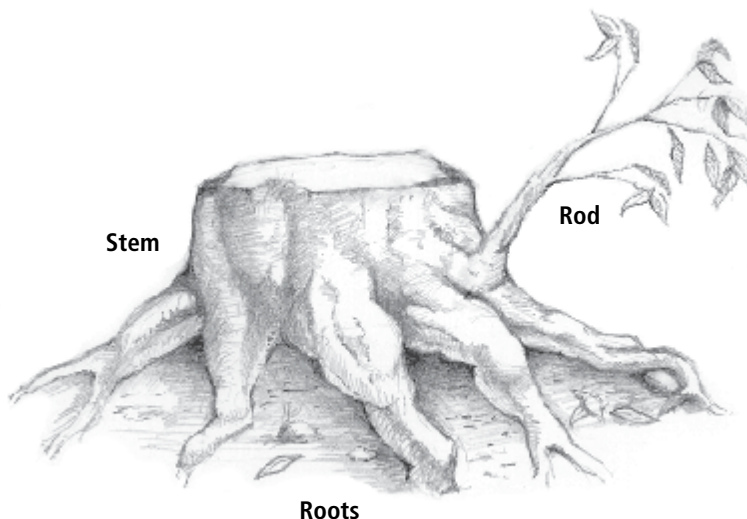
Point out that some prophecies in the scriptures include symbols that are difficult to understand. Explain that in Far West, Missouri, some brethren asked Joseph Smith to clarify passages in chapters 11 and 52 in the book of Isaiah. The Lord's answers to those questions are recorded in Doctrine and Covenants 113. You may want to explain that when Moroni first visited Joseph Smith, he quoted the prophecy in Isaiah 11. Moroni told Joseph that the prophecy was about to be fulfilled (see Joseph Smith—History 1:40).

Invite a student to read Isaiah 11:1 aloud. Ask the class to follow along, looking for four objects mentioned in this verse.

- What objects did you find? (Students should mention a rod, a stem, a branch, and roots. Point out that Doctrine and Covenants 113 contains explanations of the rod, the stem, and the roots.)

Explain that the word *stem* in Isaiah 11:1 is translated from a Hebrew word that refers to the trunk or stump of a tree—either a tree that has been cut down or a tree that has been planted. Ask a student to draw a stump on the board and write *Stem* near the picture. Then ask the student to add roots and label them *Roots*.

- According to Isaiah 11:1, what comes out of the stem? (A rod—in other words, new growth.)



Ask the student to draw new growth coming from the stem and to label it *Rod*.

Explain that these objects are symbols. Invite students to read Doctrine and Covenants 113:1–6 silently, looking for the meanings of the symbols.

- According to verses 1–2, who does the stem of Jesse represent?

Invite a student to write *Jesus Christ* on the board next to the word *Stem*.

Explain that Elder Bruce R. McConkie of the Quorum of the Twelve Apostles shared one interpretation of the roots and the rod—that they both represent Joseph Smith. Invite a student to read the following statement aloud:



“Are we amiss in saying that the prophet here mentioned is Joseph Smith, to whom the priesthood came, who received the keys of the kingdom, and who raised the ensign for the gathering of the Lord’s people in our dispensation? And is he not also the ‘servant in the hands of Christ, who is partly a descendant of Jesse as well as of Ephraim, or of the house of Joseph, on whom there is laid much power’? (D&C 113:4–6.) Those whose ears are attuned to the whisperings of the Infinite will know the meaning of these things” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 339–40).

Invite a student to write *Joseph Smith* on the board next to the words *Roots* and *Rod*.

- What are some things Joseph Smith has done as “a servant in the hands of Christ”? (D&C 113:4).
- In Doctrine and Covenants 113:6, what purpose is given for the keys of the kingdom that were given to Joseph Smith? (As students discuss this question, write the following truth on the board: **Joseph Smith received the keys of the kingdom for the gathering of Israel in the last days.** You may also want to invite students to read Doctrine and Covenants 110:11.)

Explain that after the Lord revealed answers to the questions about Isaiah 11, Elias Higbee asked questions concerning Isaiah 52. Invite half of the class to read Doctrine and Covenants 113:7–8 silently. Invite the other half to read Doctrine and Covenants 113:9–10 silently. Ask both groups to look for the Lord’s desires for the people of Zion.

- According to verses 7–8, what should we “put on”? According to verse 8, what is the strength of Zion? (Students should express the following truth: **The authority of the priesthood is the strength of Zion.**)

Explain that verse 9 includes a question about Zion “loosing herself from the bands of her neck.” In this verse, the word *bands* refers to material used to keep someone in bondage.

- According to verse 10, what is the meaning of the phrase “the bands of her neck”?
- What are some ways the authority of the priesthood helps us all “put on [our] strength”?
- What are some things we can do to loose ourselves from “bands”? How can we help others do these things?

Doctrine and Covenants 114

The Lord commands David W. Patten to prepare to serve a mission

Explain that one person the Lord chose to help Zion “put on her strength” was a man named David W. Patten. Invite a student to read the following description aloud:

David W. Patten joined the Church on June 15, 1832. He was ordained an Apostle in 1835. He was fearless in his defense of the faith and of the Prophet Joseph Smith. In defending the Saints against the mobs in Missouri, David W. Patten was known as “Captain Fear Not.” (See Lycurgus A. Wilson, *Life of David W. Patten: The First Apostolic Martyr* [1900], 5, 32, 52, 62.)

Explain that Elder Patten asked Joseph Smith to seek a revelation on his behalf. Invite a student to read Doctrine and Covenants 114:1 aloud. Ask the class to look for what the Lord wanted Elder Patten to do.

- What did the Lord want Elder Patten to do?
- According to verse 1, how many were called by the Lord to perform this mission? (Twelve. This verse refers to the Quorum of the Twelve Apostles and their upcoming mission to England.)

- When was Elder David Patten to leave on his mission? Look in the section introduction and notice the date this revelation was given. How long did David have before he was to depart? (Approximately one year.)

Tell students that a tragedy occurred six months after the revelation to David Patten was given. Invite a student to read aloud the following account of the battle at Crooked River:

In the fall of 1838, hostilities and persecutions again increased against the Saints in Missouri. On October 24, a mob kidnapped three of the Saints, apparently planning to kill them that night. On hearing this, a local judge named Elias Higbee, a member of the Church, ordered Lieutenant Colonel George M. Hinkle of the state militia, also a member of the Church, to organize a group of men to disperse the mob and rescue the prisoners. Seventy-five men gathered at midnight, with David W. Patten as their captain. Elder Patten hoped to surprise the mob and rescue the prisoners without the loss of blood, but as the men approached the Crooked River, a hidden member of the mob fired a single shot. Patrick O'Banion, a member of the Saints' militia, fell. Captain Patten, who had led 15 men away from the rest of the group, heard the shot and led a charge toward the area. A quick fight ensued, and several men were wounded. Gideon Carter died instantly, and Patrick O'Banion died that night. Elder Patten was also among the wounded.

Elder Patten died several hours after the battle. His faith in the restored gospel was such that he had once expressed to the Prophet Joseph Smith a desire to die the death of a martyr. "The Prophet, greatly moved, expressed extreme sorrow, 'for,' said he to David, 'when a man of your faith asks the Lord for anything, he generally gets it'" (*Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 200; quoting Joseph Smith, in *Life of David W. Patten*, 53). Just before Elder Patten's funeral in Far West, Joseph Smith pointed to Elder Patten's body and said, "There lies a man that has done just as he said he would—he has laid down his life for his friends" (in *History of the Church*, 3:175).

Point out that at the time Elder Patten died, he was preparing himself, through his faithfulness, to serve a mission. Ask students to divide into pairs and discuss the following questions:

- How do you think the Lord's command to prepare for a mission influenced Elder Patten? How might this command have been a blessing for Elder Patten, even though he never fulfilled the mission he expected to fulfill?
- What principles can we learn from this? (Students may share several different insights and truths, including the following principle: **If we heed the Lord's direction, we will be prepared for whatever He has planned for us.**)
- When have you followed the Lord's counsel and found that it had prepared you for something you had not expected?

Invite a student to read Doctrine and Covenants 114:2 aloud. Ask the class to look for what the Lord said will happen when people do not fulfill their callings. (You may want to explain that in this verse, the term *bishopric* refers to a person's responsibility, not to a bishop and his counselors. See Psalm 109:8; Acts 1:20.)

- What can we learn from verse 2 about what will happen if we are not faithful in our callings? (Someone else will be called to fulfill our responsibilities.)

Explain that when Elder David W. Patten was on his deathbed, he spoke of some of his fellow Saints, including members of the Quorum of the Twelve Apostles, who had not been faithful. He exclaimed, "O that they were in my situation! For I feel that I have kept the faith, I have finished my course, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give me." To his wife, he said, "Whatever you do else, O do not deny the faith" (quoted by Heber C. Kimball, in *Life of David W. Patten*, 69).

To help students feel the importance of choosing now to be faithful, invite them to write in their class notebooks or scripture study journals about what they will do to follow the Lord's counsel and fulfill the expectations He has for them.

LESSON 123

Doctrine and Covenants 115–116

Introduction

On April 26, 1838, the Prophet Joseph Smith received the revelation contained in Doctrine and Covenants 115. In it the Lord revealed the name of the Church, commanded the Saints to “arise and shine forth” (D&C 115:5), and

revealed His will concerning the temple in Far West. On May 19, 1838, the Prophet Joseph Smith received the revelation found in Doctrine and Covenants 116, which identified Spring Hill, Missouri, as Adam-ondi-Ahman.

Suggestions for Teaching

Doctrine and Covenants 115:1–6

The Lord commands the members of His Church to “arise and shine forth”

Before class, write the following questions on the board:

1. What does the name of the organization communicate?
2. Who leads the organization?
3. What does the organization do?

Display the names or logos of several appropriate companies or organizations with which your students are likely familiar. Pause after you show each one, and ask students to answer the questions written on the board.

Show the name and logo of the Church. Invite students to look for answers to the questions on the board regarding the name of the Church as they study Doctrine and Covenants 115.

Summarize Doctrine and Covenants 115:1–3 by explaining that this revelation was given through the Prophet Joseph Smith to the men named in verses 1–2 and to all members of the Church. Invite students to read Doctrine and Covenants 115:4 silently, looking for the name the Lord designated for His Church. As students report what they find, write the name of the Church on the board as follows:

The
Church of Jesus Christ
of Latter-day
Saints

To help students understand the significance of the name of the Church, invite students to discuss with a partner what they think each word or phrase listed on the board signifies. After sufficient time, ask a few students to share their insights concerning the meaning of each word or phrase. If students need help, you may want to read the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles:



“The word *The* indicates the unique position of the restored Church among the religions of the world.

“The words *Church of Jesus Christ* declare that it is His Church. . . .

“*Of Latter-day* explains that it is the same Church as the Church that Jesus Christ established during His mortal ministry but restored in these latter days. . . .

“*Saints* . . . simply refers to those who seek to make their lives holy by covenanting to follow Christ” (“The Importance of a Name,” *Ensign* or *Liahona*, Nov. 2011, 80).

- What are some important truths communicated by the name of the Church?

Invite a student to read Doctrine and Covenants 115:5 aloud. Ask the class to follow along, looking for what the Lord expects of those who belong to His Church.

- What does the Lord expect of us as members of His Church?

- What do you think it means to “arise and shine forth” as members of The Church of Jesus Christ of Latter-day Saints?
- According to verse 5, what blessing will come as members of the Church follow the Lord’s counsel to arise and shine forth? (Students should identify the following principle: **If we arise and shine forth, our light will be a standard for the nations.** You may want to suggest that students mark this principle in verse 5.)

To help students better understand this principle, ask the following questions:

- What do you think it means that our light, or example, can be a “standard for the nations”? (A standard is a flag or banner that serves as a rallying point or inspirational symbol. Our example as Church members can inspire others and draw them to the Lord.)
- How can following the Savior’s commandment to arise and shine forth attract others to The Church of Jesus Christ of Latter-day Saints?

To help students understand how our light can help others, invite a student to read the following account shared by President James E. Faust of the First Presidency:



“Some years ago, Constance, a student nurse, was assigned to try and help a woman who had injured her leg in an accident. The woman refused medical help because she had had a negative experience with someone at the hospital. She was afraid and had become something of a recluse. The first time Constance dropped by, the injured woman ordered her out. On the second try, she did let Constance in. By now the woman’s leg was covered with large ulcers, and some of the flesh was rotting. But still she didn’t want to be treated.

“Constance made it a matter of prayer, and in a day or two the answer came. She took some foaming hydrogen peroxide with her for the next visit. As this was painless, the old woman let her use it on her leg. Then they talked about more serious treatment at the hospital. Constance assured her the hospital would make her stay as pleasant as possible. In a day or two the woman did get the courage to enter the hospital. When Constance visited her, the woman smiled as she said, ‘You convinced me.’ Then, quite unexpectedly, she asked Constance, ‘What church do you belong to?’ Constance told her she was a member of The Church of Jesus Christ of Latter-day Saints. The woman said: ‘I knew it. I knew you were sent to me from the first day that I saw you. There was a light in your face that I had noticed in others of your faith. I had to put my trust in you.’

“In three months’ time that festering leg was completely healed. Members of the ward where the old woman lived remodeled her house and fixed up her yard. The missionaries met with her, and she was baptized soon after [see Constance Polve, “A Battle Won,” *New Era*, Apr. 1980, 44–45]. All of this because she noticed the light in that young student nurse’s face” (“The Light in Their Eyes,” *Ensign* or *Liahona*, Nov. 2005, 22).

- What did Constance do to “arise and shine forth”?
- How was the light in Constance’s face a standard for the injured woman?

To help students feel the truth and importance of this principle, invite them to think of a person they know who is a good example of arising and shining forth. Invite a few students to share who they thought of and how that person’s example has been a blessing to them. As you listen to their answers, ask follow-up questions that will prompt students to share more of what they are thinking and feeling.

Invite students to write in their class notebooks or scripture study journals what they will do to be more of a standard to those around them.

Invite a student to read Doctrine and Covenants 115:6 aloud. Ask the class to look for blessings that are promised to those who gather with the Church in the stakes of Zion.

- What blessings are promised to those who gather to the stakes of Zion? (After students have responded, write the following truth on the board: **We gather to the stakes of Zion for defense and for refuge.**)
- What do we need to defend ourselves against? What do we need refuge from? In what ways have you seen that gathering together as Saints helps us defend ourselves and find refuge?

Invite students to consider someone they know who would benefit from gathering with the Saints. Encourage students to let their light shine so others can be led to the peace, safety, and refuge that is provided by The Church of Jesus Christ of Latter-day Saints.

Listen carefully

As you observe students and listen carefully to their responses, you can discern their needs and guide class discussions under the direction of the Holy Ghost. Make sure you understand students’ answers by asking questions such as “Can you help me understand what you mean by that?” or “Can you give me an example of what you mean?” Asking such follow-up questions frequently invites a spirit of testimony in students’ responses.

Doctrine and Covenants 115:7–19

The Lord commands the Saints to establish the city of Far West and to build a temple

Explain that one of the ways we can obtain the Lord's protection and safety is by worshipping Him in the temple. After the Saints began moving to Far West, Missouri, in 1836, Church leaders made plans to build a temple similar to the one in Kirtland, Ohio. Even though some preliminary excavation was done, further construction was suspended until Joseph Smith could receive additional instruction from the Lord. The Lord revealed His will concerning the temple as part of the revelation contained in Doctrine and Covenants 115.

Summarize Doctrine and Covenants 115:7–16 by explaining that the Lord revealed that a temple should be built in Far West according to the pattern He would give to the First Presidency. The Lord also counseled the leaders of the Church not to go into debt to build the temple.

Invite a student to read Doctrine and Covenants 115:17–19 aloud. Ask the class to follow along, looking for what the Lord wanted the Saints to do under Joseph Smith's direction in Far West and in the neighboring regions.

- What did the Lord want the Saints to do in Far West? What were they to do under Joseph Smith's direction in the regions surrounding Far West?
- According to verse 19, what qualifies the President of the Church today to direct the Lord's work on the earth? (Students should identify the following doctrine: **The President of the Church holds the keys to direct the Lord's work upon the earth.** You may want to suggest that students mark the words that teach this doctrine in verse 19.)

Refer students to the questions on the board, and ask them to explain how they would answer them based on what they have learned in Doctrine and Covenants 115.

Doctrine and Covenants 116:1

The Lord identifies Adam-ondi-Ahman as the location of a future meeting between the Lord and His people

Explain that Joseph Smith followed the Lord's counsel in Doctrine and Covenants 115:18 and explored the areas surrounding Far West. Invite a student to read the section introduction for Doctrine and Covenants 116 aloud, and ask students to look for the name of the location Joseph explored.

Invite a student to read Doctrine and Covenants 116:1 aloud, and ask the class to look for what the Lord revealed about Spring Hill, Missouri. You may want to instruct students to turn to the map and picture of Adam-ondi-Ahman in the back of their scriptures (see Church History Maps, Map 5, "The Missouri, Illinois, and Iowa Area of the USA" and Church History Photographs, Photo 10, "Adam-ondi-Ahman").

Explain that this revelation identifies the location of the future fulfillment of a prophecy made anciently by the prophet Daniel (see Daniel 7:9–10, 13–14). That prophecy describes a latter-day event in which the Savior and Adam will visit the earth and preside over a meeting prior to the Second Coming of Jesus Christ to all the world (see D&C 27:5–14). Consider concluding the lesson by inviting students to sing the hymn "Adam-ondi-Ahman" (*Hymns*, no. 49).

Doctrine and Covenants 117–118

Introduction

On July 8, 1838, in Far West, Missouri, the Prophet Joseph Smith received the four revelations recorded in Doctrine and Covenants 117–120. In the revelation recorded in Doctrine and Covenants 117, the Lord commanded Newel K. Whitney and William Marks to quickly settle their business in Kirtland and join the faithful Saints who were gathering in Far West. The Lord also said that Oliver Granger was to serve

as a representative of the First Presidency to sell Church properties and settle Joseph Smith's business affairs. In the revelation recorded in Doctrine and Covenants 118, the Lord called new Apostles to fill the places of those who had fallen away and called all the members of the Quorum of the Twelve to serve missions in Great Britain.

Suggestions for Teaching

Doctrine and Covenants 117:1–11

The Lord commands William Marks and Newel K. Whitney to settle their business speedily and leave Kirtland

Ask students to list reasons why someone might be hesitant to obey a commandment from the Lord. Write their answers on the board.

Invite students to scan Doctrine and Covenants 117:1 and identify to whom this revelation was given. Explain that Newel K. Whitney was the bishop in Kirtland. He was a successful business owner, and he consecrated much of his property to the Church. William Marks was called to serve as an agent to Bishop Whitney on September 17, 1837. He owned a bookselling business.

Invite a student to read Doctrine and Covenants 117:1–3 aloud. Ask the class to follow along, looking for what the Lord commanded these men to do. You may want to explain that the word *tarry* means to stay somewhere.

- What did the Lord command Newel K. Whitney and William Marks to do? (He commanded them to settle their business speedily and to leave Kirtland. They were to make this journey before the Lord would send snow to the area. In other words, they would need to leave within a period of about four months.)

Remind students that on April 26, 1838, the Lord had commanded the Saints to gather in Far West, Missouri, and other places (see D&C 115:17–18). On July 6, 1838, a group known as the Kirtland Camp, consisting of over 500 Saints from the Kirtland area, departed for Missouri (see *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 178–79).

Point out that as we read the Lord's words in Doctrine and Covenants 117:4–5, we see that Bishop Whitney and William Marks were overly concerned about the Church's properties in Kirtland. Because of their callings as bishop and agent to the bishop, they were stewards over these properties. Invite a student to read verse 4 aloud, and ask the class to listen for the Lord's question in this verse.

Write the following on the board: *What is property unto me?*

- What do you think this means?

To help students understand the meaning of the Lord's question in verse 4, invite a few students to take turns reading aloud from Doctrine and Covenants 117:5–8. Ask the class to look for reasons why the Lord would say "What is property unto me?" (You may want to explain that the phrase "plains of Olaha Shinehah" refers to the area around Adam-ondi-Ahman in Missouri.)

- What do you think it means to "covet . . . the drop, and neglect the more weighty matters"? (D&C 117:8). How were the properties in Kirtland a "drop" compared to the blessings

Questions that lead students to analyze for understanding

Use analysis questions to encourage students to think about the meaning of the verses they are studying. Such questions often begin with phrases like "why do you think" or "what do you think." For example, you might ask, "What do you think this (phrase or word) means?" You should usually ask these questions after students have become familiar with the verses you are asking about.

the Lord could give Bishop Whitney and President Marks? (After students discuss these questions, write the following principle on the board: ***Coveting temporal things can cause us to neglect weightier matters.***)

Ask students to ponder how they can give more attention to the things that are most important in their lives.

Summarize Doctrine and Covenants 117:10 by explaining that the Lord called William Marks to continue serving as a Church leader when he arrived in Far West. The Lord also said that if President Marks would be “faithful over a few things,” he would eventually “be a ruler over many” things (see also Matthew 25:23).

Invite a student to read Doctrine and Covenants 117:11 aloud, and ask the class to look for the rebuke the Lord gave to Newel K. Whitney. After the student reads this verse, explain that the Nicolaitans were an ancient religious sect. They said they were Christians, but they strayed from the principles of the gospel to follow worldly practices (see *Doctrine and Covenants Student Manual* [Church Educational System manual, 2001], 290).

- If Newel K. Whitney had decided to focus on property in Kirtland rather than gathering with the Saints, how might his actions be similar to the actions of the Nicolaitans?

Explain that because of their delayed departure from Kirtland and the persecutions in Missouri, William Marks and Newel K. Whitney were not able to gather with the Saints in Far West. However, they followed the counsel of the Lord and remained faithful, and they later gathered with the Saints in Nauvoo, Illinois, where William Marks served as stake president and Newel K. Whitney served as a bishop.

Doctrine and Covenants 117:12–16

The Lord commissions Oliver Granger to represent the First Presidency in business dealings in Kirtland

Invite students to list on the board various callings or Church assignments they may receive.

Explain that the Lord commanded a man named Oliver Granger to leave Far West and return to Kirtland to “contend earnestly for the redemption of the First Presidency of my Church” (D&C 117:13). This assignment included selling Church properties and settling Joseph Smith’s business affairs. This would require Oliver Granger, who was nearly blind, to make sacrifices. Invite students to read Doctrine and Covenants 117:12–15 silently, looking for the blessings the Lord said Oliver Granger would receive as he fulfilled this assignment.

- What blessings would Oliver Granger receive?
- How did the Lord feel about sacrifices Oliver Granger would make? (You may need to explain that the statement that “his sacrifice shall be more sacred unto me than his increase” indicates that the Lord cared more about Oliver’s sacrifice than the money Oliver might obtain as he fulfilled his assignment. Write the following principle on the board: ***The sacrifices we make in the service of the Lord are sacred to Him.***)

Refer to the callings and assignments you have written on the board. Ask students what sacrifices those callings and assignments might require.

- Why is it important to do everything we can to fulfill an assignment or calling?

Explain that Oliver Granger died in Kirtland on August 25, 1841. At the time, he was still acting as the First Presidency’s representative in their business affairs. Although he was not completely successful in settling the business affairs of the Church, he worked to preserve the Church’s integrity and good name. He was true to the Lord and the Prophet Joseph Smith.

Invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:



“What did Oliver Granger do that his name should be held in sacred remembrance? Nothing much, really. It was not so much what he did as what he was. . . .

“The Lord did not expect Oliver to be perfect, perhaps not even to succeed. . . .

“We cannot always expect to succeed, but we should try the best we can”

(“The Least of These,” *Ensign* or *Liahona*, Nov. 2004, 86).

- Why do you think our sacrifices are sacred to the Lord, even when we do not feel completely successful in our efforts?

Doctrine and Covenants 118

The Lord appoints new Apostles and calls all the Apostles to serve a mission

Explain that on July 8, 1838, the Lord called four new Apostles to replace Luke Johnson, Lyman E. Johnson, William E. McLellin, and John F. Boynton, who had apostatized. Invite students to read Doctrine and Covenants 118:3 silently, looking for what the Lord wanted the Apostles to do.

- What did the Lord command the Apostles to do?
- What words and phrases in verse 3 describe how the Lord wanted the Apostles to preach the gospel?

Write the following on the board: *If we preach the gospel in the Lord's way, . . .*

- Based on verse 3, what are two ways we can complete this statement? (Students may use different words, but they should identify the following principles: **If we preach the gospel in the Lord's way, He will provide for our families. If we preach the gospel in the Lord's way, He will prepare others to receive His message.**)

You may want to invite students to share how they have been blessed through the missionary service of a sibling or other family member.

Summarize Doctrine and Covenants 118:4–5 by explaining that the Lord called the members of the Quorum of the Twelve Apostles to “go over the great waters” (the Atlantic Ocean) to preach His gospel, beginning their mission at the temple site in Far West. They would serve in Great Britain.

- According to verse 5, when were the Apostles to leave for their mission? Where were they to leave from?

Explain that in the months following this revelation, persecution increased in Missouri. Eventually the Saints were expelled from that state. These conditions made it dangerous for the Twelve to fulfill the Lord's command to meet in Far West. Many Missourians openly boasted that they would prevent the fulfillment of the revelation. But the Twelve were determined to obey the Lord's command. On the morning of April 26, 1839, Elders Brigham Young, Heber C. Kimball, and Orson Pratt, along with Elders John E. Page and John Taylor, who had recently been ordained Apostles (see D&C 118:6), went to the Far West temple site. (Not all faithful members of the quorum could be there. For example, Elder Parley P. Pratt had been arrested and imprisoned on false charges.) They recommenced laying the foundation of the temple (see D&C 115:11) by placing a large stone near the southeast corner of the lot. They also ordained new Apostles, Elders Wilford Woodruff (see D&C 118:6) and George A. Smith, to fill vacancies in the Quorum of the Twelve. Having fulfilled the Lord's instructions, they left, undetected by those who had planned to stop them. Willard Richards, who is mentioned in Doctrine and Covenants 118:6, was ordained an Apostle about a year later, on April 14, 1840. (For a more complete account of this experience, see *Teachings of Presidents of the Church: Wilford Woodruff* [2004], 139–41.)

Conclude by testifying of the principles that have been discussed in today's lesson.

Commentary and Background Information

Doctrine and Covenants 117:16. Moneychangers

Before Joseph Smith left Kirtland, a group of apostates had taken control of the temple. The Lord referred to these men as “moneychangers,” like those who had

polluted the temple grounds in Jerusalem (see Matthew 21:12–13). Even after this happened, the Lord wanted His servants “in the land of Kirtland” to remember the holiness of the temple.

LESSON 125

Doctrine and Covenants 119–120

Introduction

In the summer of 1838, the Saints were experiencing significant financial difficulties as they attempted to build up the Church in northern Missouri. The Prophet Joseph Smith sought direction from the Lord, and on July

8, 1838, he received the revelations recorded in Doctrine and Covenants 119 and 120. In these revelations, the Lord taught the law of tithing and authorized certain Church leaders to determine how tithing funds are used.

Suggestions for Teaching

Doctrine and Covenants 119:1–4

The Lord reveals the law of tithing

Invite a student to read aloud the following account told by President Gordon B. Hinckley:



“A woman in São Paulo, Brazil . . . worked while going to school to provide for her family. I use her own words in telling this story. She says:

“‘The university in which I studied had a regulation that prohibited the students that were in debt from taking tests.’ . . .

“‘I remember a time when I . . . faced serious financial difficulties. . . . When I figured the monthly budget, I noticed that there wouldn’t be enough to pay [both] my tithing and my university. I would have to choose between them. The bimonthly tests would start the following week, and if I didn’t take them I could lose the school year. I felt great agony. . . . I had a painful decision before me, and I didn’t know what to decide’” (“We Walk by Faith,” *Ensign*, May 2002, 73).

- What would you say to someone in a similar dilemma?

Invite a student to read the continuation of the account:

“‘This feeling consumed my soul and remained with me [for days]. It was then that I remembered that when I was baptized I had agreed to live the law of tithing. I had taken upon myself an obligation, not with the missionaries, but with my Heavenly Father. At that moment, the anguish started to disappear, giving place to a pleasant sensation of tranquility and determination. . . .

“‘That night when I prayed, I asked the Lord to forgive me for my indecision. On Sunday, . . . with great pleasure I paid my tithing and offerings. That was a special day. I felt happy and peaceful within myself and with Heavenly Father’” (“We Walk by Faith,” 73).

Ask students to ponder how they might respond in this situation. Invite students to look for principles during their study of the scriptures today that can help them as they experience similar situations.

Explain that beginning in 1837, the Church experienced significant financial difficulties, as did many individual Church members. These financial problems resulted from a national economic depression, mob violence in Missouri and Ohio that drove Saints from their homes, and the unwillingness of some Saints to live the law of consecration. By 1838, with more Saints gathering to Caldwell County, Missouri, the Church needed money to accomplish what the Lord had commanded them to do, such as the building of the temple in Far West. The bishops in Ohio and Missouri had been encouraging the Saints to bring their tithes and offerings to the storehouse.

Invite a student to read the section introduction to Doctrine and Covenants 119 aloud. Ask the class to follow along, looking for what Joseph Smith asked at that time.

- What did Joseph Smith ask the Lord?

Invite a student to read Doctrine and Covenants 119:1–4 aloud. Ask the class to follow along, looking for the Lord’s answer to Joseph Smith’s request.

- According to verse 4, what is tithing? (Students should identify the following commandment: **The Lord commands us to pay one-tenth of our increase to Him as tithing.** You may want to write this commandment on the board.)

To help students understand the meaning of the word *interest* in verse 4, invite a student to read aloud the following statement by President Howard W. Hunter:

“The law is simply stated as ‘one-tenth of all their interest.’ Interest means profit, compensation, increase. It is the wage of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law ‘forever’ as it has been in the past” (in Conference Report, Apr. 1964, 35).

- What do you learn from the Lord commanding the Saints to pay tithing at a time when it was difficult for them to do so?
- In what ways is paying tithing an act of faith?

To help students understand how to pay tithing, display a Tithing and Other Offerings form. Ask students to imagine that they have just earned some money. Invite a student to suggest an amount.

- How much tithing should be paid on that amount of money?

Record the tithing amount in the correct place on the form and ask the following question:

- If we divide 10 percent of our income among the different donation categories on the form, have we paid a full tithe? (Make sure students understand that 10 percent of their income should be listed as tithing. Any donations they make to other funds are in addition to that 10 percent.)

Divide students into pairs. Ask them to explain to one another their understanding of how tithing funds are used. Then invite them to read the Lord’s explanation in Doctrine and Covenants 119:2.

- According to verse 2, what are tithing funds used for? (Tithing is used “for the building of [the Lord’s] house” [building temples] and “for the laying of the foundation of Zion and for the priesthood” [financing other aspects of the Lord’s work, such as building and maintaining meetinghouses, translating and publishing the scriptures, and supporting missionary and family history work throughout the world]. You may want to point out that today the Church is not in debt. Write the following truth on the board: ***Tithing funds are used to build temples and to accomplish the work of the Lord.***)

Role-playing

Role-playing helps students practice applying gospel doctrines and principles to real-life situations. Role-playing will be more successful if you give participants enough information and time to prepare. As students role-play, they will likely make mistakes. Be sensitive to their feelings and attitudes, and take care not to criticize their mistakes. At the end of the role play, it can be helpful to ask observers if there are other ideas they might have brought up if they had been a participant in the role play.

Doctrine and Covenants 119:5–7

The Lord explains the law of tithing

Invite two students to participate in a role play. Assign one student to act as a faithful member of the Church, while the second student assumes the role of someone who is not a member of the Church. Give the second student a piece of paper with the following question written on it: *I heard that you give 10 percent of your income to your church. Why would you want to do that?*

Ask the second student to read the question aloud, and invite the first student to respond. After the role play, ask the class how they might have responded. Point out that there are many good answers to this question.

Invite a student to read Doctrine and Covenants 119:6–7 aloud. Ask the class to look for what is accomplished by obedience to the law of tithing.

- According to verse 6, what is accomplished by obedience to the law of tithing? (Sanctifying the land of Zion to the Lord.)

To help students understand this verse, explain that being sanctified refers to becoming free from sin—pure, clean, and holy through the Atonement of Jesus Christ. In addition, remind students that Zion is more than a physical location; it is people who are “pure in heart” (D&C 97:21).

Invite students to summarize the effects of obeying the law of tithing in their own words. Although students may use other words, they should identify the following principle:

Paying tithing sanctifies us as individuals and as a Church. Write this principle on the board. You may want to suggest that students write it in the margin of their scriptures.

To help students understand and feel the importance of this principle, ask them to respond to one of the following questions in their class notebooks or scripture study journals:

- How has paying tithing helped sanctify you?
- In what ways do you think paying tithing would help someone be sanctified?

After sufficient time, invite a few students to explain what they have written. You might also want to share an experience and bear your testimony of the law of tithing.

Doctrine and Covenants 120

The Lord organizes a council for the disposition of the tithes

Invite a student to read aloud the introduction to Doctrine and Covenants 120. Ask the class to follow along and look for the purpose of this revelation.

Invite a student to read Doctrine and Covenants 120:1 aloud. Ask the class to follow along, looking for whom the Lord selected to be part of the council that decides how tithing funds are spent.

- Who determines how tithing funds are used?

You may want to explain that the council referred to in Doctrine and Covenants 120 is responsible for overseeing all payments and expenditures for the entire Church. This council is currently known as the Council on the Disposition of the Tithes and is composed of the First Presidency, the Quorum of the Twelve Apostles, and the Presiding Bishopric.

- According to Doctrine and Covenants 120:1, how are the members of this council to decide how to use tithing funds? (By the Savior's "own voice unto them." In other words, by revelation.)

Invite students to summarize in their own words what this revelation teaches about who directs the use of tithing funds. (Although students may use different words, they should identify the following principle: **The Lord directs the use of tithing funds through His chosen servants.**)

To help students understand how this principle operates in the Church today, explain that each ward or branch submits its collected tithing funds to Church headquarters. Local leaders do not determine how these sacred funds are used. The Council on the Disposition of the Tithes makes those decisions under the direction of the Lord.

President Gordon B. Hinckley spoke of the deep respect the Council on the Disposition of the Tithes has for tithing funds:



"I keep on the credenza behind my desk a widow's mite that was given me in Jerusalem many years ago as a reminder, a constant reminder, of the sanctity of the funds with which we have to deal. They come from the widow, they are her offering as well as the tithe of the rich man, and they are to be used with care and discretion for the purposes of the Lord. We treat them carefully and safeguard them and try in every way that we can to see that they are used as we feel the Lord would have them used for the upbuilding of His work and the betterment of people" ("This Thing Was Not Done in a Corner," *Ensign*, Nov. 1996, 50). Invite students to share any additional insights or their testimonies about the law of tithing.

Commentary and Background Information

Doctrine and Covenants 119. The law of tithing

"The primary purpose of this law is to help us develop faith in our Heavenly Father and His Son, Jesus Christ. Tithing

helps us overcome our desires for the things of this world and willingly make sacrifices for others" (Robert D. Hales, "Becoming Provident Providers Temporally and Spiritually," *Ensign* or *Liahona*, May 2009, 9).

Home-Study Lesson

The Church Moves to Northern Missouri; Doctrine and Covenants 113–120 (Unit 25)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied “The Church Moves to Northern Missouri” and Doctrine and Covenants 113–120 (unit 25) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (The Church Moves to Northern Missouri)

As students studied about the events that led to the Church headquarters moving to northern Missouri, they learned that as we choose to respond to trials with faith rather than doubt, our testimonies can be strengthened. They also learned that as we support the prophet and follow his counsel, we receive spiritual security that binds us to God. Students discovered that as we forgive others, the Lord can heal our relationships. In addition, this lesson gave students an opportunity to consider how our actions and words can influence the way others view the Church of Jesus Christ.

Day 2 (Doctrine and Covenants 113–114)

Soon after arriving in Far West, Missouri, the Prophet Joseph Smith was asked to clarify some difficult passages in the book of Isaiah. From the Lord’s revealed answers to these questions, students learned that Joseph Smith received the keys of the kingdom for the gathering of Israel in the last days. As students studied about David W. Patten, one of the first Apostles, they discovered that if we heed the Lord’s direction, we will be prepared for whatever He has planned for us.

Day 3 (Doctrine and Covenants 115–116)

In this lesson, students learned that if we arise and shine forth, our light will be a standard for the nations. They also discovered that those who gather to the stakes of Zion may receive protection and safety and that the President of the Church holds the keys to direct the Lord’s work on the earth.

Day 4 (Doctrine and Covenants 117–120)

From the Lord’s counsel to Newel K. Whitney and William Marks regarding property in Kirtland, Ohio, students learned that coveting temporal things can cause us to neglect weightier matters. From the example of Oliver Granger, they learned that the sacrifices we make in the service of the Lord are sacred to Him.

Introduction

This lesson will help students understand the law of tithing and blessings that come when we live this law.

Suggestions for Teaching

Doctrine and Covenants 119:1–4

The Lord reveals the law of tithing

Write the following question on the board: *In what ways are we blessed when we live the law of tithing?*

Explain that beginning in 1837, the Church experienced significant financial difficulties, as did many individual Church members. Invite a student to read aloud the section introduction to Doctrine and Covenants 119. Ask the class to follow along, looking for what the Prophet Joseph Smith asked that led to this revelation.

- What did Joseph Smith ask the Lord?

Invite a student to read Doctrine and Covenants 119:1–4 aloud. Ask the class to follow along, looking for the Lord’s answer to Joseph’s request.

- According to verse 4, what is tithing? (Students should identify the following commandment: **The Lord commands us to pay one-tenth of our increase to Him as tithing.** You may want to write this commandment on the board.)

To help students understand the meaning of the word *interest* in verse 4, invite a student to read aloud the following statement by President Howard W. Hunter:

“The law is simply stated as ‘one-tenth of all their interest.’ Interest means profit, compensation, increase. It is the wage

of one employed, the profit from the operation of a business, the increase of one who grows or produces, or the income to a person from any other source. The Lord said it is a standing law 'forever' as it has been in the past" (in Conference Report, Apr. 1964, 35).

- What do you learn from the Lord commanding the Saints to pay tithing at a time when it was difficult for them to do so?
- In what ways is paying tithing an act of faith?

Invite a student to read the following statement by President James E. Faust of the First Presidency:

"Why should members worldwide, many of whom may not have enough for their daily needs, be encouraged to keep the Lord's law of tithing? As President Hinckley said in Cebu in the Philippine Islands, if members 'even living in poverty and misery . . . will accept the gospel and live it, pay their tithes and offerings, even though those be meager, . . . they will have rice in their bowls and clothing on their backs and shelter over their heads. I do not see any other solution' ["Inspirational Thoughts," *Ensign*, Aug. 1997, 7].

"Some may feel that they cannot afford to pay tithing, but the Lord has promised that He would prepare a way for us to keep all of His commandments [see 1 Nephi 3:7]. To pay tithing takes a leap of faith in the beginning. . . . I believe it is possible to break out of poverty by having the faith to give back to the Lord part of what little we have" ("Opening the Windows of Heaven," *Ensign*, Nov. 1998, 59).

To help students understand how to pay tithing, display a Tithing and Other Offerings form. Ask students to imagine that they have just earned some money. Invite a student to suggest an amount.

- How much tithing should be paid on that amount of money?

Record the tithing amount in the correct place on the form and ask the following question:

- If we divide 10 percent of our income among the different donation categories on the form, have we paid a full tithe? (Make sure students understand that 10 percent of their income should be listed as tithing. Any donations they make to other funds are in addition to that 10 percent.)

Divide students into pairs. Ask them to explain to one another their understanding of how tithing funds are used. Then invite them to read the Lord's explanation in Doctrine and Covenants 119:2.

- According to verse 2, what are tithing funds used for? (Tithing is used "for the building of [the Lord's] house" [building temples] and "for the laying of the foundation of Zion and for the priesthood" [financing other aspects of the Lord's work, such as building and maintaining meetinghouses, translating and publishing the scriptures, and supporting missionary and family history work throughout the world]. You may want to point out that today the Church is not in debt. Write the following truth on the board: **Tithing funds are used to build temples and to accomplish the work of the Lord.**)

Doctrine and Covenants 119:5–7

The Lord explains the law of tithing

Invite two students to participate in a role play. Assign one student to act as a faithful member of the Church, while the

second student assumes the role of someone who is not a member of the Church. Give the second student a piece of paper with the following question written on it: *I heard that you give 10 percent of your income to your church. Why would you want to do that?*

Ask the second student to read the question aloud, and invite the first student to respond. After the role play, ask the class how they might have responded. Point out that there are many good answers to this question.

Invite a student to read Doctrine and Covenants 119:6–7 aloud. Ask the class to follow along, looking for what is accomplished by obedience to the law of tithing.

- According to verse 6, what is accomplished by obedience to the law of tithing? (Sanctifying the land of Zion to the Lord.)

To help students understand this verse, explain that being sanctified refers to becoming free from sin—pure, clean, and holy through the Atonement of Jesus Christ. In addition, remind students that Zion is more than a physical location; it is people who are "pure in heart" (D&C 97:21).

Invite students to summarize the effects of obeying the law of tithing in their own words. Although students may use other words, they should identify the following principle: **Paying tithing sanctifies us as individuals and as a Church.**

To help students understand and feel the importance of this principle, ask the following question:

- In what ways do you think paying tithing would help someone be sanctified?

Refer to the question on the board: *In what ways are we blessed when we live the law of tithing?* You may want to invite students to share an experience and bear their testimonies of the law of tithing. You might do so as well. Encourage students to exercise faith by offering 10 percent of their increase as tithing to the Lord.

Next Unit (Doctrine and Covenants 121–123; the Establishment of Nauvoo)

Invite students to think about the trials they have experienced and what they have learned from those experiences. How would you feel if you were falsely accused and sent to jail? Explain that during the next week they will study some principles that the Prophet Joseph Smith learned during his unjust imprisonment in Liberty Jail, including the Lord's purposes for allowing us to experience trials.

Doctrine and Covenants 121:1–10; 122

Introduction

Doctrine and Covenants 121–123 contains selections of an epistle, or letter, from the Prophet Joseph Smith to the Church, dated March 20, 1839. Joseph Smith dictated the letter while he and a few companions were imprisoned in Liberty Jail. In the letter, the Prophet included some of

his prayers, asking the Lord to bless him and his companions and all the Saints who were suffering because of the actions of their enemies. He also included answers he had received to those prayers.

Suggestions for Teaching

Doctrine and Covenants 121:1–6

Joseph Smith prays for the suffering Saints

Invite students to imagine that a friend or loved one is going through a difficult experience. She confides to you that she does not understand why she is experiencing such affliction and that she feels as though God has abandoned her.

- What would you tell your friend? What would you do if you were the one experiencing these afflictions?

Explain that the Lord counseled and comforted Joseph Smith during an extremely difficult experience. Encourage students to look for ways the Lord's words of counsel and comfort in Doctrine and Covenants 121–123 can help them through their own trials.

Explain that on October 31, 1838, George Hinkle, a member of the Church and a colonel in Missouri's state militia, betrayed Joseph Smith. Hinkle told Joseph Smith that members of the Missouri militia, who had attacked the Saints in Far West, Missouri, wanted to meet for an interview to settle disagreements peacefully. When Joseph and other Church leaders arrived for the interview, the militia took them forcefully as prisoners of war. For the next month, Joseph Smith and his associates were abused and insulted, as their enemies imprisoned them in Independence, Missouri, and Richmond, Missouri. While still awaiting trial, which was based on false accusations and which was done without due process, Joseph Smith and other Church leaders were moved to a jail in Liberty, Missouri, on December 1.

During the next four months, the Prophet, his brother Hyrum, Alexander McRae, Lyman Wight, and Caleb Baldwin were held in the lower dungeon of Liberty Jail during a bitterly cold winter. Sidney Rigdon was also with them for a time, but a judge authorized his release in late January 1839. Fearing threats from enemies, Brother Rigdon did not leave the jail until early February.

To help students gain a sense of the harsh conditions the Prophet and his friends faced while in Liberty Jail, you may want to use tape or some other means to mark a square on the floor that is 14 feet by 14 feet (4.3 meters by 4.3 meters). Explain that these were the approximate dimensions of the floor of the jail. The ceiling was between 6 and 6.5 feet high (between 1.8 and 2 meters).

You may also want to suggest that students look at the picture of Liberty Jail in their scriptures (see Church History Photographs, Photo 12, "Liberty Jail"). Invite students to imagine what it would be like to be imprisoned in such a small place with 4 or 5 other men for 4 winter months. Two small barred windows offered very little light, and from outside these windows, people mocked and insulted the prisoners. The prisoners slept on dirty straw on the floor. Their meager furnishings included a bucket for human waste. For some time, Joseph did not have a blanket, which was the only protection the prisoners ever had from the cold. The food was occasionally poisoned, and at other times it was so disgusting that they could only eat it out of desperate hunger. They were rarely allowed visitors and were deeply pained at hearing of the suffering of the Saints who were driven from Missouri in the middle of the winter.

- What feelings and thoughts might you have had if you had been in Joseph’s place?

Explain that Doctrine and Covenants 121–123 contains selections of a letter from the Prophet to the Saints, written near the end of his imprisonment in Liberty Jail. The letter included some of Joseph’s prayerful pleas to the Lord.

Invite a few students to take turns reading aloud from Doctrine and Covenants 121:1–6. Ask the class to look for questions and pleas the Prophet expressed to the Lord. (To help students understand verses 1 and 4, you may want to explain that a pavilion is a building or another structure that provides covering.)

- What questions and pleas did you find? What else impressed you about these verses?

Doctrine and Covenants 121:7–10; 122

The Lord comforts Joseph Smith

Explain that some of the Lord’s answers to Joseph Smith’s prayers are found in Doctrine and Covenants 121:7–25 and 122:1–9. Invite a student to read Doctrine and Covenants 121:7–10 aloud. Ask the class to follow along, looking for principles that would have helped Joseph Smith and his companions during their time in Liberty Jail. Invite students to write doctrines and principles they learn from these verses in their class notebooks or scripture study journals.

After sufficient time, ask students to share the doctrines and principles they have identified. Write their responses on the board. The following principles are three they might identify:

When we call upon the Lord during times of adversity and affliction, we can receive His peace.

If we endure trials well in mortality, God will bless us now and in the eternities.

In times of trial, we can find comfort in the support of true friends.

Divide students into pairs, and invite them to discuss the following questions. Ask one question at a time, allowing sufficient time for discussion.

- What is the difference between enduring a trial and enduring a trial well?
- Whom do you know who is an example of enduring a trial well?

Encourage a few students to share with the entire class what they discussed with their partners.

- The Lord said that Joseph Smith’s adversity and afflictions would be “but a small moment” (D&C 121:7). What do you think this means? How can this perspective help us endure our trials well?

Give students the opportunity to share experiences they have had when they have received the Savior’s peace during times of difficulty.

Write the following question on the board: *Who shall seek counsel and blessings through the Prophet Joseph Smith?*

Invite students to look for answers to this question as they read Doctrine and Covenants 122:1–4 silently. After sufficient time, invite them to ponder whether verses 2–3 describe them.

- In what ways do we continue to receive counsel from Joseph Smith? In what ways do we receive authority and blessings because of him?
- What promises did the Lord extend to Joseph Smith?

Invite three students to take turns reading aloud from Doctrine and Covenants 122:5–7. Ask the class to follow along and look for a principle the Lord taught Joseph Smith about the difficulties he and the others were experiencing.

- According to verse 7, what positive results can come from adversity and afflictions? (As students answer this question, write the following principle on the board: ***Afflictions can give us experience and be for our good.***)

Invite a student to read the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles. Ask the class to listen for how afflictions can be for our good.

“You may feel singled out when adversity enters your life. You shake your head and wonder, ‘Why me?’

“But the dial on the wheel of sorrow eventually points to each of us. At one time or another, everyone must experience sorrow. No one is exempt. . . .

Help students understand the content of the scriptures

Ask questions that will help students analyze the content of the scriptures. For example, you might ask questions that help students to (1) examine one scripture passage in the light of other passages, (2) clarify the meaning of a word or phrase, or (3) analyze the details of the story line for greater meaning. Answering such questions will help prepare students to identify doctrines and principles.

“Learning to endure times of disappointment, suffering, and sorrow is part of our on-the-job training. These experiences, while often difficult to bear at the time, are precisely the kinds of experiences that stretch our understanding, build our character, and increase our compassion for others” (“Come What May, and Love It,” *Ensign* or *Liahona*, Nov. 2008, 27).

- What did Elder Wirthlin say our difficult experiences can do for us?

Invite students to write in their class notebooks or scripture study journals about how a trial has given them experience and has been for their good. After sufficient time, you might ask a few students to share what they have written.

Invite a student to come to the board and be a scribe. Ask him or her to draw a horizontal line about one-third of the way from the bottom of the board. Then ask students to list challenging situations people experience. Ask the scribe to write their answers above the line.

After students have had sufficient time to make a list, ask them if they have ever heard someone say, “Nobody understands what I am going through.” Invite them to read Doctrine and Covenants 122:8 silently, looking for what the Lord might say in response to this comment. As they report their answers, ask the scribe to write *Jesus Christ* under the line on the board.

- What do you think it means that the Savior “descended below them all”? (Before students answer, you may want to invite them to read 2 Nephi 9:20–21, Alma 7:11, and Doctrine and Covenants 88:5–6. Students may use different words, but they should identify the following doctrine: **The Savior suffered the pains and afflictions of all people.**)
- How do you think this truth might have been helpful to Joseph Smith and his companions in Liberty Jail?

To help students understand this doctrine, invite a student to read aloud the following statement by Elder Wirthlin:



“Because Jesus Christ suffered greatly, He understands our suffering. He understands our grief. We experience hard things so that we too may have increased compassion and understanding for others.

“Remember the sublime words of the Savior to the Prophet Joseph Smith when he suffered with his companions in the smothering darkness of Liberty Jail. . . .

“ . . . Joseph took comfort from these words, and so can we” (“Come What May, and Love It,” 27).

- In what ways have your experiences with “hard things” increased your compassion and understanding for others?

Invite students to read Doctrine and Covenants 122:9 silently and ponder how this verse relates to the life and ministry of the Prophet Joseph Smith.

- How do feel Doctrine and Covenants 122:9 relates to you? How can this verse strengthen you during difficult experiences?

Explain that soon after this letter was written, the Lord opened a way for Joseph and his companions to reunite with the Saints in Illinois. Testify that God was with His servant Joseph Smith throughout Joseph’s life. Help students understand that if we remain faithful during trials, God will also be with us. In closing, share the following testimony, which Joseph Smith bore near the end of his life: “God Almighty is my shield; and what can man do if God is my friend?” (in *History of the Church*, 5:259).

LESSON 127

Doctrine and Covenants 121:11–33

Introduction

Doctrine and Covenants 121 is made up of extracts from an inspired letter Joseph Smith wrote to the Saints, dated March 20, 1839, from Liberty Jail. Doctrine and Covenants

121:11–33 describes the judgment that will come upon the wicked and promised revelation to the valiant.

Suggestions for Teaching

Doctrine and Covenants 121:11–25

The Savior describes the judgments that would come upon those who persecute the Saints

Before class, write the following statement on the board. “*The Mormons must be treated as enemies and must be exterminated.*”

At the beginning of class, invite students to imagine that one morning, as they are leaving their homes, they find this declaration posted on the doors of their homes.

- Would you be afraid to leave your home? Where would you turn for help? How would you feel if you found out the declaration was influenced by some of your former friends?

To help students understand the historical context of Doctrine and Covenants 121, explain that some of Joseph Smith’s once loyal friends had turned against him. Two of these former friends, Thomas B. Marsh and Orson Hyde, were members of the Quorum of the Twelve Apostles. Both of these men signed an affidavit (a sworn statement) falsely accusing Joseph Smith and other Church members of planning to drive their enemies out by burning and destroying their property. This affidavit influenced the governor of Missouri to issue a statement, known as the extermination order, declaring that all Mormons must be exterminated or driven from the state. The statement on the board is a direct quote from the extermination order. (Thomas B. Marsh was excommunicated on March 17, 1839, and rebaptized on July 16, 1857. Orson Hyde was removed from the Quorum of the Twelve on May 4, 1839, and restored to the quorum on June 27, 1839.)

Remind students that Doctrine and Covenants 121–123 are portions of an inspired letter the Prophet Joseph Smith wrote to the Saints in March 1839 while he was imprisoned in Liberty Jail. Invite students to read Doctrine and Covenants 121:11–17 silently to discover what the Prophet learned from the Lord concerning what would happen to those who had accused the Lord’s servants of transgression. Ask them to report what they found.

- What do you think the phrase “their hope shall be blasted, and their prospects shall melt away” means? (Those who fight against the Lord’s servants ultimately will not succeed in their designs.)
- In verses 13 and 17, what reasons did the Lord give for why some had accused the Lord’s servants of sin? (The accusers’ “hearts [were] corrupted,” and they were “servants of sin” and “children of disobedience.”)

Invite a few students to take turns reading aloud from Doctrine and Covenants 121:18–22. Ask students to follow along in their scriptures, looking for additional consequences that would come to those who falsely accuse and fight against the Saints. Ask students to report what they found. You may want to explain that to be “severed from the ordinances of [the Lord’s] house” (verse 19) means to lose or be separated from the blessings associated with temple ordinances.

Inform the class that the false statements from apostate members of the Church and others, coupled with the governor’s extermination order, influenced mobs to increase their persecution of the Saints. Read aloud the following account, and ask students to listen for examples of how the Saints were treated unjustly at this time:

Help students understand the context of the scriptures

Students are better able to identify doctrines and principles in the scriptures when they understand the historical context of the scripture block they are studying. One way to do this is to invite students to put themselves in the place of those in the scriptures and ponder how they would feel and act under similar circumstances.

On October 30, 1838, just three days after the extermination order was issued, approximately 240 men approached a Mormon settlement at a place called Haun's Mill. The women and children fled into the woods, while the men sought protection in the blacksmith shop. One of the Saints' leaders, David Evans, swung his hat and cried for peace. The sound of a hundred rifles answered him, most of them aimed at the blacksmith shop. The mobbers shot mercilessly at everyone in sight, including women, elderly men, and children. Amanda Smith seized her two little girls and ran with Mary Stedwell across the millpond on a walkway. Amanda recalled, "Yet though we were women, with tender children, in flight for our lives, the demons poured volley after volley to kill us" (in Andrew Jenson, *The Historical Record*, July 1886, 84).

Members of the mob entered the blacksmith shop and found and killed 10-year-old Sardius Smith, son of Amanda Smith, hiding under the blacksmith's bellows. The man later explained, "Nits [young lice] will make lice, and if he had lived he would have become a Mormon" (in Jenson, *The Historical Record*, Dec. 1888, 673; see also James B. Allen and Glen M. Leonard, *The Story of the Latter-day Saints* [1976], 127–28). Alma Smith, Sardius's seven-year-old brother, witnessed the murder of his father and brother and was himself shot in the hip. He was not discovered by the mob and was later miraculously healed through prayer and faith. Although a few men along with women and children escaped across the river into the hills, at least 17 people were killed, and about 13 were wounded. (See *Church History in the Fulness of Times Student Manual* [Church Educational System manual, 2003], 201, 203–4; see also *History of the Church* 3:183–87.) No one in the violent mob was brought to justice for their crimes in the courts of Missouri or by federal authorities.

- What feelings might you have had if you had experienced these cruelties? How might you have felt when you learned that your attackers would not be held accountable for their actions?

Invite students to read Doctrine and Covenants 121:23–25 silently, looking for phrases indicating that God would hold the Saints' enemies accountable for their actions.

- What principles do we learn from verses 23–25? (As students respond, emphasize the following principles by writing them on the board: ***The Lord sees and knows all our works. Those who fight against the Lord and His people will receive God's judgment at His appointed time.***)

Invite students to think of times when they have seen people do wrong and avoid immediate consequences.

- How might the principles we identified in verses 23–25 relate to situations today when people appear to escape the consequences for their wrongdoing?

Doctrine and Covenants 121:26–33

God promises to reveal eternal truths through the Holy Ghost

If possible, display an image of Joseph Smith in Liberty Jail (*Gospel Art Book* [2009], no. 97; see also LDS.org.)

- What were some of the hardships Joseph Smith and his companions endured in Liberty Jail?

Invite a student to read Doctrine and Covenants 121:26 aloud. Ask the class to follow along, looking for a truth the Prophet Joseph Smith recorded while he was imprisoned in Liberty Jail.

- What truth did Joseph Smith record in verse 26? (Students should identify the following: **God will give us knowledge through the Holy Ghost.**)

To help students understand how this truth can relate to them when they experience difficulties, invite a student to read aloud the following testimony given by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

"You can have sacred, revelatory, profoundly instructive experiences with the Lord *in the most miserable experiences of your life*—in the worst settings, while enduring the most painful injustices, when facing the most insurmountable odds and opposition you have ever faced" ("Lessons from Liberty Jail," *Ensign*, Sept. 2009, 28).

- How can receiving knowledge through the Holy Ghost help us when we experience difficulties?



- When have you received knowledge or guidance through the Holy Ghost that has helped you through a difficult time? (Remind students that some experiences are too sacred or personal to share.)

To further illustrate the truth students identified in verse 26, you may want to invite a student to read the following account by Lucy Mack Smith, who received knowledge and comfort through the Holy Ghost after Joseph and Hyrum were taken as prisoners and threatened with death:

“In the midst of my grief, I found consolation that surpassed all earthly comfort. I was filled with the Spirit of God, and received the following by the gift of prophecy: ‘Let your heart be comforted concerning your children, they shall not be harmed by their enemies. . . .’ This relieved my mind, and I was prepared to comfort my children. I told them what had been revealed to me, which greatly consoled them” (*History of Joseph Smith by His Mother*, ed. Preston Nibley [1958], 291).

- How might the Lord’s promise of revelation through the Holy Ghost have been comforting to Joseph Smith and the Saints during this time of persecution?

Summarize verses 26–33 by explaining that the Lord promised to reveal knowledge that had “not been revealed since the world was” (D&C 121:26) and to bestow glorious blessings upon all who would endure “valiantly for the gospel of Jesus Christ” (D&C 121:29).

Inform the class that in Doctrine and Covenants 121:33, the Prophet Joseph Smith used an analogy to help the Saints understand that the Lord was more powerful than those who were persecuting the Saints and attempting to thwart the work of God.

Invite a student to read Doctrine and Covenants 121:33 aloud. Ask the class to follow along, looking for the image Joseph used to illustrate the power of God. (“Rolling waters” and “the Missouri River.” You may want to explain that the Missouri River is a large and powerful river that many of the early Saints had lived near and were familiar with.)

Invite students to think of times when they have seen rushing water, such as a river or mountain stream. Ask them to also think of times when they have seen stagnant water, such as a pond. If possible, you might want to display images of these contrasting types of water.

- What principle can we learn from this verse? (Help students identify the following principle: **Nothing can stop the Lord’s work from going forward.**)
- How does it make you feel to know that the Lord’s work will continue regardless of opposition?

To conclude, you may want to briefly review the principles students have learned from Doctrine and Covenants 121. Invite students to share how they can act on these principles in their lives. You may also want to testify of how these truths have blessed you.

Commentary and Background Information

Doctrine and Covenants 121:16. “Lift up the heel against mine anointed”

President Boyd K. Packer of the Quorum of the Twelve Apostles observed:

“As usual, there will be much said and written to discredit him [Joseph Smith]. There always were, are now, and ever will be those who stir into 200-year-old dust, hoping to find something Joseph is alleged to have said or done

in order to demean him. The revelations tell us of ‘those that shall lift up the heel against mine anointed, saith the Lord, and cry they have sinned when they have not sinned before me, saith the Lord, but have done that which was meet in mine eyes, and which I commanded them’ (D&C 121:16). They face very stern penalties, indeed” (“The Book of Mormon: Another Testament of Jesus Christ—Plain and Precious Things,” *Ensign* or *Liahona*, May 2005, 9).

Doctrine and Covenants 121:34–46

Introduction

Doctrine and Covenants 121:34–46 is a portion of Joseph Smith’s inspired letter from Liberty Jail. In this portion of the letter, the Prophet teaches principles about the power and authority of the priesthood. He

explains why many are called but few are chosen and how priesthood holders can draw upon the powers of heaven to serve others.

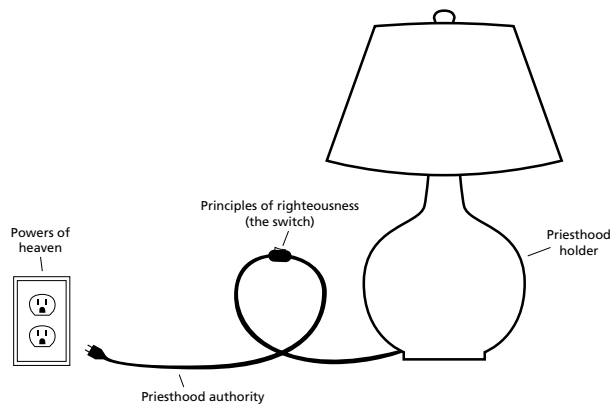
Suggestions for Teaching

Doctrine and Covenants 121:34–40

Joseph Smith teaches that the rights of the priesthood are connected with the powers of heaven

Display a lamp that is not plugged in. Be sure the lamp switch is in the “off” position so the lamp will not turn on when it is plugged in. If you cannot bring a lamp, draw the accompanying diagram (without the words) on the board.

Explain that in today’s lesson, the lamp represents a priesthood holder. Light from the lamp represents blessings people can receive from God through the service of a priesthood holder. If you have a lamp with you, label it *Priesthood holder*. If not, write this phrase in the appropriate place on the diagram.



As students begin their study of Doctrine and Covenants 121:34–46 today, ask them to consider how a priesthood holder’s personal righteousness affects his ability to help other people receive the blessings of the priesthood. Point out that although these verses are directed to priesthood holders, they contain principles that apply to all Church members.

Remind students that Doctrine and Covenants 121 contains portions of an inspired letter that Joseph Smith dictated when he was in Liberty Jail. Invite a student to read Doctrine and Covenants 121:34 aloud. Ask the class to notice the question in this verse.

To help students ponder and discuss what it means for a priesthood holder to be “called” and “chosen,” invite a student to read aloud the following statement, which President James E. Faust of the First Presidency made to priesthood holders:

“We are called when hands are laid upon our heads and we are given the priesthood, but we are not chosen until we have demonstrated to God our righteousness, our faithfulness, and our commitment” (“Called and Chosen,” *Ensign* or *Liahona*, Nov. 2005, 55).

- According to President Faust, what does it mean for a young man to be “called”?

Point out that being “called” is not the same as being “chosen.” To become one of God’s “chosen,” a priesthood holder must live in a way that enables him to draw on the powers of heaven to help others receive the blessings of the priesthood.

Explain that in Doctrine and Covenants 121:35–39, we learn why some priesthood holders are not chosen. Invite a student to read Doctrine and Covenants 121:35–36 aloud. Ask the class to follow along, looking for a lesson every priesthood holder should learn.

- According to verse 36, what lesson should every priesthood holder learn?

To help students understand the lesson in verse 36, refer to the source of electricity in the classroom or in the diagram on the board.

- What phrase in verse 36 might electricity represent? (“The powers of heaven.” Write *Powers of heaven* on the board next to the picture of the outlet, or place a label next to the actual power source.)
- In verse 36, what do you think the phrase “the rights of the priesthood” refers to? (Students’ answers should express that a man receives the right to exercise the priesthood when priesthood authority is conferred upon him by the laying on of hands.)

Label the cord *Priesthood authority*. If you are displaying a lamp, invite a student to plug the cord into the power source.

- Why didn’t the lamp turn on? (Because the switch is turned off.)
- What phrase in verse 36 might the switch be compared to? (“The principles of righteousness.” Explain that this phrase refers to the responsibility of priesthood holders to live righteously.)

Label the switch *Principles of righteousness*. Invite a student to turn on the switch.

- In this analogy, how is living righteously like turning on the switch?

Invite students to state in their own words a principle from verse 36. Summarize their answers by writing the following principle—or something like it—on the board: ***Priesthood holders can draw upon the powers of heaven only if they live righteously.*** You may want to suggest that students write this principle in their scriptures.

Invite a student to read Doctrine and Covenants 121:37–38 aloud. Ask the class to follow along, looking for what happens to a priesthood holder’s ability to draw on the powers of heaven if he does not live righteously.

- What happens when a priesthood holder does not live righteously? (The powers of heaven withdraw, and his authority becomes useless. You may want to explain that the phrase “kick against the pricks” refers to an animal resisting a sharp stick used to guide it toward a desired destination. For us, this phrase refers to resisting direction from the Lord or His servants.)

To help students understand the principle on the board, invite a student to read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:

“Authority in the priesthood comes by way of ordination; power in the priesthood comes through faithful and obedient living in honoring covenants. It is increased by exercising and using the priesthood in righteousness” (“The Power of the Priesthood,” Ensign or Liahona, May 2010, 9).

Write the following on the board:

<i>Weakens the connection</i>	<i>Strengthens the connection</i>

Invite students to reread verses 35 and 37 silently, looking for unrighteous attitudes and actions that weaken a priesthood holder’s connection with the powers of heaven. You may want to suggest that they mark what they find. After sufficient time, ask them to report what they have found. Invite a student to act as scribe, writing the responses under “Weakens the connection.” After students’ responses are listed, read the following examples. For each example, ask students to identify attitudes or actions they have listed on the board.

1. To fit in with some of his popular peers, a priesthood holder joins them in making fun of a classmate at school.
 2. A teachers quorum president loves sports, and he refuses to participate in the planning of any quorum activity that does not involve soccer or basketball. Whenever the quorum participates in an activity or gives service, he demands that the other young men do as he says because he is the quorum president.
- What are some examples of people trying to cover their sins?
 - What are some examples of people setting their hearts on the things of the world and aspiring to the honors of men?
 - Why do you think these attitudes and actions prevent priesthood holders from drawing on the powers of heaven?

 **Doctrine and Covenants 121:36, 41–42** is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

Invite a student to read Doctrine and Covenants 121:39–40 aloud, and ask the class to look for a reason why some people exercise unrighteous dominion. Have them report what they find.

- Based on what you have learned from Doctrine and Covenants 121:34–40, how would you summarize why many are called but few are chosen?

Doctrine and Covenants 121:41–46

Joseph Smith teaches how priesthood holders should conduct themselves

Explain that after teaching about attitudes and actions that weaken the connection between priesthood holders and the powers of heaven, Joseph Smith taught about attitudes and actions that strengthen that connection. Divide the class into pairs, and ask them to read Doctrine and Covenants 121:41–45 together. Ask them to look for attitudes and actions that help priesthood holders draw on the powers of heaven to help other people. (Before they read, you may want to point out that in verse 41, the word *only* means “except.”)

After sufficient time, ask students to report what they have found. Invite a student to act as scribe, writing responses under “Strengthens the connection.” As students list principles of righteousness, you may want to ask them to explain or give examples of each principle. If needed, ask the following questions:

- What do you think it means to act with love unfeigned and without hypocrisy or guile? (Answers may include that it means to love people sincerely and genuinely and to have righteous motivations.) Why are these characteristics important for priesthood holders?
- In verse 43, the word *reproving* refers to the act of telling someone that he or she is doing something wrong, usually in a gentle or kind manner. The word *betimes* means “early” or “in a timely manner.” The word *sharpness* could refer to the need to express ourselves clearly. Why do you think it is important for a priesthood leader to reprove clearly, at the right time, and according to the guidance of the Holy Ghost? Why do you think it is important to show increased love after reproofing someone? When have you benefited from receiving such correction?
- What do you think it means to let your bowels be full of charity toward all men? (See verse 45.) Why do you think it is important for priesthood holders to be gentle and kind in the way they interact with others?
- What do you think it means to let virtue garnish our thoughts unceasingly? (See verse 45.) What are some things we can do to keep our thoughts virtuous?
- Why do you think priesthood holders need to follow these principles of righteousness in order to draw on the powers of heaven?

Point out the word *then* in verse 45. Explain that this word points to the results of living according to the principles of righteousness found in verses 41–45. Invite a student to read Doctrine and Covenants 121:45–46 aloud. Ask the class to follow along, looking for the blessings that come to priesthood holders who draw on the powers of heaven through righteous living. (Before the student reads, you may want to explain that a scepter is a staff carried by a king or queen. It is a symbol of authority and power.)

- What are some of the blessings of living by principles of righteousness?
- Think of a priesthood holder you know who lives in a way that helps him draw on the powers of heaven. How have you been blessed through his service?

Share your testimony about blessings you have received through priesthood authority and priesthood power. Invite students to share their testimonies as well. Invite them to choose one principle of righteousness mentioned in Doctrine and Covenants 121:41–45 and to set a goal to live that principle better.

Scripture Mastery—Doctrine and Covenants 121:36, 41–42

To help students memorize Doctrine and Covenants 121:36, 41–42, conduct the following activity for a few days at the beginning or end of class:

Divide the class into three groups. Ask each group to work together to memorize one of the verses in this scripture mastery passage. After a few minutes, invite the groups to take turns reciting their verses in order.

LESSON 129

Doctrine and Covenants 123

Introduction

While the Prophet Joseph Smith was imprisoned in Liberty Jail from December 1, 1838, to April 6, 1839, he wrote letters of comfort and counsel to the Saints. Doctrine and Covenants 123 is an excerpt from a letter dated March 20, 1839, that he wrote to the Saints. In this excerpt, the Prophet asked the Saints to collect and publish accounts

of their persecutions and suffering and to help those deceived by false doctrines.

Note: The next lesson (“The Establishment of Nauvoo,” lesson 130) provides an opportunity for two students to teach portions of the lesson. You may want to select two students now and give them copies of the designated portions of lesson 130 so they can prepare.

Suggestions for Teaching

Doctrine and Covenants 123:1–6

Joseph Smith counsels the Saints to collect and publish accounts of their persecutions and suffering

Begin by reading the following statement:

“This may certify that I, Delia Reed, moved to Missouri in the year 1836. My husband died soon after we arrived and left me with seven small children. . . . When the troubles came on between the inhabitants and the Mormons, I, with the rest of our society, was obliged to leave the state. . . . I was obliged to sacrifice the most of my property [and] my family [became] scattered, and I had to gain a daily pittance among strangers” (Delia Reed, in *Mormon Redress Petitions: Documents of the 1833–1838 Missouri Conflict*, ed. Clark V. Johnson [1992], 523; punctuation, capitalization, and spelling standardized).

Explain that this was an official statement Sister Reed gave to a judicial official. Then invite students to read Doctrine and Covenants 123:1 silently.

- From what you learned in this verse, what might be one purpose for Sister Reed to have given this statement?

Remind students that from December 1838 to April 1839 the Prophet Joseph Smith and some other Church leaders were imprisoned in the jail at Liberty, Missouri. Around the same time, the Saints were driven from the state of Missouri during the harsh winter months because of Governor Lilburn Boggs’s extermination order. Explain that Doctrine and Covenants 123 is an excerpt of a March 1839 letter the Prophet Joseph Smith wrote from Liberty Jail giving counsel to the Saints during this difficult time.

Invite a few students to take turns reading aloud from Doctrine and Covenants 123:1–5. Ask the class to follow along, looking for what Joseph Smith counseled the persecuted Saints to do. To help students understand these verses, you may need to explain that in verse 5 the phrase “concatenation of diabolical rascality” refers to a collection of wicked lies and the phrase “nefarious and murderous impositions” refers to evil and violent deeds.

- What did the Prophet counsel the Saints to do in these verses?

Many of the Saints were obedient to the Prophet’s counsel and collected accounts of their persecutions. Invite a student to read Doctrine and Covenants 123:6 aloud. Ask the class to follow along, looking for reasons why the Saints were told to collect accounts of their persecutions and sufferings. You may want to explain that the phrase “enjoined on us” means “required of us.” You may also want to remind them that the Lord had previously promised to redeem the persecuted Saints and to “come forth out of his hiding place, and in his fury vex the nation” (D&C 101:89).

- According to Doctrine and Covenants 123:6, why did Heavenly Father command the Saints to collect accounts of their persecution?
- What does this verse teach that we must do before the Lord will fulfill His promises?

Invite students to write a principle statement that expresses this relationship between our efforts and the Lord's promises. Ask a few students to share the principle they identified. The following is one way students might phrase this principle: ***The Lord will fulfill His promises after we have done our part.*** Write this principle on the board.

- Why do you think the Lord expects us to do our part before He will fulfill His promises?
- When have you seen this principle confirmed in your own life or in the life of someone you know?

Doctrine and Covenants 123:7–17

Joseph Smith counsels the Saints to help those who are deceived by falsehoods

Invite students to imagine that they have been given an assignment to write a report about the Church for one of their school classes. As part of the requirement, they need to include at least three sources.

- What sources might you use for your paper?
- Why does it matter what sources you use to write about the Church?
- How do you know which sources accurately describe the Church?

Summarize Doctrine and Covenants 123:7–10 by explaining that when Joseph Smith recorded these verses, many lies were being spread about the Church. The Saints were told that it was their “imperative duty” (D&C 123:7) to respond to these lies and to collect and publish the accounts of their persecutions and sufferings.

Invite a student to read Doctrine and Covenants 123:11–12 aloud. Ask the class to follow along, looking for additional reasons why the Saints were directed to collect and publish accounts of their persecutions and sufferings. Ask students to report their findings.

- According to verse 12, how are many of the pure in heart blinded from seeing the truth?
- How do you think lies about the Church affect those who are not of our faith?
- According to verse 12, why are many people on the earth kept from the truth? (Students may use different words, but they should identify the following truth: **There are many who are kept from the truth because they do not know where to find it.**)
- How might publishing the truth about the Saints’ persecutions and sufferings at this time have helped people find the truth?

Remind students that there are still many people today “who are blinded by the subtle craftiness of men” and who are kept from the truth only because they do not know where to find it (D&C 123:12). Invite a student to read aloud the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles. Ask the class to listen for something that keeps people from knowing the truth about the Church in our day.



“Far too many people have a poor understanding of the Church because most of the information they hear about us is from news media reports that are often driven by controversies. Too much attention to controversy has a negative impact on peoples’ perceptions of what The Church of Jesus Christ of Latter-day Saints really is” (“Sharing the Gospel Using the Internet,” *Ensign*, July 2008, 62).

- According to Elder Ballard, what is something that keeps people from knowing the truth about the Church in our day?

Explain that, similar to the Saints in 1839, we are directed to help others have a correct understanding of the Church—its members, leaders, beliefs, history, teachings, and practices.

- What can you do to help others obtain a correct understanding of the Church? (Write students’ responses on the board.)

Invite a student to read the following statement by Elder M. Russell Ballard. Ask the class to listen for one way we can help others obtain a correct understanding of the Church.

“There are conversations going on about the Church constantly. Those conversations will continue whether or not we choose to participate in them. But we cannot stand on the sidelines while others, including our critics, attempt to define what the Church teaches. While some conversations have audiences in the thousands or even millions, most are

much, much smaller. But all conversations have an impact on those who participate in them. Perceptions of the Church are established one conversation at a time. . . .

“Now, may I ask that you join the conversation by participating on the Internet to share the gospel and to explain in simple and clear terms the message of the Restoration. . . . *This, of course, requires that you understand the basic principles of the gospel.* It is essential that you are able to offer a *clear and correct* witness of gospel truths” (“Sharing the Gospel Using the Internet,” 61, 62).

Add Elder Ballard’s suggestion to those already listed on the board.

Invite students to consider the ways to help others learn truth that are listed on the board. Ask them to choose one that they feel they could use. Invite a few students to report which suggestion they chose and how they plan on using it to help others have a correct understanding of the Church. Encourage all of the students to act on the suggestion they chose to help others find the truth.

Ask students to think about a time when they have helped others have a correct understanding about the Church. Invite a few students to share their experiences with the class.

Invite a student to read Doctrine and Covenants 123:13–16 aloud. Ask the class to follow along, looking for what the Saints were told about their efforts to present an accurate account of the truth to others.

- According to verse 15, why were the Saints told not to consider their efforts as “small things”?
- What principle can we learn from the Lord’s counsel in verse 15 about the small decisions we make now? (Students may use different words, but they should identify the following principle: **Our decisions to obey the seemingly small commandments of the Lord can have great influence on our lives in the future.**)
- How could a small decision to have a gospel conversation with someone have a large influence?

Invite a student to read Doctrine and Covenants 123:17 aloud. Ask the class to follow along, looking for how this verse relates to the truth written on the board earlier: *The Lord will fulfill His promises after we have done our part.* Invite students to share their insights with the class.

- Why do you think it is important to *cheerfully* “do all things that lie in our power”?
- Based on verse 17, what can we be assured of if we do everything we can to be obedient to the Lord’s commands? (Students may use different words, but they should identify the following principle: **If we do all things that lie within our power to be obedient to the Lord’s commands, then we can have the assurance that God will use His power to help us according to His will and timing.**)
- What do you think it means to have the assurance that God will use His power to help us if we “cheerfully do all things that lie in our power”? What are some things you can do to have that assurance in your life?

Share your testimony that we can be confident that when we have done everything we can to obediently follow God’s commands, He will fulfill His promises.

Invite students to share experiences

In addition to sharing your testimony and experiences, give students opportunities to share their insights and understanding as well as personal experiences they have had with a doctrine or principle. They can also relate experiences they have witnessed in the lives of others. As students share, the Holy Ghost will be invited to testify of the truth of the doctrine or principle being discussed.

Commentary and Background Information

Doctrine and Covenants 123:4–5. Evaluating the intent and validity of sources

Some authors who write about the Church and its history present information out of context or include partial truths that can be misleading. The intent of some of these writings is to destroy faith in the Church and its leaders.

Elder Neil L. Andersen of the Quorum of the Twelve Apostles warned:

“There have always been a few who want to discredit the Church and to destroy faith. Today they use the Internet.

“Some of the information about the Church, no matter how convincing, is just not true” (“Trial of Your Faith,” *Ensign* or *Liahona*, Nov. 2012, 41).

The Establishment of Nauvoo

Introduction

After the Saints' expulsion from Missouri, they turned swampland along the Mississippi River into the city of Nauvoo, a place of beauty. Nauvoo, Illinois, became the headquarters of the Church from 1839 to 1846. The Relief Society was formed there, and from the Nauvoo headquarters missionary work spread farther throughout the earth.

Note: This lesson provides an opportunity for two students to teach. Select two students a few days before this lesson, and give them copies of the designated portions so they have time to prepare.

Suggestions for Teaching

The Saints establish the city of Nauvoo

Remind students that the Saints were expelled from Missouri during the winter of 1838–39 while Joseph Smith was imprisoned in Liberty Jail.

- How do you think the Saints might have felt when they were expelled from Missouri? (Answers might include that the Saints wondered where they should go.)

Explain that following the Saints' expulsion from Missouri, they found refuge in Quincy, Illinois, and other small communities. Invite students to locate Quincy on Map 6 ("The Westward Movement of the Church") in the Church History Maps section of their scriptures. On April 15, 1839, Joseph Smith and his fellow prisoners were told they would be transferred to another location. On the way to the new location, their guards allowed them to escape, acknowledging the injustice of holding them any longer. About a week later, Joseph Smith was reunited with his family in Quincy. Under Joseph Smith's direction, the Church purchased land on both sides of the Mississippi River north of Quincy. The west side of the river was part of Iowa Territory, and the east side was part of the state of Illinois. The Saints established the new headquarters of the Church on the Illinois side at a place called Commerce, which they renamed Nauvoo.

Invite the first student teacher to come forward and briefly teach the class about the establishment of Nauvoo.

Student Teacher 1: The Saints transform Commerce, Illinois, into Nauvoo—a place of beauty

Write the following question on the board: *What are some circumstances in your life right now that are difficult or unpleasant?* Give students time to ponder this question.

Invite students to look for insights about how they can deal with difficult or unpleasant circumstances as they learn about the Saints who established Nauvoo.

Explain that Church members changed the name of a small settlement called Commerce to Nauvoo, which is a Hebrew word that means beautiful.

Invite a student to read the following description of the area as it was when the Saints first arrived in 1839. Ask the class to listen and ponder what their reaction to the area would have been.

When the Saints arrived at the place they would call Nauvoo, much of the land was a swamp infested with mosquitos. The mosquitos carried a disease called malaria, which caused severe fevers and chills and could result in death. Many of the Saints were infected and became ill. Some of the afflicted were so sick that they could only crawl around as they tried to help each other, and some died. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 217–18.)

- Would you have called this a beautiful place? Why do you think the Prophet Joseph Smith chose to call this swampland a beautiful place?

Invite a student to read the following paragraphs explaining how the Saints responded to the challenges they encountered in what was to be their new home.

Joseph Smith also contracted malaria, but after several days of sickness, he arose on July 22, 1839, and was filled with the Spirit of God. He blessed many of the sick near his home. In one instance, Joseph approached a tent belonging to a Church member named Henry G. Sherwood, who was near death. When the Prophet commanded him to rise and come out of the tent, Brother Sherwood obeyed and was healed.

Joseph crossed to the Iowa side of the river and continued to bless the sick. As Joseph was preparing to return to the Illinois side, a man who was not a member of the Church asked the Prophet if he would come bless his twin babies about two miles away. “Joseph said he could not go, but he gave Wilford Woodruff a red silk handkerchief and told him to administer to them, promising that when he wiped their faces with it they would be healed” (*Church History in the Fulness of Times*, 219). Wilford followed this instruction, and the children were healed. Wilford called that day “a day of God’s power” (Wilford Woodruff Journals, July 22, 1839, quoted in *Church History in the Fulness of Times*, 218).

Despite the faith and power of that day, sickness continued among the Saints for the next several months. However, they continued to care for one another and worked to build their new home. They dug ditches to drain water from the swamps to the river, which made the land more usable and reduced the mosquito problem. Eventually they built many homes and other structures, including the Nauvoo Temple, which was considered by some to be one of the finest buildings in the country.

- How does the “day of God’s power” on July 22, 1839, help you have greater faith in the Lord?
- How did the Saints make Nauvoo a beautiful place?
- What can we learn from their example?

After students have discussed the Saints’ example of hard work to build Nauvoo, ask the following question:

- What can happen when we seek to improve the circumstances around us?

As students respond, write the following principle on the board: ***As we seek to improve the circumstances around us, we also improve ourselves.*** Invite students to share experiences that illustrate this principle. You may also want to share an experience and testify of this principle. Invite the class to look for opportunities today to improve the circumstances around them.

Student Teacher 2: The Relief Society is founded

Note: Before class, ask a Relief Society member (such as a family member or friend) to tell you about some ways Relief Society has given her opportunities to participate in the Lord’s work and has blessed her life. Consider writing down what you learn from her.

Invite students to think of women in the scriptures they admire. Ask them to tell a partner about this woman and why they admire her. After each pair has had time to discuss, explain that the women in Nauvoo were a great strength in advancing the work of the Lord.

Explain that in 1842 some women in Nauvoo assembled to discuss ways they could assist with the construction of the Nauvoo Temple. They formed a society and wrote a constitution and bylaws to govern their work. They presented their constitution and bylaws to the Prophet Joseph Smith, who said they were “the best he had ever seen.” But then he said that the Lord had “something better for them than a written constitution.” He invited them to meet with him within the next week, when he would “organize the women under the priesthood after the pattern of the priesthood” (Sarah M. Kimball, “Auto-biography,” *Woman’s Exponent*, Sept. 1, 1883, 51; quoted in *Daughters in My Kingdom: The History and Work of Relief Society* [2011], 12). This organization was the Relief Society.

Emma Smith was called to be the first general president of the Relief Society. Eliza R. Snow, the secretary of the Relief Society in Nauvoo and later the second general president of the Relief Society, taught: “Although the name [Relief Society] may be of modern date, the institution is of ancient origin. We were told by [the Prophet Joseph Smith] that the same organization existed in the church anciently” (“Female Relief Society,” *Deseret News*, Apr. 22, 1868, 1; see also *Daughters in My Kingdom*, 7).

- What can we learn about the Relief Society from Eliza R. Snow’s statement? (As students respond, write the following truth on the board: ***Relief Society is an inspired part of the Restoration of the Church of Jesus Christ.***)

- Why do you think it is important for us to understand this truth?

Invite a student to read the following statement concerning the purposes of Relief Society: “Relief Society was established to help prepare daughters of God for the blessings of eternal life. The purposes of Relief Society are to increase faith and personal righteousness, strengthen families and homes, and provide relief by seeking out and helping those in need” (*Daughters in My Kingdom*, xi).

Tell the class about the conversation you had with a member of Relief Society, including your thoughts about what you learned. Conclude by testifying of the principle you wrote on the board.

Missionary work spreads across the earth

Thank the students who taught. To prepare the class to learn about the growth of the Church during the Nauvoo period, ask the following questions:

- What are some items that can extinguish a fire?
- What are some items that cause a fire to grow?
- Joseph Smith compared the work of God to a fire. Do you think the persecutions the Saints experienced in Missouri were like water that began to extinguish the work of God or like fuel that caused it to grow? Why?

Ask a student to read aloud the following statement that the Prophet Joseph Smith wrote in a letter to a newspaper editor named John Wentworth on March 1, 1842:



“Persecution has not stopped the progress of truth, but has only added fuel to the flame. . . .

“ . . . The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done” (in *History of the Church*, 4:540).

- What do we learn from this statement? (Students may identify a variety of truths, but emphasize the following: **Nothing will stop the progress of God’s work throughout the earth.** Write this truth on the board.)

Explain that when Joseph Smith recorded this prophecy, the Lord had begun to call missionaries to preach the gospel in various countries. As a result, thousands of people—primarily from Great Britain—were baptized. The new members brought great strength to the Church, and many traveled to join the Saints in Nauvoo.

To illustrate the truth on the board, ask for four volunteers to participate in a role play of an experience Wilford Woodruff had while preaching the gospel in Herefordshire, England, in 1840. Assign the volunteers the following parts: Wilford Woodruff, Clergyman, Constable, Narrator. Give each of the volunteers a copy of the following script to use in the role play:

Wilford Woodruff (speaking to himself): Whew. That’s the second sermon I have preached today. After the meeting this evening I would assume that nearly one thousand people will have heard the Lord’s message today.

Clergyman (standing on the other side of the room, speaking to the Constable):

Constable, this Mormon preacher has got to be stopped. I only had fifteen people attend my parish today. Fifteen! I assume the others were led to one of his sermons. I cannot allow my parish to continue to shrink while this Mormon’s audience grows. I want you to arrest him and stop his work.

Constable: I will do what I can.

Narrator: When Elder Woodruff rose to speak in the meeting that evening, the constable came through the door.

Constable (now speaking to Wilford Woodruff): Excuse me, sir. I am a constable and have been sent by the clergyman of the local parish with a warrant to arrest you.

Wilford Woodruff: For what crime?

Constable: For preaching to the people.

Wilford Woodruff: I can assure you that I have a license for preaching the gospel to the people just as that clergyman does. If you would take a chair I will speak with you more about this after the meeting, but I must begin now. . . . (*mimic speaking to the class*)

Narrator: The constable took the chair Elder Woodruff had been sitting in and sat next to Elder Woodruff while he preached the gospel for over an hour. Wilford Woodruff said of this experience:

Wilford Woodruff: The power of God rested upon me, the Spirit filled the house, and the people were convinced.

Narrator: At the end of the meeting, Elder Woodruff extended an invitation for baptism.

Wilford Woodruff: I invite all who desire to have their sins remitted and join the Lord's restored Church to enter the waters of baptism this day.

Constable (*rising from chair and speaking to Wilford Woodruff*): Mr. Woodruff, I would like to be baptized.

Narrator: The constable was baptized that day, along with four preachers and two other people. The constable returned to the clergyman and explained the situation.

Constable (*speaking to the clergyman*): If you want Mr. Woodruff arrested, you must do it yourself, for I have heard him preach the only true gospel sermon I have ever listened to in my life.

Narrator: The clergyman then sent two clerks to attend a meeting to find out what Elder Woodruff was preaching. They were also convinced of the truth of Elder Woodruff's message and were baptized. The clergyman did not send anyone else to one of Elder Woodruff's sermons.

(Adapted from Wilford Woodruff, *Leaves from My Journal* [1881], 80–81.)

After the volunteers have finished, ask the class the following questions:

- How does Elder Woodruff's experience illustrate the principle that nothing will stop the progress of God's work?
- How is Joseph Smith's prophecy concerning the progress of God's work being fulfilled today? How do you feel about participating in this work?
- What can you do to help God's work spread among all people? (You may want to invite students to respond to this question in their class notebooks or scripture study journals.)

Explain that in coming lessons, students will learn more about the important events that occurred and principles that were taught while The Church of Jesus Christ of Latter-day Saints maintained headquarters in Nauvoo from 1839 to 1846. Testify of the principles discussed in class today, and invite students to act on what they learned.

Commentary and Background Information

Wilford Woodruff's experiences as a missionary in England

While serving a mission in England, Wilford Woodruff received an impression from the Spirit to leave where he was preaching and go to another part of England. Elder Woodruff ended up in Herefordshire, where he found numerous souls who were ready to receive the restored gospel. "Through the efforts of Wilford Woodruff and others, some eighteen hundred people were converted in the three-county area of Hereford, Worcester, and Gloucester. . . . Reflecting on this extraordinary period of his life, Wilford Woodruff wrote, 'The whole history of this

Herefordshire mission shows the importance of listening to the still small voice of the spirit of God, and the revelations of the Holy Ghost. The people were praying for light and truth, and the Lord sent me to them' [in Matthias F. Cowley, ed., *Wilford Woodruff* (1979), 120]" (*Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System student manual, 2003], 231).

The history and work of Relief Society

To learn more about how the Relief Society has assisted in building up the kingdom of God on the earth, see *Daughters in My Kingdom: The History and Work of Relief Society* (2011).

Home-Study Lesson

Doctrine and Covenants 121–123; the Establishment of Nauvoo (Unit 26)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 121–123 and the lesson on “The Establishment of Nauvoo” (unit 26) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 121:1–10; 122)

As students studied about the imprisonment of the Prophet Joseph Smith and others in Liberty Jail, they discovered the following principles: When we call upon the Lord during times of adversity and affliction, we can receive His peace. If we endure trials well in mortality, God will bless us now and in the eternities. Afflictions can give us experience and be for our good. Students also learned that the Savior suffered the pains and afflictions of all people.

Day 2 (Doctrine and Covenants 121:11–33)

After studying about the afflictions and persecutions the Saints experienced from their enemies in Missouri, students learned that the Lord sees and knows all our works and that those who do wrong will receive God’s judgment at His appointed time. They also discovered that God will reveal knowledge to us through the Holy Ghost and that trials can help purify us and prepare us to receive revelation.

Day 3 (Doctrine and Covenants 121:34–46)

In this portion of the Prophet Joseph Smith’s inspired letter from Liberty Jail, students learned that priesthood holders can draw upon the powers of heaven only if they live righteously. Students also considered specific actions that can weaken or strengthen the power of a priesthood holder.

Day 4 (Doctrine and Covenants 123; the Establishment of Nauvoo)

As students studied the duty of the Saints in relation to their persecutors, they learned these principles: The Lord will fulfill His promises after we have done our part. There are many who are kept from the truth because they do not know where to find it. Our decision to obey the seemingly small commandments of the Lord can have a great influence on the future. Students also learned about Church headquarters being established in Nauvoo, Illinois, and discovered that the Relief Society is an inspired part of the Restoration of the gospel of Jesus Christ.

Introduction

In this lesson students will review some of the teachings from Doctrine and Covenants 121–122 that can help us when we experience difficulties in life. They will also discover that persecution can influence the work of God to go forward rather than stop its progress. Finally, students will learn about the establishment of the Relief Society in Nauvoo, Illinois, and share ways Relief Society blesses people today.

Suggestions for Teaching

Doctrine and Covenants 121–122

The Saints learned important lessons from their experiences with persecution

On the board, write *Extermination order*, *Haun’s Mill*, and *Liberty Jail*. Invite students to use these words to summarize what they have learned about the persecutions the Saints experienced in Missouri in 1838–39.

Write *Doctrine and Covenants 121:7–10; 122:7–9* on the board. Remind students that in these verses the Lord revealed principles to the Prophet Joseph Smith to comfort him and the Saints during their trials. Invite students to read these verses silently, looking for ways the teachings in these verses might help them during times of trial. Invite a few students to share what they find.

During the week, students studied Doctrine and Covenants 121:36, 41–42, which is a scripture mastery passage. You may want to ask them to review it by reciting verse 36 together. You may also consider asking them to list righteous actions that the Lord mentioned in verses 41–42.

- Whom do you know who is an example of these righteous principles?

Share the appreciation you feel for righteous priesthood holders and for the blessings all people can receive through priesthood power.

The Establishment of Nauvoo

Ask students to name things that can extinguish a fire. Then ask what can cause a fire to grow. Explain that Joseph Smith compared the work of God to a fire.

- Do you think the persecutions the Saints experienced in Missouri were like water that began to extinguish the work of God or like fuel that helped it to grow? Why?

Ask a student to read aloud the following statement by the Prophet Joseph Smith. Explain that the Prophet wrote this statement in a letter to a newspaper editor named John Wentworth on March 1, 1842.

“Persecution has not stopped the progress of truth, but has only added fuel to the flame. . . .

“ . . . The Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done” (in *History of the Church*, 4:540).

- What principle do we learn from this statement? (Students may identify a variety of truths, but emphasize the following: **Nothing will stop the progress of God’s work throughout the earth.**)
- What evidence do you see of this principle today?
- In what ways can you participate in the progress of God’s work?

Explain that at the time the Prophet Joseph Smith wrote this prophecy in his letter to John Wentworth, the Lord had begun to call missionaries to preach the gospel in various countries. That prophecy began to be fulfilled as thousands of people—primarily from Great Britain—were baptized. The new members brought great strength to the Church, and many traveled to join the Saints in Nauvoo.

Inform the class that in Nauvoo, Illinois, women of the Church were a great strength in advancing the work of the Lord. Invite a student to read the following two paragraphs:

In 1842 some women in Nauvoo, Illinois, assembled to discuss ways they could assist with the construction of the Nauvoo Temple. They formed a society and then asked the Prophet Joseph Smith for his opinion about it. He approved it, but he was inspired to organize the Relief Society “under the priesthood after the pattern of the priesthood” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 451; see also *Daughters in My Kingdom: The History and Work of Relief Society* [2011], 12).

Emma Smith was called to be the first general president of the Relief Society. Sister Eliza R. Snow, who served as the secretary of the Relief Society in Nauvoo and later was called to serve as the second Relief Society general president, taught: “Although the name [Relief Society] may be of modern date, the institution

is of ancient origin. We were told by [the Prophet Joseph Smith] that the same organization existed in the church anciently” (“Female Relief Society,” *Deseret News*, Apr. 22, 1868, 1; see also *Daughters in My Kingdom*, 7).

- What can we learn about the Relief Society from Eliza R. Snow’s statement? (As students respond, write the following truth on the board: **Relief Society is an inspired part of the Restoration of the Church of Jesus Christ.**)
- Why do you think it is important for us to understand this truth?

Invite a student to read aloud the following statement concerning the purposes of Relief Society:

“Relief Society was established to help prepare daughters of God for the blessings of eternal life. The purposes of Relief Society are to increase faith and personal righteousness, strengthen families and homes, and provide relief by seeking out and helping those in need” (*Daughters in My Kingdom*, xi).

Ask students to review what they wrote in their scripture study journals for day 4, assignment 7. (They were asked to talk with a member of Relief Society and write some ways Relief Society has blessed her life and given her opportunities to participate in the Lord’s work.) Invite students to share what they learned from this activity.

Conclude this lesson by sharing your testimony of how the efforts of faithful men and women today are helping the work of the Lord continue to expand throughout the earth. Invite students to live faithfully so they can continue to participate in the Lord’s work.

Next Unit (Doctrine and Covenants 124–128)

Ask students to think about times when they have participated in baptisms and confirmations for the dead. Explain that many of their studies in the coming week will be about the Nauvoo Temple and the restoration of the ordinance of baptism for the dead.

Doctrine and Covenants 124:1–21

Introduction

When the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 124 on January 19, 1841, the Saints had been in Nauvoo, Illinois, for nearly two years. After the persecutions and hardships they had experienced, the Saints now had a place where they could gather and build up a city in peace. Doctrine and Covenants 124 is the first revelation Joseph Smith received in Nauvoo

that would be canonized. This section will be divided among three lessons. This lesson discusses verses 1–21. In these verses, the Lord commanded that a proclamation be sent to the rulers of the earth regarding the Restoration of the gospel and the stake of Zion in Nauvoo. He also praised and gave counsel to early Church leaders.

Suggestions for Teaching

Doctrine and Covenants 124:1–14

The Lord commands that a proclamation of the gospel be sent to the rulers of the earth

Write the word *Strong* on the board. Ask students what kind of person, according to worldly standards, is typically considered to be strong. As students respond, write their answers on the board under *Strong*. Write the word *Weak* on the board. Ask students what characteristics, according to worldly standards, are typically associated with being weak.

- In what ways does the world try to make a young man or young woman feel weak according to its standards?

Invite students to read Doctrine and Covenants 124:1 silently, looking for whom the Lord described as weak. Invite students to report what they discovered.

- In what ways might Joseph Smith have been weak when he was called to restore the gospel? According to verse 1, why would the Lord call the weak to do His work? (As students respond, summarize their answers by writing a principle similar to the following on the board: ***The Lord shows forth His wisdom through the weak things of the earth.***)
- In what ways did the Lord show forth His wisdom through the Prophet Joseph Smith?
- How did the Lord magnify Joseph Smith’s abilities?

Ask students to name some of the callings or assignments they might receive while they are still in their youth. (Answers might include home teacher, member of a class or quorum presidency, missionary, speaking in sacrament meeting, or fellowshipping someone in their ward or branch.)

Refer to the principle written on the board, and ask the following questions:

- How could remembering this truth help us as we receive various calls and assignments to serve in the Church?
- How have you been blessed by those who have faithfully served the Lord even though they may have been seen as weak in the eyes of the world?

Remind students that during the winter of 1838–39, the Saints fled Missouri and settled in Illinois on the Mississippi River. There the Saints began to build up the city of Nauvoo. After having endured persecution and many hardships, the Saints finally had a place where they could gather and build up a city in peace. In December 1840, the Illinois state legislature granted a charter to the city of Nauvoo, which allowed the Saints to organize a local government, establish a university, and even form a local militia.

Invite a student to read Doctrine and Covenants 124:2–3 aloud. Ask the class to follow along and look for what the Lord wanted Joseph Smith to do now that the Saints were settled in Nauvoo. (You may need to explain that the term *this stake* in verse 2 refers to Nauvoo.)

- What did the Lord call Joseph Smith to do? (Make a proclamation of the gospel to the rulers of the earth.)

Invite students to spend a few minutes writing in their class notebooks or scripture study journals what they would include in a proclamation of the gospel to the rulers of the earth. To assist students, you may want to ask them to ponder what they know to be true in the gospel, and suggest they include a testimony of those truths in their proclamations. After a few minutes, invite a few students to share with the class what they wrote.

Ask students to name the various ways in which we can share the gospel with others. (Examples might include sharing through social media, writing a testimony in a Book of Mormon and then giving it to a friend, and inviting someone to church or to seminary.) List students' responses on the board.

- What have been some of the most effective ways in which you have shared the gospel with others?

Write the following two headings on the board: *How?* and *Why?*

Invite students to read Doctrine and Covenants 124:4–8 silently. Ask half of the class to look for how the Lord wanted the proclamation to be written, and ask the other half to look for why the Lord wanted the proclamation to be written. After students have had sufficient time to study the verses, invite a few of them to come to the board and write what they discovered under the appropriate heading.

Invite students to identify a principle from verse 4 that teaches *how* the Lord wants us to share the gospel with others. (Students may use different words, but they should identify something like the following principle: **We are to proclaim the gospel in meekness and by the power of the Holy Ghost.**)

- What do you think it means to proclaim the gospel in meekness? What do you think it means to proclaim the gospel by the power of the Holy Ghost?
- Refer to the list of ways to share the gospel on the board. How can we share the gospel in meekness and by the power of the Holy Ghost using these methods?

Ask students to read Doctrine and Covenants 124:9 silently and look for what the Lord said He would do as the Saints proclaimed the gospel.

Invite students to identify a doctrine taught in verse 9 concerning what the Lord can do for those who hear the gospel. Students may use different words, but they should identify something similar to the following truth: **The Lord can soften the hearts of those who hear the gospel.**

- How can this doctrine relate to the truth about how we should proclaim the gospel in meekness and by the power of the Holy Ghost?

Summarize Doctrine and Covenants 124:10–14 by explaining that the Lord said He would call the rulers of the earth to provide assistance to the Saints as the Saints proclaimed the gospel to them. In addition, the Lord commanded Robert B. Thompson to help Joseph Smith write the proclamation of the gospel.

Explain that although the work of writing this proclamation began soon after the revelation recorded in Doctrine and Covenants 124 was received, several factors prevented it from being completed and published until several years later. Robert B. Thompson died seven months after the writing began. His death, the time devoted to building the Nauvoo Temple, and other obligations prevented the completion of the proclamation before the death of the Prophet Joseph Smith. The proclamation was finally completed by Parley P. Pratt and published as a pamphlet in New York City on April 6, 1845, and by the *Millennial Star* on October 22, 1845. (See Ezra Taft Benson, "A Message to the World," *Ensign*, Nov. 1975, 32–34.)

Understanding doctrines and principles

To understand doctrines and principles, students need to understand the words that express them and learn how doctrines and principles can affect their lives. Ask students questions that will help them analyze the meaning of words and phrases in the doctrines and principles they identify. You could also share the teachings of latter-day prophets and apostles who have explained particular doctrines and principles and have suggested how they might be applied in our lives.

Doctrine and Covenants 124:15–21

The Lord gives instructions to Church leaders in Nauvoo

Ask students to think of a time when someone gave them a sincere compliment. Invite a few students to share their experiences and why these compliments were meaningful to them.

Explain that the Lord addressed several individuals in this revelation and commended them by pointing out their strengths and contributions. Invite students to search Doctrine and Covenants 124:15–20 silently and look for what the Lord said about these individuals.

You might want to suggest that they mark phrases that stand out to them. After sufficient time, invite students to turn to a partner and share what they discovered, including which statements stood out to them and why.

You may want to point out that in Doctrine and Covenants 124:19 the Lord declared that three faithful men who had recently died (David W. Patten, Edward Partridge, and Joseph Smith Sr., the Prophet's father) had been received into the presence of the Lord.

Invite students to review what the Lord said about Hyrum Smith and George Miller in Doctrine and Covenants 124:15, 20.

- How does the Lord feel about those who have integrity? (Students may use different words, but they should identify the following principle: **The Lord loves and trusts those who have integrity of heart.** You may want to suggest that students mark the words that teach this principle in verses 15 and 20.)
- How would you define integrity of heart?

Invite a student to read aloud the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:



"To me, integrity means always doing what is right and good, regardless of the immediate consequences. It means being righteous from the very depth of our soul, not only in our actions but, more importantly, in our thoughts and in our hearts. Personal integrity implies such trustworthiness and incorruptibility that we are incapable of being false to a trust or covenant" ("Personal Integrity," *Ensign*, May 1990, 30).

- Based on Elder Wirthlin's definition, why do you think the Lord loves those who have integrity of heart?

Invite students to ponder an aspect of their lives in which they could have more integrity. Encourage them to set a personal goal to improve their integrity in that area.

Conclude by sharing your testimony of the truths students learned today.

Scripture Mastery Review

To review a scripture mastery passage students have memorized or are memorizing, write the reference on the board and invite them to turn to the passage in their scriptures. Assign students to work in pairs. Ask them to read the passage aloud, taking turns saying every other word. After each pair has read the passage a few times, ask them to recite it without looking at their scriptures (still taking turns saying every other word). You might time them as they do so. Then you could invite them to recite it again to see if they can improve their time.

Commentary and Background Information

Doctrine and Covenants 124:2–3. "A solemn proclamation . . . to all the nations"

In 1975 President Ezra Taft Benson was serving as President of the Quorum of the Twelve Apostles. On

behalf of his brethren in the Quorum of the Twelve, he reaffirmed the message of the proclamation written by the Apostles in 1845 in response to the command in Doctrine and Covenants 124:2–3. (See Ezra Taft Benson, "A Message to the World," *Ensign*, Nov. 1975, 33–34.)

LESSON 132

Doctrine and Covenants 124:22–83

Introduction

On January 19, 1841, the Lord commanded the Saints to build a temple in Nauvoo, Illinois. In this revelation, recorded in Doctrine and Covenants 124, the Lord explained the blessings that would be available to the

Saints if they would be diligent in building the temple. The Lord also commanded the Saints to build a house where travelers could stay in Nauvoo.

Suggestions for Teaching

Doctrine and Covenants 124:22–41, 56–83

The Lord commands the Saints to build a temple and a house for visitors in Nauvoo

Before class, write the following question on the board: *What is something you have accomplished that required a significant amount of time, effort, or sacrifice on your part?* As students arrive, ask them to be prepared to respond to this question. After the devotional, ask a few students to share their responses with the class.

- Why was your accomplishment worth the time, effort, or sacrifice it required?

Explain that by 1841 a large portion of the Saints had relocated to Nauvoo, Illinois. Invite students to read Doctrine and Covenants 124:25–27 silently, looking for what the Lord commanded the Saints in Nauvoo to do.

- What did the Lord command the Saints to do?
- What did the Lord want the Saints to use to build the temple?

Invite a student to read Doctrine and Covenants 124:28 aloud. Ask the class to follow along, looking for the reason the Lord gave for why the Saints needed to build a temple.

- Why did the Saints need to build a temple? (To provide a place where the Lord could come and restore the fulness of the priesthood.)

To help students understand the phrase “fulness of the priesthood” in verse 28, invite a student to read the following statement by President Joseph Fielding Smith:



“Every man who is faithful and will receive these ordinances and blessings obtains a fulness of the priesthood, and the Lord has said that ‘he makes them equal in power, and in might, and in dominion’ [D&C 76:95; see also D&C 88:107]. . . . The Lord has made it possible for every man in this Church, through his obedience, to receive the fulness of the priesthood through the ordinances of the temple of the Lord. This cannot be received anywhere else” (in *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 3:132–33).

Explain that all members of the Church—men and women—can receive the fulness of the blessings of the priesthood by receiving all the ordinances of the temple. Through these ordinances, we can gain access to all the blessings Heavenly Father desires to give His children. Point out that the restoration of temple ordinances and covenants began in the Kirtland Temple but had not been completed. Building a temple in Nauvoo would allow the restoration of temple ordinances and covenants to continue (see D&C 124:28, 40–41).

- What is an ordinance? (A sacred, formal act performed by the authority of the priesthood.)

Explain that some ordinances are essential to exaltation, and many of these saving ordinances can be performed only in temples. Invite students to read Doctrine and Covenants 124:29 silently, looking for one of these essential temple ordinances that the Lord indicated needed to be restored. Ask students to report what they found.

Explain that on August 15, 1840, the Prophet Joseph Smith first taught that the Saints could perform saving ordinances like baptism on behalf of their deceased family members and friends who had not had the opportunity to receive the gospel (see *Teachings of Presidents of*

Help students understand basic doctrines

Students will learn basic doctrines as they study and discuss the scriptures each day and as they master key scripture passages. You should not divert from sequential scripture study to focus on basic doctrines. Rather, you should give attention to those doctrines as they arise in the course of study. For instance, in this lesson you could emphasize the doctrine of ordinances that relates to what is taught in Doctrine and Covenants 124.

the Church: Joseph Smith [2007], 403). After this announcement, many baptisms for the dead were performed in the Mississippi River or in nearby streams.

Invite a few students to take turns reading Doctrine and Covenants 124:30–34 aloud. Ask the class to follow along, looking for the Lord’s direction concerning where the ordinance of baptism for the dead needs to be performed.

- Where did the Lord say that the ordinance of baptism for the dead needed to take place in order to be acceptable to Him? Why did the Lord allow the Saints to perform baptisms outside of the temple temporarily?



You may want to display a picture of the Nauvoo Temple (*Gospel Art Book* [2009], no. 118; see also LDS.org). Explain that after Joseph Smith received the revelation in Doctrine and Covenants 124, work on the temple progressed quickly. On October 3, 1841, after the basement of the temple was partially completed, Joseph Smith told the Saints, “There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord’s House. . . . *For thus saith the Lord!*” (*Teachings: Joseph Smith*, 469). On November 21, 1841, after a baptismal font had been built and dedicated in the basement of the Nauvoo Temple, baptisms for the dead resumed. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 251–52; *Teachings: Joseph Smith*, 469–70.)

- According to Doctrine and Covenants 124, where is the only place in which the fulness of the priesthood ordinances can be obtained for the redemption of both the living and the dead? (Students may use different words, but they should identify the following doctrine: **The temple is the only place where we can obtain the fulness of the priesthood ordinances for the redemption of the living and the dead.**)
- How might this doctrine have motivated the Saints to make the necessary sacrifices to build a temple in Nauvoo?

To help students feel the truth and importance of this doctrine, invite a student to read aloud the following statement by President Thomas S. Monson. (You may want to provide each student with a copy of the statement.)



“Those who understand the eternal blessings which come from the temple know that no sacrifice is too great, no price too heavy, no struggle too difficult in order to receive those blessings. There are never too many miles to travel, too many obstacles to overcome, or too much discomfort to endure. They understand that the saving ordinances received in the temple that permit us to someday return to our Heavenly Father in an eternal family relationship and to be endowed with blessings and power from on high are worth every sacrifice and every effort” (“The Holy Temple—a Beacon to the World,” *Ensign* or *Liahona*, May 2011, 92).

- What sacrifices might you have to make in order to be worthy and prepared to receive the ordinances of the temple?

Invite a student to read Doctrine and Covenants 124:38–41 aloud. Ask the class to follow along and look for why the Lord commanded Moses to build a tabernacle in the wilderness and why He instructed His people to build a temple in the land of promise. (You may need to explain that Moses and his people did not perform baptisms for the dead. No work for the dead was performed until the Savior instituted that work in the spirit world after His death.)

- According to verse 38, why did the Lord command the ancient Israelites to build a tabernacle and temples?

Write the following two questions on the board:

Why is the temple important to you? Why does the Church build temples?

Assign students to work in pairs. Ask each student to choose one of the questions on the board. Invite students to turn to their partners and take turns responding to their questions based on what they have learned in Doctrine and Covenants 124:25–41. In addition, you may want to invite a few students to share their insights (or those of their partner) with the class.

You may want to summarize Doctrine and Covenants 124:22–24, 56–83 by explaining that in addition to the temple, the Lord instructed the Saints to build another structure called the Nauvoo House, where visitors to Nauvoo could stay.

Doctrine and Covenants 124:42–55

The Lord explains what will happen if the Saints obey the commandment to build a temple

Invite students to read Doctrine and Covenants 124:42–45 silently, looking for what the Lord said would happen if the Saints would build the temple and hearken to His voice and the voice of His servants. Ask students to report what they found.

Summarize Doctrine and Covenants 124:46–54 by explaining that the Lord told the Saints what would happen if they built the temple but then did not hearken to His voice or the voice of His servants. The Lord also explained that He would accept the Saints' efforts to accomplish His work (including building temples) even if they were prevented from doing so because of the persecution they faced.

Invite a student to read Doctrine and Covenants 124:55 aloud. Ask the class to follow along, looking for what the Lord declared the Saints would prove to Him by obeying His commandment to build the Nauvoo Temple.

- According to verse 55, what do we prove to the Lord when we obey His commandments? (Students may use different words, but they should identify the following principle: **By obeying the Lord's commandments, we prove our faithfulness.** You may want to write this principle on the board.)

Invite students to ponder the effort, time, and sacrifice sometimes associated with keeping the commandments of the Lord.

- How could the opportunity to prove your faithfulness to God motivate you to obey His commandments?
- According to verse 55, what additional blessings did the Lord promise the Saints if they would build a temple in Nauvoo?

Point out that the blessings of honor, immortality, and eternal life promised in verse 55 are eternal in nature.

- Why is it important to understand that the blessings we receive for our faithfulness to the Lord may not be immediate?

Invite students to ponder times in their lives when they have been obedient to a commandment out of a desire to be loyal and faithful to their Heavenly Father and the Savior. Invite a few students to share their experiences and feelings about showing the Lord their loyalty and faithfulness. Invite students to look for opportunities to prove their faithfulness to the Lord.

Supplemental Teaching Idea

Doctrine and Covenants 124:32. Seeking out "your dead"

Consider inviting students to share experiences they have had with family history. You might ask the following question:

- What experiences have you had with family history? (Students may have helped prepare names for the temple, participated in indexing, shared photos and stories online, or gathered stories and accounts from relatives and others.)

LESSON 133

Doctrine and Covenants 124:84–145; 125–126

Introduction

This is the last of three lessons discussing Doctrine and Covenants 124. It also discusses Doctrine and Covenants 125 and 126. In Doctrine and Covenants 124:84–145, the Lord gave counsel to individual Church members and named those who were to serve in different priesthood leadership positions. In March 1841, the Prophet Joseph Smith received the revelation

contained in Doctrine and Covenants 125, in which the Lord revealed His will concerning the gathering of the Saints in the Iowa Territory. On July 9, 1841, he received the revelation contained in Doctrine and Covenants 126, in which the Lord told Brigham Young that he would no longer be required to leave his family to serve missions.

Suggestions for Teaching

Doctrine and Covenants 124:84–122

The Lord gives counsel to specific individuals

Before class, write the following principle on a piece of paper: ***If we hearken to the counsel of the prophets, it will be well with us.*** Place the paper in an envelope, and on the outside of the envelope write *How we can be blessed now and always.*

Begin the lesson by showing students the envelope. Tell them that it contains instructions for how they can be happy now, avoid unnecessary challenges in their lives, and receive other blessings. Explain that the instructions apply to each of them, despite their unique circumstances. Invite students to ponder the following questions:

- How important might it be for you to obtain the instructions in the envelope?
- If you could have the instructions, how closely would you follow them once you had them?

Copy the accompanying chart on the board before class begins. Refer to the chart, and explain that in Doctrine and Covenants 124:84–118 the Lord gave individual instructions to certain members of the Church that, if followed, promised great blessings. Invite each student to read two or more of the references on the board silently. Ask them to look for a similarity between the instructions given to each individual they read about.

William Law (D&C 89–90)	Hyrum Smith (D&C 94–96)	Amos Davies (D&C 111–114)	Robert Foster (D&C 115–118)

After students have had sufficient time to read, ask the following question:

- What similarity did you notice in the instruction given to these men? (Each passage contains instruction to follow the counsel of the Prophet Joseph Smith.)

Invite students to review the verses they read and look for the blessings the Lord promised if these men followed the counsel He gave them. Ask students to report what they find. Write their responses on the board.

- How would you summarize the promises the Lord made to these men if they hearkened to the Prophet?

Invite a student to open the envelope and read aloud the principle written on the paper.

- How do each of the promised blessings listed on the board relate to the phrase “it will be well with us”?

Ask students to list specific counsel the President of the Church has given in recent years, and invite a student to write their responses on the board.

Activities that invite students to search for information

Search activities help students build their basic understanding of the scriptures. Ask students questions that invite them to look for important details relating to the content of the scripture block. It is helpful to write such questions on the board so students can remember what they need to look for as they read.

- When have you been blessed by hearkening to the counsel of the prophets? (You might also consider sharing an experience.)

Invite a student to read Doctrine and Covenants 124:84 aloud. Ask the class to follow along, looking for what the Lord said a Church member named Almon Babbitt had been doing instead of following the counsel of the First Presidency.

- According to verse 84, what did Almon Babbitt do instead of following the counsel of the First Presidency? (He aspired to establish his own counsel. You may want to explain that he apparently attempted to persuade some people “to stop short” of emigrating to Nauvoo and to instead settle in Kirtland [see *History of the Church*, 4:476].)
- What are some examples of how people might establish their own counsel in our day?

Invite students to consider their responses to the questions they pondered earlier in the lesson about their desire to obtain and follow the instructions in the envelope. Ask them to write a specific goal for improving their efforts to hearken to the counsel of the living prophets so they can receive the promised blessings.

Summarize Doctrine and Covenants 124:119–122 by explaining that the Lord gave additional instructions to the Church regarding the construction of the Nauvoo House, which was to be a Church-owned hotel.

Doctrine and Covenants 124:123–145

The Lord names those who are to serve in various priesthood leadership positions

Ask students to list on the board some of the priesthood leadership positions in the Church.

Explain that in Doctrine and Covenants 124:123–145, the Lord named specific individuals to serve in various priesthood leadership positions. Ask half of the class to look through verses 123–132 and the other half to look through verses 133–142, looking for the priesthood leadership positions the Lord mentioned. Ask students to report what they find, and list any priesthood leadership positions on the board that were not listed previously.

Ask a student to read Doctrine and Covenants 124:143 aloud. Ask the class to follow along, looking for the reason why the Lord calls priesthood leaders and gives priesthood keys.

- Why does the Lord call priesthood leaders and give priesthood keys? (Students may use different words, but they should identify the following principle: **The Lord calls priesthood leaders to govern the work of the ministry and help perfect the Saints.**)

Invite students to consider ways their priesthood leaders have helped them in their efforts to better follow Jesus Christ and become more like Him. You may want to invite a few students to share their experiences.

Doctrine and Covenants 125

The Lord directs the Saints to gather to the places He appoints

Explain that after the Saints were expelled from Missouri in the winter of 1838–39, they made their way into Illinois and Iowa, where they settled on both sides of the Mississippi River. Summarize the revelation recorded in Doctrine and Covenants 125 by explaining that it was received in March 1841 and revealed the will of the Lord concerning the Saints who lived in the Iowa Territory and those who planned to go there. In this revelation the Lord directed the Saints to gather and build up the places the Lord would appoint through the Prophet Joseph Smith, including a city in Iowa to be named Zarahemla. The Church had purchased more land in Iowa than in Illinois, suggesting that Church leaders did not intend that all the Saints would settle in Nauvoo.

Doctrine and Covenants 126

Brigham Young is no longer required to leave his family to serve additional missions

Invite students to imagine what it would be like to leave their families to serve missions for the Lord during the next five summers and then be called to serve a mission in a foreign country for nearly two years.

- How would you feel about leaving your family so many times?

- How would you feel about it if you were responsible for providing for your family's needs?

Inform students that after Brigham Young joined the Church in April 1832, he served several missions over the next nine years. His first mission was during the winter after he was baptized. Five others, including his participation in Zion's Camp, occurred every summer from 1833 to 1837. These missions were from three to five months long. On July 8, 1838, Brigham Young, with the other Apostles, was called to serve a mission to Great Britain. They followed the Lord's instructions to depart for this mission from Far West, Missouri, on April 26, 1839 (see D&C 118). Brigham Young and the other Apostles spent the next few months in Iowa and Illinois, making further preparations to travel to Great Britain. An epidemic of malaria struck the area in the summer of 1839, and they, too, were stricken.

Read the following statement by Brigham Young aloud. Ask the class to listen for his attitude toward serving the Lord despite being so ill that he could not even get into the wagon without help when he departed.

"I was determined to go to England or to die trying. My firm resolve was that I would do what I was required to do in the Gospel of life and salvation, or I would die trying to do it" (*Teachings of Presidents of the Church: Brigham Young* [1997], 5).

Explain that Brigham Young's missionary service required sacrifice on the part of his family as well. Invite a student to read the following summary of the circumstances of Brigham Young's family when he left for his mission to Great Britain:

Brigham Young left Montrose, Iowa, for Great Britain on September 14, 1839, just 10 days after his wife, Mary Ann, gave birth to their fourth child. Mary Ann was also suffering from malaria. This was the fifth time since they had been married that she had sent Brigham off on a mission. Having been driven from their home and having lost most of their possessions in Missouri the previous year, they were in the depths of poverty. Brigham was able to leave Mary Ann with only \$2.72 for their family. Brigham and Mary Ann trusted that the Lord would provide for them and relied on a promise from the Prophet Joseph Smith that the families of the Apostles would have their needs taken care of while the Apostles were away on their mission. (See Leonard J. Arrington, *Brigham Young: American Moses* [1985], 74–75, 413, 420.)

Explain that after leading the missionary work of the Church in Great Britain, Brigham Young arrived in Nauvoo, Illinois, on July 1, 1841. The Prophet Joseph Smith received the revelation found in Doctrine and Covenants 126 eight days later.

Invite a student to read Doctrine and Covenants 126:1–3 aloud. Ask the class to follow along, looking for what the Lord told Brigham about his service. Ask students to report what they found. (You may need to explain that the word *toil* refers to diligent work done over a long period of time.)

Explain that even though the Lord no longer required him to leave his family, Brigham Young later filled some short-term missions. Invite students to identify a principle from verses 1–2 that teaches what will occur if we labor diligently for the Lord. (Students may use different words, but they should identify the following principle: **If we labor diligently for the Lord, then He will accept our righteous offering.** You may want to suggest that students write this principle in the margin of their scriptures.)

- When have you felt that the Lord was pleased with your service?

Invite students to think about opportunities they have to serve the Lord. Encourage them to follow the example of leaders such as Brigham Young to labor diligently in these opportunities. Share your testimony that the Lord will accept the righteous offerings of their diligent efforts in His work.

LESSON 134

Doctrine and Covenants 127; 128:1–11

Introduction

Doctrine and Covenants 127 contains a letter from the Prophet Joseph Smith dated September 1, 1842, which instructed the Saints to keep records of the baptisms they performed for the dead. About a week later,

Joseph wrote another letter concerning the subject of baptism for the dead. Doctrine and Covenants 128 contains this letter, which teaches why we keep records of saving ordinances.

Suggestions for Teaching

Doctrine and Covenants 127:1–4

Joseph Smith glories in persecution and tribulation

Begin class by displaying a large, clear container labeled *mortality* and a pitcher of water labeled *tribulations*. Ask students what tribulations they have experienced or seen others experience. For each tribulation they mention, pour some of the water from the pitcher into the clear container.

Invite a student to read Doctrine and Covenants 127:1 aloud. Ask the class to follow along, looking for what tribulation Joseph Smith was experiencing in Nauvoo in 1842. Invite students to report what they find.

Explain that in May 1842, Lilburn W. Boggs, the former governor of Missouri who issued the extermination order against the Saints, was wounded by an unknown would-be assassin. Missouri authorities accused Joseph Smith of arranging for someone to murder Boggs and tried to bring the Prophet back to Missouri for trial. Joseph Smith had left Missouri years earlier and was living in the area of Nauvoo, Illinois, at the time. Knowing that if he returned to Missouri he would be killed, the Prophet eluded Missouri officials for a time to avoid being illegally arrested. In January 1843 it was determined that the proceedings to arrest Joseph Smith and extradite him to Missouri were illegal.

Explain that Doctrine and Covenants 127 was a letter Joseph Smith wrote to the members of the Church while he was moving about to avoid unlawful arrest by Missouri officials. This letter was read to the Saints in Nauvoo a few days later.

Show students two balls of approximately equal size, one of which floats and one of which does not. (For example, you could use a hollow, plastic golf ball and a regular golf ball.) Place both balls in the container of water, and ask the following question:

- How might these two balls represent the different ways people respond to tribulations?

Invite a student to read Doctrine and Covenants 127:2 aloud. Ask the class to look for how Joseph responded to tribulations.

- Which ball best represents Joseph Smith's response to tribulation? Why?
- How did Joseph know that he would triumph over his tribulations and perils?
- According to what Joseph wrote to the Saints, what can help us endure tribulation? (After students respond, summarize their statements by writing the following principle on the board: **Trusting in Heavenly Father can help us endure tribulation.**)

Invite students to think about a person they know (or have learned about) who was able to endure tribulation because he or she trusted in Heavenly Father. Ask a few students to explain who they thought of and how trusting in Heavenly Father helped this person endure tribulation.

Invite a student to read Doctrine and Covenants 127:3–4 aloud. Ask the class to follow along, looking for what the Prophet told the Saints. Invite students to identify and share phrases that are meaningful to them.

- According to verse 3, why should the Saints be glad during tribulation?

- In verse 4, what does the Lord promise those who endure persecution?
- How has trusting in Heavenly Father helped you endure difficult times in your life?

Doctrine and Covenants 127:5–12

The Prophet Joseph Smith counsels the Saints to keep records of the baptisms they perform for the dead

Remind students that about a year and a half before Joseph Smith wrote this letter, the Lord had told the Saints that the ordinance of baptism for the dead should be performed in the temple (see D&C 124:30). However, the Lord allowed the Saints to perform baptisms for the dead in the nearby river and streams for a short period of time. The Lord told them that once the temple was ready, the ordinance of baptism for the dead would be acceptable only if performed in the temple. The Saints began performing baptisms for the dead in the Nauvoo Temple in November 1841.

Ask students to think about the last time they participated in baptisms for the dead. Invite them to describe the experience, including whether anyone was sitting near the font during the baptisms.

Invite a student to read Doctrine and Covenants 127:5–9 aloud. Ask the class to follow along, looking for who needs to be present when baptisms for the dead are performed. Invite students to report what they found.

- According to verse 7, why is it important that a recorder be an eyewitness to the baptisms?

Write the following incomplete statement on the board: *The temple ordinances we perform on the earth are . . .*

Invite students to complete the statement based on verses 5–9. (Students should complete this statement so it is similar to the following truth: **The temple ordinances we perform on the earth are binding in heaven.**)

- What do you think it means that temple ordinances will be binding in heaven?
- How might knowing this truth help you to fulfill your responsibility to perform temple ordinances for “your dead”?

Summarize Doctrine and Covenants 127:10–12 by explaining that Joseph Smith wanted to teach the Saints more about baptism for the dead, but because he was in hiding he could not do so. He promised to write the Saints additional letters about baptisms for the dead and other important subjects.

Doctrine and Covenants 128:1–11

Joseph Smith explains why we keep records for ordinances of salvation

About a week after he wrote the letter in Doctrine and Covenants 127, Joseph wrote another letter to the Saints concerning baptisms for the dead. This letter is contained in Doctrine and Covenants 128.

Summarize Doctrine and Covenants 128:1–5 by explaining that Joseph taught that local recorders should be appointed to witness and record the ordinance of baptism for the dead. He also taught that a general recorder should be appointed to compile the local records into a general church record.

Show a passport (or a picture of a passport). Ask what kinds of privileges the holder of the passport is entitled to.

- Why will another person’s passport not qualify you to enter another country?
- What could happen if you tried to enter another country but the information inside your passport was not complete?

Invite a student to read Doctrine and Covenants 128:6–7 aloud. Ask the class to look for what records will be used to determine if we qualify to be admitted into God’s presence. Invite them to report what they found. Point out that John and Joseph Smith mentioned multiple records: “the books were opened” and “another book, . . . which is the book of life.”

- According to verse 7, what are the first books spoken of by John? (Records kept on the earth.)
- What is the book of life? (The record kept in heaven.)

- What is recorded in these books? (Our works.)
- What works must be recorded in the books in order to be admitted into God's presence?

After students have shared their thoughts concerning this question, invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles:

"Ordinances and covenants become our credentials for admission into [God's] presence" ("Covenants," *Ensign*, May 1987, 24).

- According to President Packer's statement, what would happen on judgment day if a person's records showed that he or she had never received the ordinance of baptism?

Write the following phrase on the board: *Whatsoever you bind on earth shall be bound in heaven*. Invite a student to read Doctrine and Covenants 128:8 aloud. Ask the class to follow along, looking for how the Prophet Joseph Smith explained this statement to the Saints. As students report their findings, replace the word *bind* with the word *record* and *bound* with *recorded* on the board.

- What do we learn from verse 8 about recording the ordinances we receive? (You may want to explain that the phrase "*propria persona*" refers to people who are baptized for themselves and the phrase "their own agents" refers to those who are baptized as proxies.)

Write the following on the board: *When an ordinance is performed by _____ and a proper _____ is kept, the ordinance is binding on earth and in heaven.*

- According to verse 8, what needs to happen in order for ordinances to be binding on earth and in heaven? (As students answer, invite a student to complete the truth on the board as follows: ***When an ordinance is performed by priesthood authority and a proper record is kept, the ordinance is binding on earth and in heaven.***)
- What hope can this principle give to those who die without a knowledge of the gospel?
- What responsibility do we have to fulfill this principle?

Invite a student to read Doctrine and Covenants 128:9 aloud. Ask the class to look for what Joseph Smith said about this principle.

- What has the Lord done in every dispensation of the priesthood? (The Lord has authorized at least one of His servants to hold and use the sealing keys of the priesthood.)
- According to verse 9, what happens when an ordinance is performed by priesthood authority and a proper record is kept? (It becomes a law on earth and in heaven and cannot be annulled unless the person who receives it lives unworthily.)

Summarize Doctrine and Covenants 128:10–11 by explaining that just as the Savior gave the sealing keys of the priesthood to Peter, He has given the keys again in our day.

To conclude the lesson, write the following questions on the board and invite students to answer them in their class notebooks or scripture study journals:

How do baptisms for the dead and the sealing keys relate to each other?

What have you been inspired to do because of what you have learned today?

Invite a few students to share what they wrote with the class. You might also want to share your testimony about performing baptisms for the dead.

Writing exercises

Inviting students to respond to thought-provoking questions in writing can help them deepen and clarify their thoughts and feelings. Inviting students to respond to a question in writing before sharing their thoughts with the class gives them time to formulate their ideas and receive impressions from the Holy Ghost.

Commentary and Background Information

Doctrine and Covenants 127:5. "Baptism for your dead"

Elder W. Grant Bangerter of the Seventy explained that we perform baptisms for those who are dead physically but who are still alive in the spirit:

"May we always remember that we perform the temple ordinances for people and not for names. Those we call 'the dead' are alive in the spirit and are present in the temple" ("What Temples Are For," *Ensign*, May 1982, 72).

Doctrine and Covenants 128:12–25

Introduction

This lesson covers the remaining portion of a letter Joseph Smith wrote to the Saints in early September 1842. In this portion of the letter, the Prophet taught about the

salvation of the living and the dead. He encouraged the Saints to be faithful in their work for the dead and expressed his joy in the Restoration of the gospel.

Suggestions for Teaching

Doctrine and Covenants 128:12–18

Joseph Smith teaches about the salvation of the living and the dead



Display a picture of a baptismal font in a temple (for example, “Temple Baptismal Font,” *Gospel Art Book* [2009], no. 121; see also LDS.org). Ask students to imagine they are attending a temple open house with a friend who is not a member of the Church. After walking through the baptistery, their friend asks, “Why do you go all the way under the water when you get baptized?” Their friend also asks, “Why do you get baptized for dead people?”

Remind students that while Joseph Smith was hiding from men who were unlawfully seeking to arrest him, he wrote a letter to the Saints. In this letter, he taught them more about baptism for the dead. Invite a student to read Doctrine and Covenants 128:12–13 aloud. Ask the class to follow along and look for Joseph Smith’s teaching about the symbolism of baptism.

- How could you use the teachings in verses 12–13 to help someone understand why baptism is done by immersion?

Ask a student to read Doctrine and Covenants 128:15 aloud. Invite the class to follow along and look for reasons why we perform baptisms for the dead.

- According to this verse, why do our ancestors need us to perform baptisms for the dead? (As needed, direct students’ attention to the words “they without us cannot be made perfect.” Help students identify the following doctrine: **Our ancestors who die without the gospel cannot progress toward perfection until the saving ordinances of the gospel are performed for them.**)

If students need help answering this question, invite a student to read the following statement aloud:

“Your deceased ancestors live in a place called the spirit world. There they have the opportunity to hear and accept the gospel of Jesus Christ. However, they cannot receive the ordinances of the gospel for themselves, and they cannot progress until others provide these ordinances for them.

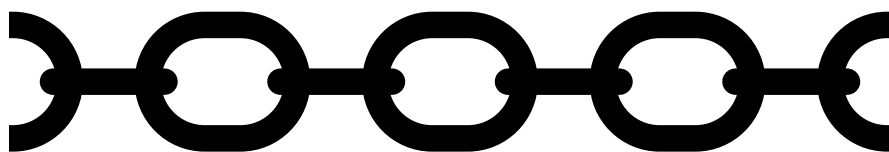
“Your privilege and responsibility is to give your ancestors this gift by identifying them and ensuring that ordinances are performed in their behalf in the temple. They may then choose whether to accept the work that has been done” (*Member’s Guide to Temple and Family History Work* [2009], 2).

- How do you think your ancestors might feel toward you when you do this work for them?
- According to verse 15, what is another reason we perform baptisms for the dead? (After students respond, write the following doctrine on the board: **The salvation of our deceased ancestors is necessary and essential to our salvation.**)
- Why do you think “their salvation is necessary and essential to our salvation”? (After students have had time to discuss this question, tell them that they will learn more about this doctrine as they continue to study Doctrine and Covenants 128.)

Invite a student to read Doctrine and Covenants 128:16–17 aloud. Ask the class to follow along and look for prophets in the Bible who wrote about baptism for the dead. Invite them to report what they find.

- How might these Bible passages be helpful to a friend who is not a member of the Church?

Display a chain with several links, or draw one on the board.



Invite a student to read Doctrine and Covenants 128:18 aloud. Ask the class to follow along, looking for how the links of a chain relate to Joseph Smith's teachings about baptism for the dead. (You may want to remind students that a dispensation is a period of time when the Lord reveals His doctrines, ordinances, and priesthood. You may also want to explain that in this verse, the word *children* refers to us and the word *fathers* refers to our ancestors.)

- How do the links of a chain relate to Joseph Smith's teachings about baptism for the dead? (Students should identify the following truth: **Baptism for the dead helps to link us eternally to our ancestors.** Explain that in addition to baptism, the other saving ordinances—confirmation, Melchizedek Priesthood ordination [for men], the temple endowment, and the sealing ordinance—are also essential to secure the welding link between our ancestors and ourselves.)

To help students increase their understanding of the doctrines and principles they have identified in Doctrine and Covenants 128:12–18, invite a student to read aloud the following statement by President Joseph Fielding Smith:

"There must be a family organization, a family unit, and each generation must be linked to the chain that goes before in order to bring perfection in family organization. Thus eventually we will be one large family with Adam at the head, Michael, the archangel, presiding over his posterity" (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:175).

Point out that according to verse 18, the earth will be smitten with a curse unless the generations of fathers and children are linked together. To help students understand this doctrine, read the following explanation by President Joseph Fielding Smith:

"If there is not a welding link between the fathers and the children—which is the work for the dead—then we will all stand rejected; the whole work of God will fail and be utterly wasted" (*Doctrines of Salvation*, 2:122).

Doctrine and Covenants 128:19–25

Joseph Smith expresses joy in the Restoration of the gospel and encourages the Saints to be faithful as they work for the salvation of the dead

Invite students to think about a time when they have been happy to hear really good news. Ask a few students to share their experiences. After they do so, ask them if they wanted to share the news with others, and why.

Explain that another word for *news* is *tidings*. Then invite a student to read Doctrine and Covenants 128:19 aloud. Ask the class to look for the tidings Joseph Smith said we have received.

- What "glad tidings" have we received? (The gospel of Jesus Christ.)
- How is the gospel of Jesus Christ a voice of gladness for the living and the dead?

Explain that Joseph Smith listed some of the experiences he had had with heavenly messengers as the gospel was restored through him. Invite students to scan Doctrine and Covenants 128:20–21 and identify the experiences and messengers. You may want to suggest that they mark what they find. Ask students to report what they learn. After they share what they have discovered, summarize their comments by writing the following doctrine on the board: **The keys, powers, and authority of the past dispensations have been restored in the dispensation of the fulness of times.**

Invite a student to read aloud the following statement by President John Taylor:



“The principles which [Joseph Smith] had placed him in communication with the Lord, and not only with the Lord, but with the ancient apostles and prophets; such men, for instance, as Abraham, Isaac, Jacob, Noah, Adam, Seth, Enoch, and Jesus, and the Father, and the apostles that lived on this continent, as well as those who lived on the Asiatic continent. He seemed to be as familiar with these people as we are with one another.

Why? Because he had to introduce a dispensation which was called the dispensation of the fulness of times, and it was known as such by the ancient servants of God” (*The Gospel Kingdom* [1987], 353.)

- What difference does it make in your life to know that the gospel was restored to the earth through heavenly messengers?

Explain that Doctrine and Covenants 128:22–23 contains expressions of the joy Joseph Smith felt because the keys of the priesthood had been restored and because the Saints could help redeem the dead. Invite a student to read the verses aloud. Invite the class to follow along, looking for phrases that are especially meaningful to them. (You may want to suggest that they mark those phrases.) Then ask students to read those phrases and explain why the phrases are meaningful to them.

Ask a student to read Doctrine and Covenants 128:24 aloud, and invite the class to look for what the Prophet instructed the Saints to do. Invite them to report what they find.

- According to this verse, what righteous offering are we to make to the Lord? (A book containing the records of our dead.)
- What can we do to contribute to this “book”? What does verse 24 teach about our participation in family history work and temple work? (Students may use different words, but they should identify the following principle: ***When we do family history work and receive temple ordinances for our ancestors, we make a righteous offering to the Lord.*** Write this principle on the board.)

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask the class to listen for Elder Bednar’s description of their role in the salvation of the dead:



“Many of you may think family history work is to be performed primarily by older people. But I know of no age limit described in the scriptures or guidelines announced by Church leaders restricting this important service. . . .

“It is no coincidence that . . . tools have come forth at a time when young people are so familiar with a wide range of information and communication technologies. . . . The skills and aptitude evident among many young people today are a preparation to contribute to the work of salvation.

“ . . . I encourage you to study, to search out your ancestors, and to prepare yourselves to perform proxy baptisms in the house of the Lord for *your* kindred dead. . . . And I urge you to help other people identify their family histories” (“The Hearts of the Children Shall Turn,” *Ensign* or *Liahona*, Nov. 2011, 26).

- In what ways can you participate in family history work and temple work?
- When have you made offerings through family history work and temple work? In what ways were you blessed as you made these offerings?

Share your testimony of the blessings students will receive as they participate in family history work and temple work. Invite students to set goals that will help them do family history work and temple work.

Questions that invite feelings and testimony

Some questions can lead students to reflect on past spiritual experiences and help them feel more deeply the truthfulness and significance of a gospel doctrine or principle. Often these questions result in a student sharing feelings, experiences, and testimony. These questions help bring the gospel from students’ minds to their hearts.

Home-Study Lesson

Doctrine and Covenants 124–128 (Unit 27)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 124–128 (unit 27) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 124:1–83)

Doctrine and Covenants 124 was the first revelation received in Nauvoo, Illinois, that was published in the Doctrine and Covenants. As students studied the Lord's command to build a temple in Nauvoo, they learned that the temple is the only place where we can obtain the fulness of the priesthood ordinances for the redemption of the living and the dead. They also discovered that by obeying the Lord's commandments, we prove our faithfulness.

Day 2 (Doctrine and Covenants 124:84–145; 125–126)

As students concluded their study of Doctrine and Covenants 124, they learned that if we hearken to the counsel of the prophets, it will be well with us and that the Lord calls priesthood leaders to govern the work of the ministry and help perfect the Saints. In Doctrine and Covenants 125 and 126, students learned that if we labor diligently for the Lord, then He will accept our righteous offering.

Day 3 (Doctrine and Covenants 127; 128:1–11)

Doctrine and Covenants 127 and 128 are taken from letters the Prophet Joseph Smith wrote to the Saints while he was moving about to avoid unlawful arrest by Missouri officials. In these sections students discovered that trusting in Heavenly Father can help us endure tribulation and that when properly recorded, the temple ordinances we perform on the earth are binding in heaven.

Day 4 (Doctrine and Covenants 128:12–25)

During their study of the remainder of Doctrine and Covenants 128, students identified the following principles related to temple work: The salvation of our dead is necessary and essential to our salvation. Baptism for the dead helps to link us eternally to our ancestors. The keys, powers, and authority of the past dispensations have been restored in the dispensation of the fulness of times. When we do family history work and receive temple ordinances for our ancestors, we make a righteous offering to the Lord.

Introduction

This lesson focuses on Doctrine and Covenants 124:1–21. As students study these verses, they will learn about Joseph and Hyrum Smith and their roles in the Restoration of the Church of Jesus Christ.

Suggestions for Teaching

Doctrine and Covenants 124:1–14

The Lord explains why He called Joseph Smith to restore the gospel of Jesus Christ

Write the word *Strong* on the board. Ask students what characteristics, according to worldly standards, are typically considered when describing someone who is strong. As students respond, write their answers on the board under *Strong*. Then write the word *Weak* on the board. Ask students what characteristics, according to worldly standards, are typically considered when describing someone who is weak.

- In what ways does the world try to make a young man or young woman feel weak according to its standards?
- Invite a student to read Doctrine and Covenants 35:13 aloud. Then invite students to read Doctrine and Covenants 124:1 silently, looking for whom the Lord described as weak.
- In what ways might Joseph Smith have been weak when he was called to restore the gospel?
 - According to Doctrine and Covenants 35:1, why would the Lord call weak people to help in His work? (As students respond, summarize their answers by writing a truth similar to the following on the board: ***The Lord shows forth His wisdom through the weak things of the earth.***)

- In what ways did the Lord show forth His wisdom through the Prophet Joseph Smith?

Ask students to name some of the callings and assignments they might receive while they are still in their youth. (Answers might include home teacher, member of a class or quorum presidency, missionary, speaking in sacrament meeting, or fellowshiping someone in their ward or branch.)

- How could remembering the principle written on the board help us as we receive various callings and assignments to serve in the Church?

Summarize Doctrine and Covenants 124:2–14 by explaining that the Lord commanded the Prophet Joseph Smith to write a proclamation of the gospel to the rulers of the earth.

Doctrine and Covenants 124:15–21

The Lord gives instructions to Church leaders in Nauvoo

Ask students to think of a time when someone gave them a sincere compliment. Invite a few students to share their experiences and why these compliments were meaningful to them.

Explain that the Lord addressed several individuals in this revelation and commended them by pointing out their strengths and contributions. Invite students to search Doctrine and Covenants 124:15–20 silently, looking for what the Lord said about these individuals. You might want to suggest that they mark phrases that stand out to them. After sufficient time, invite students to turn to a partner and share what they discovered, including which statements stood out to them and why.

You may want to point out that in Doctrine and Covenants 124:19 the Lord declared that three faithful men who had recently died (David W. Patten, Edward Partridge, and Joseph Smith Sr., the Prophet's father) had been received into the presence of the Lord.

Invite students to review Doctrine and Covenants 124:15, 20, looking for what the Lord said about Hyrum Smith and George Miller.

- What did the Lord say about Hyrum Smith and George Miller?
- How does the Lord feel about those who have integrity? (Students may use different words, but they should identify the following truth: **The Lord loves and trusts those who have integrity of heart.**)
- How would you define integrity of heart?

Invite a student to read aloud the following statement by Elder Joseph B. Wirthlin of the Quorum of the Twelve Apostles:

"To me, integrity means always doing what is right and good, regardless of the immediate consequences. It means being righteous from the very depth of our soul, not only in our actions but, more importantly, in our thoughts and in our hearts. Personal integrity implies such trustworthiness and incorruptibility that we are incapable of being false to a trust or covenant" ("Personal Integrity," *Ensign*, May 1990, 30).

- Based on Elder Wirthlin's definition, why do you think the Lord loves those who have integrity of heart?

To help students understand how Hyrum Smith exemplified the integrity of his heart, ask a student to read aloud the following

statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles:

"Hyrum Smith, older brother, friend, and mentor to the Prophet, showed absolute, unequivocal love, loyalty, and allegiance to the Lord and to his younger brother, Joseph. Their brotherhood may be unsurpassed. . . .

"Of Hyrum, Joseph said, 'I could pray in my heart that all my brethren were like unto my beloved brother Hyrum, who possesses the mildness of a lamb, and the integrity of a Job, and in short, the meekness and humility of Christ; and I love him with that love that is stronger than death, for I never had occasion to rebuke him, nor he me.' (*History of the Church*, 2:338.) . . .

"Hyrum was unwavering, even in the face of death. Following one period of great deprivation and persecution, he wrote:

" 'I thank God that I felt a determination to die, rather than deny the things which my eyes had seen, which my hands had handled [the plates from which the Book of Mormon was translated], and which I had borne testimony to, wherever my lot had been cast; and I can assure my beloved brethren that I was enabled to bear as strong a testimony, when nothing but death presented itself, as ever I did in my life.' (*Times and Seasons*, Dec. 1839, p. 23.)" ("The Family of the Prophet Joseph Smith," *Ensign*, Nov. 1991, 7).

- How did Hyrum Smith demonstrate his integrity?

Invite students to ponder an aspect of their lives in which they could have more integrity. Encourage them to set a personal goal to improve their integrity in that area.

Conclude by sharing your testimony of the principles taught today.

Next Unit (Doctrine and Covenants 129–132)

Ask students if they know how many degrees there are in the celestial kingdom. Explain that in the coming week's studies, they will discover a number of principles related to the celestial kingdom and the plan of salvation.

LESSON 136

Doctrine and Covenants 129; 130:1–11, 22–23

Introduction

On February 9, 1843, the Prophet Joseph Smith gave instructions to help the Saints know how to distinguish the nature of ministering angels and spirits. These instructions are recorded in Doctrine and Covenants 129.

Doctrine and Covenants 130 contains Joseph Smith's teachings on various doctrines while he was meeting with Saints in Ramus, Illinois, on April 2, 1843.

Suggestions for Teaching

Doctrine and Covenants 129

The Prophet Joseph Smith gives instructions concerning the nature of ministering angels and spirits

Ask students what they would tell someone who wanted to know if Latter-day Saints believe in angels. After students respond, invite a student to read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:



"From the beginning down through the dispensations, God has used angels as His emissaries in conveying love and concern for His children. . . .

"Usually such beings are *not* seen. Sometimes they are. But seen or unseen they are *always* near. Sometimes their assignments are very grand and have significance for the whole world. Sometimes the messages are more private. Occasionally the angelic purpose is to warn" ("The Ministry of Angels,"

Ensign or *Liahona*, Nov. 2008, 29).

Explain that beginning in 1839 and continuing through 1843, the Prophet Joseph Smith gave instructions to several people to help them know how to distinguish the nature of ministering angels and spirits. Some of these instructions are recorded in Doctrine and Covenants 129.

Invite a student to read Doctrine and Covenants 129:1–3 aloud. Ask the class to follow along and look for an important difference between angels and spirits. (You may want to explain that the word *just* means righteous.)

- How are angels different from spirits? (Angels have resurrected bodies of flesh and bones; spirits do not.)

Invite a student to read Doctrine and Covenants 129:4–7 aloud. Ask the class to follow along, looking for a way to distinguish between angels and righteous spirits. Ask students to report what they find.

- What do we learn from verse 7 about the nature of true messengers sent from Heavenly Father? (After students respond, you may want to suggest that they write the following doctrine in the margin of their scriptures: **True messengers sent from Heavenly Father will not deceive us.**)

Explain that the devil sometimes tries to appear as an "angel of light" in order to deceive people (see D&C 129:8). In addition, "the scriptures also speak of the devil's angels. These are those spirits who followed Lucifer and were thrust out of God's presence in the premortal life and cast down to the earth (Rev. 12:1–9; 2 Ne. 9:9, 16; D&C 29:36–37)" (Guide to the Scriptures, "Angels," scriptures.lds.org). Do not relate experiences concerning Satan or evil spirits or allow the discussion to degenerate to relating sensational stories and spurious material.

Avoid sensational or spurious quotes or stories

Occasionally, sensational or spurious (untrue) quotes or stories circulate among Church members. It is important to recognize that the Spirit cannot testify of something that is untrue or inappropriate. As you teach, let the Holy Ghost, not the sensational, bring students to Christ. Refrain from discussing stories that are not edifying or uplifting.

Invite a student to read Doctrine and Covenants 129:8–9 aloud. Ask the class to follow along and look for how to recognize an evil spirit who seeks to deceive by appearing as an angel of light. (Explain that the word *administration* in verse 9 refers to a manifestation or visit from an angel or a spirit.) Invite students to report what they learn.

- In addition to the instruction in these verses, what has Heavenly Father given you to help you discern Satan’s deceptions?

Doctrine and Covenants 130:1–11, 22–23

The Prophet Joseph Smith clarifies various doctrines

Explain that on April 2, 1843, Joseph Smith held a stake conference with Saints in Ramus, Illinois, which was about 20 miles southeast of Nauvoo. During a morning meeting Elder Orson Hyde preached a sermon and taught an interpretation of scripture he had learned in his previous association with another church.

- What responsibility did the Prophet have in this situation? (To correct any false doctrine taught in the meeting).

Explain that presiding leaders in the Church such as prophets, stake presidents, and bishops have the responsibility to ensure that correct doctrine is taught in Church settings. After the morning meeting, Joseph Smith, Orson Hyde, and a few others had lunch at the home of Joseph’s sister Sophronia. During lunch, the Prophet said that he “was going to offer some corrections to [Brother Hyde’s] sermon.” Brother Hyde responded, “They shall be thankfully received” (in *History of the Church*, 5:323).

- What can we learn from how Joseph Smith dealt with this situation?
- What can we learn from Orson Hyde’s response to the Prophet?

Explain that in his morning remarks, Orson Hyde had misinterpreted John 14:23. Invite a student to read this verse aloud.

Inform the class that after Orson Hyde referred to this verse, he told the people that it is “our privilege to have the Father and Son dwelling in our hearts” (in *History of the Church*, 5:323). Doctrine and Covenants 130 contains the Prophet Joseph Smith’s correction of this idea. It also includes some additional teachings.

Invite a student to read Doctrine and Covenants 130:1–3 aloud. Ask students to follow along, looking for why Orson Hyde’s statement regarding the meaning of John 14:23 was incorrect. Ask them to report what they find.

Explain that many people today either have no concept of God, or perhaps like Orson Hyde, who was once a Campbellite preacher, have an incorrect understanding of the nature of Deity because of false traditions. We can help others understand Heavenly Father’s true nature and their relationship to Him.

- How can we respond with kindness and understanding when discussing the gospel with those who have mistaken ideas because of false traditions?

Invite a student to read Doctrine and Covenants 130:22–23 aloud. Ask the class to follow along, looking for doctrines they can explain when teaching others about the Godhead.

- What doctrines are taught in these verses? (Students should identify the following doctrines: **Heavenly Father and Jesus Christ are separate individuals with physical bodies of flesh and bones. The Holy Ghost is a personage of spirit.**)
- Why do you think it is important to understand that Heavenly Father and Jesus Christ are separate individuals with bodies of flesh and bones?

To help students further understand the doctrine of the Godhead, assign them to work in pairs. Provide each pair with a copy of the following statement. Invite students to study the statement with their partners and underline truths about the Father, the Son, and the Holy Ghost that stand out to them.

“God the Father: It is generally the Father, or Elohim, who is referred to by the title God. He is called the Father because He is the father of our spirits. . . . God the Father is the supreme ruler of the universe. He is all powerful . . . , all knowing . . . , and everywhere present through his Spirit. . . . Mankind has a special relationship to God that sets man apart from all other created things: men and women are God’s spirit children. . . .

Doctrine and Covenants 130:22–23

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

“God the Son: The God known as Jehovah is the Son, Jesus Christ. . . . Jesus works under the direction of the Father and is in complete harmony with him. All mankind are His brothers and sisters, for He is the eldest of the spirit children of Elohim. [He is the Redeemer who suffered the sins and pains of all mankind and overcame physical death for all.] . . .

“God the Holy Ghost: The Holy Ghost is also a God and is called the Holy Spirit, the Spirit, and the Spirit of God, among other similar names and titles [such as the Comforter]. With the aid of the Holy Ghost, man can know the will of God the Father and know that Jesus is the Christ” (Guide to the Scriptures, “God, Godhead,” scriptures.lds.org). The primary role of the Holy Ghost is to bear witness of God the Father and Jesus Christ. The Holy Ghost teaches and confirms truth.

After students have completed this assignment, ask several to report what they marked and explain why those truths stood out to them. You might conclude this activity by inviting one or two students to share their testimonies of the Godhead with the class.

To help students discover another doctrine Joseph Smith taught to the Saints in Ramus, invite them to review Doctrine and Covenants 130:2, looking for what he said about our relationships.

- What does *sociality* mean? (Sociality pertains to the nature of our personal interactions and relationships.)
- What did Joseph Smith teach regarding the nature of our relationships in heaven? (Students may use different words, but they should identify the following truth: **The relationships we can have in heaven are the same as those we enjoy on the earth, but they will include eternal glory.**)
- How might this truth influence your interaction with others?

Ask a student to read aloud the following testimony of eternal relationships by President Henry B. Eyring of the First Presidency:



“Because of the restoration of the knowledge of eternal families, we are more hopeful and more kindly in all our family relations. The greatest joys in this life center in families, as they will in the worlds to come. I am so grateful for the assurance I have that if we are faithful, the same sociality which we enjoy here in this life will be forever with us in the world to come, in eternal glory” [see D&C 130:2] (“The True and Living Church,” *Ensign* or *Liahona*, May 2008, 22).

Invite students to ponder their relationships with others, especially their family members. Invite them to write a goal to strengthen those relationships.

To help students discover other doctrines the Prophet taught at this meeting in Ramus, invite a few students to take turns reading aloud from Doctrine and Covenants 130:4–11.

- What do we learn about angels from verses 4–7?
- What do we learn from verse 9 about the future of the earth?

You may want to explain that according to verses 10–11, all who inherit the celestial kingdom will receive a Urim and Thummim to help them learn about and understand heavenly things. The Prophet did not elaborate on this teaching.

Scripture Mastery—Doctrine and Covenants 130:22–23

To help students understand the truths taught in Doctrine and Covenants 130:22–23, read the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles:

“We declare it is self-evident from the scriptures that the Father, the Son, and the Holy Ghost are separate persons, three divine beings” (“The Only True God and Jesus Christ Whom He Hath Sent,” *Ensign* or *Liahona*, Nov. 2007, 41).

To help students see that the doctrine of the Godhead is self-evident in the scriptures, give students a few minutes to find at least three passages in the New Testament that teach this doctrine. (As part of this activity, you may want to teach students how to use the Topical Guide or Index in their scriptures.) Ask a few students to report what they found.

Doctrine and Covenants 130:12–21

Introduction

This lesson includes doctrines Joseph Smith taught at a Church meeting in Ramus, Illinois, on April 2, 1843. These teachings are recorded in Doctrine and Covenants 130. The Prophet taught about future events, including the

Second Coming of Jesus Christ. He also taught about our ability to retain knowledge and intelligence after we die and explained how we can receive God’s blessings.

Suggestions for Teaching

Establish relevance and purpose

One effective way to help students prepare to learn is to begin a lesson by asking them to ponder a question or situation that is relevant to them and that will be addressed in the scriptures from which you are teaching. This will help students study the scriptures with purpose.

Doctrine and Covenants 130:12–17

Joseph Smith teaches about the Second Coming

Before class, write the following statement on the board: *Many have wondered about the exact date of the Second Coming.*

- Have you ever wanted to know exactly when the Second Coming of Jesus Christ will occur?

Explain that in Joseph Smith’s day, a prominent Christian preacher named William Miller claimed the Savior’s Second Coming would happen on April 3, 1843. One day before Miller’s predicted date of the Second Coming, the Prophet Joseph Smith spoke to Saints in Ramus, Illinois, and mentioned that he had prayed to know the time of the Second Coming.

Invite a student to read Doctrine and Covenants 130:14–17 aloud. Ask the class to follow along, looking for what Joseph Smith learned when he prayed about the timing of the Second Coming of Jesus Christ.

- Did the Lord reveal to Joseph Smith the exact date of the Second Coming?
- What did the Lord tell Joseph Smith to do? (After students respond, you may want to suggest that they mark the phrase “trouble me no more on this matter” in their scriptures. Consider directing students to Doctrine and Covenants 130:15, footnote *a*, to further emphasize that no one knows exactly when the Savior will return.)

Ask a student to read aloud the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles:



“I am called as one of the Apostles to be a special witness of Christ, . . . and I do not know when He is going to come again. As far as I know, none of my brethren in the Quorum of the Twelve or even in the First Presidency knows. And I would humbly suggest that if we do not know, then nobody knows. . . . The Savior said that ‘of that day, and hour, no one knoweth; no, not the angels of God in heaven, but my Father only’ [Joseph Smith—Matthew 1:40].

“I believe that when the Lord says ‘no one’ knows, He really means that no one knows” (“When Shall These Things Be?” *Ensign*, Dec. 1996, 56).

- What do we learn from Doctrine and Covenants 130:14–17 and Elder Ballard’s statement? (Students may identify a variety of truths, but they should identify the following: **Only God knows the exact time when the Second Coming will occur.**)

Point out that in our day, some individuals try to predict the exact timing of the Second Coming or the end of the world.

- How can remembering this principle help you to not be misled by false claims?

Doctrine and Covenants 130:18–19

Joseph Smith teaches about the importance of gaining knowledge and intelligence in this life

If possible, display a suitcase or bag. Invite students to imagine that they are leaving home and going somewhere they have never been before. They are allowed to take only what will fit in the suitcase (or bag).

- What would you pack in the suitcase? (Invite a student to list responses on the board.)

Ask students to imagine that their destination is the spirit world, where we will enter when we die.

- Which of the items on the board will you be able to take with you when you die?

Invite a student to read Doctrine and Covenants 130:18–19 aloud. Ask the class to follow along, looking for what we can take with us from this life when we die.

- According to verses 18–19, what will be with us after we die? (Students may use different words, but they should identify the following truth: **The knowledge and intelligence we gain in this life will rise with us in the resurrection.**)

To help students understand what is meant by the words *knowledge* and *intelligence*, invite a student to read aloud the following statement by Elder Neal A. Maxwell of the Quorum of the Twelve Apostles:

“If we ponder just what it is that will rise with us in the resurrection, it seems clear that our intelligence will rise with us, meaning not simply our IQ, but also our capacity to receive and apply truth. Our talents, attributes, and skills will rise with us; certainly also our capacity to learn, our degree of self-discipline, and our capacity to work” (*We Will Prove Them Herewith* [1982], 12).

- According to Elder Maxwell, what does the word *intelligence* mean in verses 18–19?
- According to verse 19, how can we gain greater knowledge and intelligence? (You may want to point out that some knowledge and intelligence can be obtained only “through . . . diligence and obedience.”)
- When have you gained knowledge or intelligence through your diligence and obedience? (You may also want to share an experience.)

Point out that according to verse 19, those who gain more knowledge and intelligence in this life will have an advantage in the world to come.

- How do you think obtaining knowledge and intelligence in this life can give us an advantage in the world to come?

Explain that what we learn in this life, both temporally and spiritually, will be helpful to us throughout eternity. We will be able to build upon the knowledge we obtain in this life to become more like Heavenly Father.

In order to help students continue gaining knowledge and intelligence, encourage them to continue participating in seminary now and to plan to attend institute after they graduate from seminary. Invite students to write a goal that could help them gain more knowledge and intelligence.

Doctrine and Covenants 130:20–21

Joseph Smith explains how we obtain blessings

Invite students to imagine they want to improve their penmanship, so they decide to run three miles, five days a week, for one month.

- What will the result be? Why?
- What would you do to improve your penmanship?

Point out that just as we need to understand how to obtain the results we desire, we need to understand how to obtain the blessings Heavenly Father desires to give to us.

Invite a student to read Doctrine and Covenants 130:20–21 aloud. Ask the class to follow along, looking for how we can obtain the blessings Heavenly Father desires to give to us. (You may want to explain that “predicated” means “based on” and that a law that is “irrevocably decreed” is permanent and unchangeable.)

- According to verses 20–21, how do we obtain a blessing from God?

Invite students to write an “if–then” principle based on verses 20–21. After sufficient time, ask a few students to read their statements aloud. Students may use different words, but they should identify the following principle: **If we want to obtain a blessing from God, then we must obey the law upon which it is predicated.**

To help students deepen their understanding of this truth, copy the following chart on the board (you may want to do so before class). Invite students to copy the chart in their class notebooks or scripture study journals. Invite a student to read aloud the first scripture passage listed. Ask the class to follow along, looking for a law and an associated blessing. As they report their answers, fill in the appropriate spaces on the chart. Invite students to complete their charts on their own.

If we want to obtain a blessing from God, then we must obey the law upon which it is predicated.		
Scripture passage	Law	Blessing
D&C 10:5		
D&C 88:124		
2 Nephi 32:3		
John 7:17		

After students complete this activity, ask them to think about blessings they have received because they have obeyed a law. Invite them to share their experiences.

Invite students to write down blessings they want to obtain. Then invite them to write what law or laws they need to obey in order to receive those blessings.

Point out that some laws and blessings are very specific while others are more general. Also point out that some promised blessings may come in the next life.

To conclude today’s lesson, invite students to review some of the truths they have learned from Joseph Smith’s teachings recorded in Doctrine and Covenants 130.

- How do the truths in Doctrine and Covenants 130 help you appreciate Joseph Smith?

Conclude by inviting a student to read the following statement by President Brigham Young about Joseph Smith’s ability to explain the things of God.



“The excellency of the glory of the character of Brother Joseph Smith was that he could reduce heavenly things to the understanding of the finite. When he preached to the people—revealed the things of God, the will of God, the plan of salvation, the purposes of Jehovah, the relation in which we stand to him and all the heavenly beings, he reduced his teachings to the capacity of every man, woman, and child, making them as plain as a well-defined pathway.

This should have convinced every person that ever heard him of his divine authority and power, for no other man was able to teach as he could, and no person can reveal the things of God, but by the revelations of Jesus Christ” (*Teachings of Presidents of the Church: Brigham Young* [1997], 347).

Conclude by sharing your testimony of Joseph Smith’s calling as a prophet, seer, and revelator. Invite students to act on the doctrines and principles they have learned as they studied the Prophet’s teachings in Doctrine and Covenants 130.

LESSON 138

Doctrine and Covenants 131

Introduction

Doctrine and Covenants 131 contains a compilation of principles the Prophet Joseph Smith taught while in Ramus, Illinois, on May 16–17, 1843. He taught about

the new and everlasting covenant of marriage and the promise of eternal life for the faithful. He also taught that all spirit is matter.

Suggestions for Teaching

Doctrine and Covenants 131:1–4

Joseph Smith teaches about the importance of the eternal marriage covenant

Show students a simple combination lock. You might consider using it to secure the lid of a box. If you do not have a lock, draw one on the board. Invite one male student and one female student to the front of the class. Give one student a paper with the first part of the combination written on it. Give the other student a paper with the remainder of the combination written on it. If you have brought a lock to class, ask one of the students to open the lock without the help of the other student. Then let them work together to open the lock.

Write the following question on the board (or have it written on a paper inside the box the two students have just unlocked): *If the lock represents entrance into the highest degree of the celestial kingdom, what does the combination represent?* Ask students to look for the answer to this question as they study Doctrine and Covenants 131.

Explain that on May 16, 1843, Joseph Smith traveled to Ramus, Illinois. While staying at the home of Benjamin and Melissa Johnson, he performed their sealing as husband and wife for eternity. He also taught them how eternal marriage is related to the celestial kingdom. These truths are recorded in Doctrine and Covenants 131:1–4. (See *History of the Church*, 5:391–92.)

Invite a student to read Doctrine and Covenants 131:1 aloud. Ask the class to follow along, looking for a truth the Prophet revealed about the celestial kingdom.

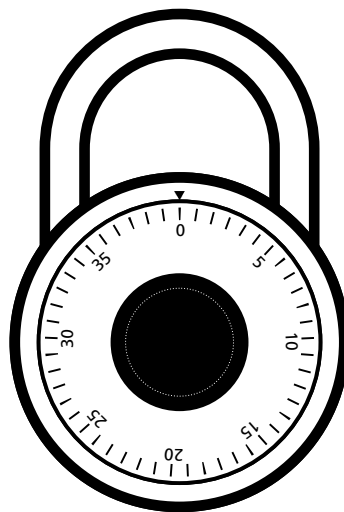
- What did Joseph Smith reveal about the celestial kingdom?

Explain that we often refer to receiving the highest degree of glory within the celestial kingdom as exaltation or eternal life. Write the word *exaltation* on the board. Explain that those who obtain this degree of the celestial glory will live like our Heavenly Father lives.

Invite a student to read Doctrine and Covenants 131:2–4 aloud, and ask the class to look for what we must do in order to obtain the highest degree of the celestial kingdom.

- What do we need to do to obtain the highest degree of the celestial kingdom? (Students should identify the following doctrine: **In order to obtain the highest degree of the celestial kingdom, we must enter into the new and everlasting covenant of marriage.**)
- What do you think it means in verse 4 that if we are not sealed in the temple by the proper authority, we “cannot have an increase”? (To help students understand this verse, you may need to explain that *increase* refers to the opportunity to continue to have children in the celestial kingdom.)

To help students understand the phrase “new and everlasting covenant of marriage,” explain that the word *new* in this context means that this covenant was newly restored in our dispensation. The term *everlasting* means that this essential covenant will endure



Doctrine and Covenants 131:1–4

is a scripture mastery passage. Studying scripture mastery passages will help students increase their understanding of basic doctrines and be prepared to teach them to others. You may want to suggest that students mark scripture mastery passages in a distinctive way so they will be able to locate them easily. Refer to the teaching idea at the end of the lesson to help students with their mastery of this passage.

through eternity. Remind students that we enter into this covenant of celestial marriage in the temple.)

- In what ways do you think celestial marriage between a man and a woman prepares them for exaltation?

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask the class to listen for how marriage helps us prepare for eternal life.



“Two compelling doctrinal reasons help us to understand why eternal marriage is essential to the Father’s plan.

“Reason 1: The natures of male and female spirits complete and perfect each other, and therefore men and women are intended to progress together toward exaltation. . . .

“By divine design, men and women are intended to progress together toward perfection and a fulness of glory. Because of their distinctive temperaments and capacities, males and females each bring to a marriage relationship unique perspectives and experiences. The man and the woman contribute differently but equally to a oneness and a unity that can be achieved in no other way. The man completes and perfects the woman and the woman completes and perfects the man as they learn from and mutually strengthen and bless each other. . . .

“Reason 2: By divine design, both a man and a woman are needed to bring children into mortality and to provide the best setting for the rearing and nurturing of children” (“Marriage Is Essential to His Eternal Plan,” *Ensign*, June 2006, 83–84; boldface and italics removed).

- According to Elder Bednar, why is marriage between a man and a woman necessary for our exaltation?
- How could understanding the doctrine that celestial marriage is essential for exaltation affect what you look for in a future spouse?
- Why is it important at your age to make it a priority to prepare to be married eternally in the temple?

You may want to explain that the blessings of exaltation will be available to those who do not have the opportunity for a celestial marriage in this life. Invite a student to read aloud the following statement from *True to the Faith*:

“Some members of the Church remain single through no fault of their own, even though they want to marry. If you find yourself in this situation, be assured that ‘all things work together for good to them that love God’ (Romans 8:28). As you remain worthy, you will someday, in this life or the next, be given all the blessings of an eternal family relationship” (*True to the Faith: A Gospel Reference* [2004], 99).

- How can keeping your baptismal covenants now help you prepare to receive the blessings of the temple? What can young men and young women do now to make celestial marriage in the temple a priority? (You may want to list students’ responses on the board.)

Encourage students to make it a priority to be married for eternity in the temple. Testify of the blessings that come as a result of celestial marriage.

Doctrine and Covenants 131:5–6

The Prophet explains the “more sure word of prophecy”

Show students a written guarantee or warranty.

- What are the benefits of having a guarantee?
- Why would a guarantee from Heavenly Father be especially valuable?

Explain that in Ramus, Illinois, on the morning of May 17, 1843, Joseph Smith gave a sermon on a phrase found in 2 Peter 1:19 that represents a guarantee from God (see *History of the Church*, 5:392). Invite students to read 2 Peter 1:19 silently and look for the phrase. (“A more sure word of prophecy.”)

Invite students to read Doctrine and Covenants 131:5 and look for what the phrase “more sure word of prophecy” means. Ask them to report what they find.

- According to verse 5, what does Heavenly Father guarantee to a person through the more sure word of prophecy? (Eternal life.)
- How do you think it would feel to receive such a guarantee? Why?

Note: Do not speculate about living individuals who may have received the “more sure word of prophecy.” However, the scriptures tell of some individuals who have received this assurance of eternal life while still in mortality. For example, the Lord expressed this assurance to Joseph Smith (see Doctrine and Covenants 132:49) and to Alma (see Mosiah 26:20).

Invite a student to read Doctrine and Covenants 131:6 aloud, and ask the class to look for something that would prevent someone from receiving eternal life.

- What did Joseph Smith say would make it impossible for us to be saved, or receive eternal life? (Students may use different words, but make sure they understand that **we cannot be saved in ignorance**. You may want to write this truth on the board.)

Invite a student to read the following explanation of this truth as given by President Marion G. Romney of the First Presidency. Ask students to listen for the kind of knowledge we need in order to receive eternal life.



“Knowledge of ‘the only true God, and Jesus Christ’ (John 17:3) is the most important knowledge in the universe; it is the knowledge without which the Prophet Joseph Smith said no man could be saved. The lack of it is the ignorance referred to in the revelation wherein it is written: ‘It is impossible for a man to be saved in ignorance.’ (D&C 131:6.)” (“Except a Man Be Born Again,” *Ensign*, Nov. 1981, 14).

- What kind of knowledge must we have in order to have eternal life? Why do you think this kind of knowledge is essential for salvation?
- What can we do to increase in our knowledge of Heavenly Father and Jesus Christ?

Doctrine and Covenants 131:7–8

Joseph Smith teaches that all spirit is matter

Invite a student to read Doctrine and Covenants 131:7–8 aloud. Ask the class to follow along, looking for what spirits are composed of.

- What do you learn from these verses? (All creations are composed of matter, but spirit matter is “more fine or pure.”)

Testify of the principles discussed in Doctrine and Covenants 131, and encourage students to continue gaining knowledge of Heavenly Father and Jesus Christ so they can become more like Them.

Scripture Mastery—Doctrine and Covenants 131:1–4

Invite students to draw a picture that helps them explain the truths in Doctrine and Covenants 131:1–4. Ask them to use the words of the scripture mastery passage to explain their pictures to the class or in small groups. After several students have had an opportunity to share, ask students to recite the passage in unison. You may want to place the pictures where students can see them when they return to seminary in the coming days. Give students an opportunity to recite the passage during the next few days of seminary.

Commentary and Background Information

Doctrine and Covenants 131:6. “It is impossible for a man to be saved in ignorance.”

On April 7, 1844, the Prophet Joseph Smith delivered a sermon at the funeral of his friend King Follett. In the sermon, he taught about the value of knowledge:

“Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved” (“The King Follett Sermon,” *Ensign*, May 1971, 15).

Doctrine and Covenants 132:3–33

Introduction

Doctrine and Covenants 132 contains a revelation about the new and everlasting covenant of marriage. Although this revelation was recorded on July 12, 1843, some of the truths in the revelation were known and taught by the Prophet Joseph Smith as early as 1831. The revelation

will be discussed in two lessons. This lesson discusses the conditions of the new and everlasting covenant of marriage and the promises extended to those who honor it. The next lesson will discuss the principle of plural marriage.

Suggestions for Teaching

Be sensitive

You may have students in your class who have difficulty talking about eternal marriage. This subject may be difficult for them if their parents are divorced, if one or both parents are not members of the Church, if they are part of blended families, or because of other family situations. As you teach the doctrine of eternal marriage, be sensitive to the needs and concerns of these students.

Doctrine and Covenants 132:3–18

The Lord sets forth the conditions of the new and everlasting covenant

Note: Doctrine and Covenants 132:1–2 are covered in lesson 140 as part of a discussion about plural marriage.

Before class, write the following questions on the board:

Why is eternal marriage important to you?

What will you do, beginning today, to prepare yourself to enter the temple and be married for time and all eternity?

What blessings can come in this life to those who obey God's law to be sealed in the temple?

Invite students to ponder these questions as they study Doctrine and Covenants 132 today.

Begin by asking the following question:

- What is the new and everlasting covenant?

To help students understand the meaning of the phrase “the new and everlasting covenant,” read the following statement by President Joseph Fielding Smith:



“Now there is a clear-cut definition in detail of the new and everlasting covenant. It is everything—the fulness of the gospel. So marriage properly performed, baptism, ordination to the priesthood, everything else—every contract, every obligation, every performance that pertains to the gospel of Jesus Christ, which is sealed by the Holy Spirit of promise according to his law here given, is a part of the new and everlasting covenant” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 1:158; italics removed).

Invite students to read Doctrine and Covenants 132:3–5 silently, looking for the result of rejecting the new and everlasting covenant, which includes the covenant of celestial marriage.

- What is the result of rejecting the new and everlasting covenant? (As students answer this question, you may want to explain that the word *damned* means that a person is stopped in his or her eternal progression.)

Invite a student to read Doctrine and Covenants 132:6 aloud. Ask the class to follow along and look for the blessing the Lord promises those who are faithful in the new and everlasting covenant.

- According to verse 6, what do we receive if we are faithful in the new and everlasting covenant? (As students respond to this question, you may want to point out the contrast between being damned, or prevented from progressing, and receiving “the fulness of [the Lord’s] glory.”)

Point out that people often make contracts, or agreements, with each other. Invite a student to read Doctrine and Covenants 132:7 aloud. Assign half of the class to look for what happens to manmade contracts when people die. Invite the other half to identify two conditions for covenants to be binding after we die.

- What happens to manmade contracts? (They end at death.)

- According to verse 7, what two things must happen for covenants to be binding after we die? (They must be made through priesthood authority, and they must be “entered into and sealed by the Holy Spirit of promise.”)

Explain that “the Holy Ghost is the Holy Spirit of Promise. . . . The Holy Spirit of Promise witnesses to the Father that the saving ordinances have been performed properly and that the covenants associated with them have been kept” (Guide to the Scriptures, “Holy Spirit of Promise,” scriptures.lds.org). Then invite students to reread verse 7 and summarize it in a statement of doctrine. Write their response on the board. For example, you might write something similar to the following: ***Unless a covenant is made through the proper priesthood authority and sealed by the Holy Spirit of Promise, it will end at death.***

To help students further understand this doctrine, ask them to rephrase it in a positive way. Write their response on the board. For example, you might write something similar to the following: ***When a covenant is made through the proper priesthood authority and is sealed by the Holy Spirit of Promise, it will last forever.***

Summarize Doctrine and Covenants 132:8–14 by explaining that the Lord continued to set forth the conditions of His laws and ordinances. He declared that everything He establishes will remain forever but that everything else will eventually be destroyed.

Invite four students to take turns reading aloud from Doctrine and Covenants 132:15–18. Ask the class to follow along, looking for two different ways a man and a woman might enter into a marriage together. Then read the following examples aloud. After each example, ask students what truths taught in Doctrine and Covenants 132:15–18 apply in that situation.

Example 1: A man and woman fall in love, keep the law of chastity, and are happily married by a local government leader. They are not sealed in a temple. Their marriage ceremony includes the words “till death do you part.” A few years later, the husband is killed in an accident. What truths taught in Doctrine and Covenants 132:15–17 apply? (The husband and wife are no longer married.)

Example 2: A man and woman are married. They promise one another that they will always love each other and that they will always be together, but they are not sealed in a temple. They believe that because of their love, God will allow them to be together forever. What truths taught in Doctrine and Covenants 132:18 apply? (Their marriage will not continue after they die.)

Doctrine and Covenants 132:19–33

The Lord promises blessings to those who obey the law of celestial marriage

Invite a student to read aloud the following experience shared by Elder Enrique R. Falabella of the Seventy. Ask the class to listen for what made Elder and Sister Falabella sad and what made them happy.

“When I returned from my mission, I met a beautiful young woman. . . . She captivated me from the first moment I saw her.

“My wife had set the goal to get married in the temple, although back then the nearest temple required a trip of over 4,000 miles (6,400 km).

“Our civil marriage ceremony was both happy and sad, for we were married with an expiration date. The officer pronounced the words ‘And now I declare you husband and wife,’ but immediately after, he said, ‘until death do you part.’

“So with sacrifice we set out to purchase a one-way ticket to the Mesa Arizona Temple.

“In the temple, as we were kneeling down at the altar, an authorized servant pronounced the words I longed for, which declared us husband and wife for time and for all eternity” (“The Home: The School of Life,” *Ensign* or *Liahona*, May 2013, 102).

- Why were the Falabellas not satisfied with their civil marriage?

Invite a student to read Doctrine and Covenants 132:19–21 aloud. Ask the class to follow along, looking for blessings the Lord promises to those who are true to the new and everlasting covenant of marriage. Because this passage is long and somewhat difficult to understand, you may need to pause a few times to provide explanations and answer questions. The following information may help you:

The word *abide* means to accept or continue, so the phrases “abide in my covenant” (verse 19) and “abide my law” (verse 21) mean to remain true to the Lord’s covenant and law.

Verse 19 contains the promise that if a man and woman marry in “the new and everlasting covenant” and “it is sealed unto them by the Holy Spirit of promise,” then they “shall come forth in the first resurrection; and . . . inherit thrones, kingdoms, principalities, and powers,” as long as they “abide in [the] covenant, and commit no murder whereby to shed innocent blood.” (See also D&C 132:27.)

The phrases “continuation of the seeds forever and ever” (verse 19) and “they continue” (verse 20) refer to the promise that our families and our posterity can continue throughout eternity.

Write *If _____ then _____* on the board. Invite students to fill in the blanks to summarize the promises given in Doctrine and Covenants 132:19–21. Write their responses on the board. They might identify principles such as the following:

If a man and a woman abide in the new and everlasting covenant of marriage, then they will receive exaltation and glory.

If a man and a woman abide in the new and everlasting covenant of marriage, then they will have an eternal increase of posterity.

If a man and a woman abide in the new and everlasting covenant of marriage, then their marriage will be in force through all eternity.

If a man and a woman abide in the new and everlasting covenant of marriage, then they will become like God.

Read the following example:

Example 3: A young man and a young woman are sealed in a holy temple by priesthood authority. They both live faithfully and keep their covenants. What truths taught in Doctrine and Covenants 132:19–21 apply after they die? (Their marriage will continue forever. They will become like their Father in Heaven and will be blessed with glory, exaltation, and an eternal family.)

- What do you think a husband and wife must do to abide in the covenant of marriage? (Answers may include following God’s word, being obedient to all the ordinances of salvation, being virtuous and worthy, loving one another, working together to be good parents, rearing children in love and righteousness, and returning to the temple together regularly.)

Ask students to read Doctrine and Covenants 132:22–25 silently, giving special attention to the Lord’s description of the “gate” and the “way” that lead to exaltation. Before they read, explain that the word *strait* in verse 22 means narrow or exacting, allowing for no wandering off course.

- In what ways does the image of a broad gate and a wide way represent current opinions in society about couple relationships and marriage? How are these opinions contrary to the new and everlasting covenant of marriage?
- According to verses 22 and 25, why do many fail to enter the narrow way that leads to exaltation? (They do not receive Jesus Christ, come to know Him, or abide in His law.)
- According to verses 21–24, what must we do to receive eternal life? (Summarize students’ answers by writing the following principle on the board: ***To receive exaltation and eternal lives, we must know Heavenly Father and Jesus Christ, become like Them, and abide in Their law.***)

Summarize Doctrine and Covenants 132:29–33 by explaining that Abraham was faithful and obedient to the Lord’s law of eternal marriage and that he received the promise of eternal increase in posterity.

Testify that as we follow God’s laws, we can live with Him and obtain eternal life.

Refer to the questions you wrote on the board before class. Invite students to respond to these questions in their class notebooks or scripture study journals. After sufficient time, you may also want to invite one or two students to share their feelings with the entire class.

Conclude by displaying a picture of your family. Share your feelings and testimony of the blessings of eternal marriage. Encourage students to prepare now to go to the temple and be married for eternity. Share your testimony of the blessings promised in Doctrine and Covenants 132 and of the joy that comes from preparing for temple marriage.

LESSON 140

Doctrine and Covenants 132:1–2, 34–66

Introduction

While the Prophet Joseph Smith was working on the inspired revisions of the Bible in 1831, he asked the Lord for understanding about the ancient patriarchs having more than one wife. At that time the Prophet began to receive revelation in answer to his inquiries. In subsequent years, the Lord commanded the Prophet and other

Latter-day Saints to live the principle of plural marriage. In July 1843, while the Church was headquartered in Nauvoo, Illinois, the Prophet recorded the revelation he had received. Doctrine and Covenants 132 addresses the Lord's teachings regarding plural marriage, including counsel to Joseph and Emma Smith.

Suggestions for Teaching

Doctrine and Covenants 132:1–2, 34–48

The Lord reveals the principle of plural marriage

Begin by explaining that while Joseph Smith was working on the inspired translation of the Old Testament in 1831, he read about some of the ancient prophets practicing plural marriage (also called polygamy). Under this practice, one man is married to more than one living wife. The Prophet studied the scriptures, pondered what he learned, and eventually took his questions about plural marriage to Heavenly Father in prayer.

Write *Genesis 16:1–3* on the board. Explain that these verses describe the actions of Sarai and Abram, later known as Sarah and Abraham. Invite a student to read these verses aloud. Ask the class to follow along and think about any questions they might have about this event in Abram and Sarai's life.

Invite students to read Doctrine and Covenants 132:1 silently, looking for what the Prophet Joseph Smith asked as he studied passages in the Old Testament concerning the practice of plural marriage. Ask students to report what they find. (You may want to explain that the word *concubine* is a term used to describe women in the Old Testament who, in the time and culture in which they lived, were legally married to a man but had a lower social status than a wife. Concubines were not part of the practice of plural marriage in our dispensation.)

Write the following question on the board: *Why would the Lord command righteous men and women to obey the principle of plural marriage at certain times?*

Explain that in their study of Doctrine and Covenants 132, students can find answers to the question on the board and other questions they may have concerning plural marriage. Invite them to write down the doctrines and principles they discover during their study today.

Invite a few students to take turns reading aloud from Doctrine and Covenants 132:34–36. Ask the class to follow along, looking for why Abraham and Sarah began to practice plural marriage.

- According to verse 34, why did Sarah give Abraham another wife? What does this teach us about the principle of plural marriage? (As students respond, write the following principle on the board: ***Plural marriage is approved of the Lord only when He commands it.***)
- What did Sarah and Abraham's obedience help to fulfill? (The Lord's promises to Abraham, including the promise that Abraham would have posterity as numerous as the stars [see *Genesis 15:5*].)

To help students further understand the principle you have written on the board, suggest that they write *Jacob 2:27, 30* in their scriptures near Doctrine and Covenants 132:34. Invite a student to read these verses aloud. Point out that monogamy (marriage between one man and one woman) is God's standard for marriage unless He commands otherwise.

Invite a student to read Doctrine and Covenants 132:37–38 aloud. Ask the class to follow along, looking for phrases that describe instances when the Lord commanded the practice of plural marriage. Ask students to report what they find.

Use approved materials

Seminary and institute curriculum materials are provided as the main resources to help you prepare and teach effective lessons. You may use additional resources, such as Church magazines, as you support students' understanding of the scripture block. Other resources should not be used to speculate or sensationalize lesson topics or to teach ideas that have not been clearly established by the Church. Even if something has been published before, it may not be appropriate for use in the classroom. Choose lesson materials wisely so lessons can build students' faith and testimonies.

Avoid speculation

Do not speculate about whether plural marriage is a requirement for the celestial kingdom. We have no knowledge that plural marriage will be a requirement for exaltation.

Summarize Doctrine and Covenants 132:39, 41–43 by explaining that the Lord affirmed that when people practice the principle of plural marriage according to His commandment, they are not guilty of the sin of adultery. However, if anyone practices plural marriage under any circumstances that the Lord does not command, they are guilty of adultery. (Note that the word *destroyed* in verse 41 indicates that those who violate their sacred covenants will be separated from God and from His covenant people [compare Acts 3:22–23; 1 Nephi 22:20].)

Invite students to read Doctrine and Covenants 132:40 silently and look for what the Lord said He was going to do.

- According to verse 40, what was the Lord going to do? (Restore all things. Explain that “all things” refers to the laws and ordinances of the gospel that had been revealed in previous dispensations. Write the following principle on the board: ***The commandment to live the law of plural marriage in the latter days was part of the restoration of all things.*** [See also Acts 3:20–21.]

Invite a student to read Doctrine and Covenants 132:45, 48 aloud. Ask the class to follow along, looking for what the Lord conferred upon Joseph Smith to bring about the restoration of all things.

- What did the Lord confer upon Joseph Smith to bring about the restoration of all things? (The keys and power of the priesthood.)
- What do we learn from verses 45 and 48 about plural marriage? (As students respond, write the following principle on the board: ***Plural marriage can be authorized only through the priesthood keys given to the President of the Church.***)

Explain that early in this dispensation, as part of the restoration of all things, the Lord commanded some of the early Saints to practice plural marriage through the priesthood keys held by the Prophet Joseph Smith and subsequent Presidents of the Church—Brigham Young, John Taylor, and Wilford Woodruff. In 1890, President Woodruff, acting with those same priesthood keys, received revelation that the practice of plural marriage should end (see Official Declaration 1).

Doctrine and Covenants 132:49–66

The Lord counsels Joseph and Emma Smith concerning plural marriage

Explain that the Prophet Joseph Smith was reluctant to begin the practice of plural marriage. He stated that he did not begin the practice until he was warned that he would be destroyed if he did not obey (see “Plural Marriage,” *Historical Record*, May 1887, 222). Because of a lack of historical documentation, we do not know about Joseph Smith’s early attempts to comply with the commandment. However, by 1841 the Prophet had begun to obey the commandment and to teach it to some members of the Church, and over the next three years he married additional wives in accordance with the Lord’s commands. The Prophet Joseph Smith’s obedience to the Lord’s commandment to practice plural marriage was a trial of faith for him and his wife Emma, whom he loved dearly.

Invite a student to read Doctrine and Covenants 132:49–50 aloud. Ask the class to look for the blessings the Lord promised Joseph Smith.

- What blessings did the Lord promise Joseph Smith?
- According to verse 50, why did the Lord promise these blessings to Joseph Smith?

Invite a student to read Doctrine and Covenants 132:52 aloud. Ask the class to follow along, looking for counsel the Lord gave Emma Smith.

- According to verse 52, what was Emma counseled to receive? (“All those that have been given unto my servant Joseph” refers to those who had been sealed to Joseph Smith.)

Explain that in addition to commanding Emma to receive those who had been sealed to her husband, the Lord commanded her to abide in His law and forgive Joseph of his trespasses. Invite students to read Doctrine and Covenants 132:56 silently to learn what the Lord promised Emma Smith.

- What did the Lord promise Emma if she would obey His commands?

Explain that in 1841, Joseph Smith began to teach other faithful men and women the principle of plural marriage. They also struggled initially to understand and accept this principle. For example, when Brigham Young first learned of the commandment to enter

plural marriage, he said that he felt that he would rather die than take plural wives (see Susa Young Gates and Leah D. Widtsoe, *The Life Story of Brigham Young* [1930], 321). Although these faithful Church members were hesitant and frustrated about the command at first, they received individual confirmations through the Holy Ghost and accepted the principle of plural marriage. Vilate Kimball, the first wife of Elder Heber C. Kimball, received and embraced the doctrine of plural marriage and “could not doubt the plural order of marriage was of God, for the Lord had revealed it to her in answer to prayer” (Helen Mar Kimball, in Orson F. Whitney, *Life of Heber C. Kimball* [1967], 325; see also pages 326–28).

Practicing plural marriage brought additional challenges. Because the practice was initially kept very quiet, rumors began to spread about Church leaders marrying additional wives. These rumors greatly distorted the truth, slandered the names of the Prophet and other Church leaders, and contributed to increased persecution against the Saints.

Read Doctrine and Covenants 132:63 aloud, beginning with the phrase “for they are given unto him.” Before you read, explain that this verse helps us understand one reason why the Lord commanded Joseph Smith and others to practice plural marriage. Ask the class to follow along, looking for that specific purpose.

- What commandment does the Lord refer to in verse 63? (The commandment to multiply and replenish the earth.) What does it mean to multiply and replenish the earth? (To have children.)

Point out the following phrase in verse 63: “for herein is the work of my Father continued.”

- How does having children allow parents to be part of the continuing work of Heavenly Father?

As part of this discussion, you may want to read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:

“When a child is born to a husband and wife, they are fulfilling part of our Heavenly Father’s plan to bring children to earth. The Lord said, ‘This is my work and my glory—to bring to pass the immortality and eternal life of man’ [Moses 1:39]. Before immortality, there must be mortality” (“Children,” *Ensign* or *Liahona*, Nov. 2011, 28).

- Based on what you have learned from verse 63, what is one reason why the Lord has at times instituted the practice of plural marriage? (After students respond, write the following principle on the board: ***The Lord has at times instituted plural marriage to provide further opportunities for His people to raise up righteous children unto Him.*** You may want to refer again to Jacob 2:30.)

Refer to the question you wrote on the board near the beginning of the lesson: *Why would the Lord command righteous men and women to obey the principle of plural marriage at certain times?* You may want to invite students to summarize for the class what they have learned from their study of Doctrine and Covenants 132 and Jacob 2:27, 30 that helps them to answer this question.

Conclude by sharing your testimony of the Prophet Joseph Smith and that he received and obeyed revelation from God.

Commentary and Background Information

Doctrine and Covenants 132. How to approach a study of plural marriage

Much unreliable information pertaining to plural marriage exists on the Internet and in many print sources. Be cautious and wise with such information. Some authors who write about the Church and its history present information out of context or include

partial truths that can be misleading. The intent of some of these writings is to destroy faith.

Elder Neil L. Andersen of the Quorum of the Twelve Apostles warned:

“There have always been a few who want to discredit the Church and to destroy faith. Today they use the Internet.

"Some of the information about the Church, no matter how convincing, is just not true" ("Trial of Your Faith," *Ensign* or *Liahona*, Nov. 2012, 41).

In studying about plural marriage, it is important to remember the pattern the Prophet Joseph Smith followed in his gospel learning. He studied, pondered, and prayed to gain knowledge.

Reliable historical research concerning the practice of plural marriage can be found at josephsmithpapers.org and byustudies.byu.edu.

Doctrine and Covenants 132:1. "The principle and doctrine" of plural marriage

The following accounts help to clarify the feelings of the Prophet Joseph Smith and other Church members when plural marriage was first introduced.

Eliza R. Snow, who was sealed to the Prophet Joseph Smith, recorded the details of the Prophet Joseph teaching the principle of plural marriage to her brother Lorenzo Snow. She noted the anguish and pain that the principle caused Joseph Smith and that he only moved forward in establishing the principle because of divine revelation:

"The Prophet Joseph unbosomed his heart [to Lorenzo Snow], and described the trying mental ordeal he experienced in overcoming the repugnance of his feelings, the natural result of the force of education and social custom, relative to the introduction of plural marriage. He knew the voice of God—he knew the commandment of the Almighty to him was to go forward—to set the example, and establish Celestial plural marriage. He knew that he had not only his own prejudices and prepossessions to combat and to overcome, but those of the whole Christian world stared him in the face; but God, who is above all, had given the commandment, and He must be obeyed. Yet the Prophet hesitated and deferred from time to time, until an angel of God stood by him with a drawn sword, and told him that, unless he moved forward and established plural marriage, his Priesthood would be taken from him and he should be destroyed! This testimony he not only bore to my brother, but also to others—a testimony that cannot be gainsayed [contradicted]" (*Biography and Family Record of Lorenzo Snow* [1884], 69–70).

Vilate Kimball, President Heber C. Kimball's first wife, received a testimony of plural marriage. Her daughter Helen recounted:

"My mother often told me that she could not doubt the plural order of marriage was of God, for the Lord had revealed it to her in answer to prayer.

"In Nauvoo, shortly after his return from England, my father, among others of his brethren, was taught the plural wife doctrine. . . .

"My father realized the situation fully, and the love and reverence he bore for the Prophet were so great that he would sooner have laid down his life than have betrayed him. This was one of the greatest tests of his faith he had ever experienced. . . .

"My mother [Vilate Kimball] had noticed a change in his manner and appearance, and when she inquired the cause, he tried to evade her questions. At last he promised he would tell her after a while, if she would only wait. This trouble so worked upon his mind that his anxious and haggard looks betrayed him daily and hourly, and finally his misery became so unbearable that it was impossible to control his feelings. He became sick in body, but his mental wretchedness was too great to allow of his retiring, and he would walk the floor till nearly morning, and sometimes the agony of his mind was so terrible that he would wring his hands and weep like a child, and beseech the Lord to be merciful and reveal to her this principle. . . .

"The anguish of their hearts was indescribable, and when she found it was useless to beseech him longer, she retired to her room and bowed before the Lord and poured out her soul in prayer to Him who hath said: "If any lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not." . . .

"Before her was illustrated the order of celestial marriage, in all its beauty and glory, together with the great exaltation and honor it would confer upon her in that immortal and celestial sphere, if she would accept it and stand in her place by her husband's side. She also saw the woman he had taken to wife, and contemplated with joy the vast and boundless love and union which this order would bring about, as well as the increase of her husband's kingdoms, and the power and glory extending throughout the eternities, worlds without end.

"With a countenance beaming with joy, for she was filled with the Spirit of God, she returned to my father, saying: "Heber, what you kept from me the Lord has shown me." She told me she never saw so happy a man as father was when she described the vision and told him she was satisfied and knew it was from God.

"She covenanted to stand by him and honor the principle, which covenant she faithfully kept, and though her trials were often heavy and grievous to bear, she knew that father was also being tried, and her integrity was unflinching to the end. She gave my father many wives, and they always found in my mother a faithful friend" (in Orson F. Whitney, *Life of Heber C. Kimball* [1967], 325–28).

Home-Study Lesson

Doctrine and Covenants 129–131; 132:1–33 (Unit 28)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Lessons

The following summary of the events, doctrines, and principles students learned about as they studied Doctrine and Covenants 129–131; 132:1–33 (unit 28) is not intended to be taught as part of your lesson. The lesson you teach concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 129; 130:1–11, 22–23)

As students studied some of the teachings of the Prophet Joseph Smith, they learned that true messengers sent from Heavenly Father will not deceive us. They also discovered doctrines pertaining to the members of the Godhead. Students learned that the relationships we can have in heaven are the same as those we enjoy on earth, but they will include eternal glory.

Day 2 (Doctrine and Covenants 130:12–21)

In this lesson students learned the following principles: Only God knows the exact time of the Second Coming. The knowledge and intelligence that we gain in this life will rise with us in the resurrection. If we want to obtain a blessing from God, then we must obey the law upon which it is predicated.

Day 3 (Doctrine and Covenants 131)

As students studied Doctrine and Covenants 131, they discovered that in order to obtain the highest degree of the celestial kingdom, we must enter into the new and everlasting covenant of marriage. Students also learned the meaning of the phrase “more sure word of prophecy” and learned about the nature of our spirits.

Day 4 (Doctrine and Covenants 132:1–33)

In this lesson students learned that when a covenant is made through priesthood authority and is sealed by the Holy Spirit of Promise, it will last forever. They also learned that if a man and a woman abide in the new and everlasting covenant of marriage, then they will have an eternal increase of posterity.

Introduction

Students studied Doctrine and Covenants 132:1–33 in their day 4 lesson. Today's lesson can help them better understand all of Doctrine and Covenants 132 and the principle of plural marriage. Students will also increase their understanding about why plural marriage was practiced in the past.

Note: Students learned two scripture mastery passages in this unit: Doctrine and Covenants 130:22–23 and Doctrine and Covenants 131:1–4. At the beginning of this lesson, consider inviting half of the class to explain what they have learned from the first passage and the other half of the class to explain what they have learned from the second.

Suggestions for Teaching

Doctrine and Covenants 132:3–6, 34–48

The Lord sets forth the conditions of the new and everlasting covenant and reveals the principle of plural marriage

Before class, write the following questions on the board:

Why is eternal marriage important to you?

What will you do, beginning today, to prepare yourself to enter the temple and be married for time and all eternity?

What blessings can come in this life to those who obey God's law to be sealed in the temple?

Invite students to ponder these questions as they study Doctrine and Covenants 132 today.

Explain that while the Prophet Joseph Smith was working on the inspired translation of the Old Testament in 1831, he read about some of the ancient prophets practicing plural marriage (also called polygamy). Under this practice, one man is married to more than one living wife. The Prophet studied the scriptures, pondered what he learned, and eventually took his questions about plural marriage to Heavenly Father in prayer.

Write *Genesis 16:1–3* on the board. Explain that these verses describe the actions of Sarai and Abram, later known as Sarah and Abraham. Invite a student to read these verses aloud. Ask the class to follow along and think about any questions they might have about this event in Abram and Sarai's life.

Invite students to read Doctrine and Covenants 132:1 silently, looking for what the Prophet Joseph Smith asked as he studied passages in the Old Testament concerning the practice of plural marriage. Ask students to report what they find. (You may want to explain that the word *concubine* is a term used to describe women in the Old Testament who, in the time and culture in which they lived, were lawfully married to a man but had a

lower social and legal status than a wife. Concubines were not part of the practice of plural marriage in our dispensation.)

Write the following question on the board: *Why would the Lord command righteous men and women to obey the principle of plural marriage at certain times?*

Explain that in their study of Doctrine and Covenants 132, students can find answers to the question on the board and other questions they may have concerning plural marriage. Invite them to write down the truths they discover during their study today.

Invite a few students to take turns reading aloud from Doctrine and Covenants 132:34–36. Ask the class to follow along, looking for why Abraham and Sarah began to practice plural marriage.

- According to verse 34, why did Sarah give Abraham another wife? What does this teach us about the principle of plural marriage? (As students respond, write the following principle on the board: **Plural marriage is approved of the Lord only when He commands it.** To help students understand this principle, you may want to ask them to read Jacob 2:27, 30. You might also suggest that they write this reference in their scriptures near Doctrine and Covenants 132:34.)

Invite a student to read Doctrine and Covenants 132:37–38 aloud. Ask the class to follow along, looking for phrases that describe instances when the Lord commanded the practice of plural marriage. Ask students to report what they find.

Summarize Doctrine and Covenants 132:39, 41–43 by explaining that the Lord affirmed that when people practice the principle of plural marriage according to His commandment, they are not guilty of the sin of adultery. However, if anyone practices plural marriage under any circumstances that the Lord does not command, they are guilty of adultery. (Note that the word *destroyed* in verse 41 indicates that those who violate their sacred covenants will be separated from God and from His covenant people [compare Acts 3:22–23; 1 Nephi 22:20].)

Invite students to read Doctrine and Covenants 132:40 silently, looking for what the Lord said He was going to do. Ask students to report what they find.

Explain that “all things” refers to the laws and ordinances of the gospel that had been revealed in previous dispensations. Write the following principle on the board: **The commandment to live the law of plural marriage in the latter days was part of the restoration of all things.** (See also Acts 3:20–21.)

Invite a student to read Doctrine and Covenants 132:45, 48 aloud.

- What do we learn from these verses about plural marriage? (As students respond, write the following principle on the board: **Plural marriage can be authorized only through the priesthood keys given to the President of the Church.**)

Explain that early in this dispensation, as part of the restoration of all things, the Lord commanded some of the early Saints to practice plural marriage through the priesthood keys held by the Prophet Joseph Smith and subsequent Presidents of the Church—Brigham Young, John Taylor, and Wilford Woodruff. In 1890, President Woodruff, acting with those same priesthood keys, received revelation that the practice of plural marriage should end (see Official Declaration 1).

Doctrine and Covenants 132:49–66

The Lord counsels Joseph and Emma Smith concerning plural marriage

Explain that the Prophet Joseph Smith was reluctant to begin the practice of plural marriage. He stated that he did not begin the practice until he was warned that he would be destroyed if he did not obey (see “Plural Marriage,” *Historical Record*, May 1887, 222). Because of a lack of historical documentation, we know very little about his early efforts to comply with the commandment. However, by 1841 the Prophet obeyed the commandment, and over the next three years he married additional wives in accordance with the Lord’s commands. The Prophet Joseph Smith’s obedience to the Lord’s commandment to practice plural marriage was a trial of faith for him and his wife Emma, whom he loved dearly.

Summarize Doctrine and Covenants 132:49–56 by explaining that the Lord counseled Joseph and Emma Smith and promised them blessings if they would obey the principle of plural marriage. Explain that in 1841, the Prophet Joseph Smith began to teach other faithful men and women the principle of plural marriage. Although these faithful Church members initially were hesitant and frustrated about the command, they received individual confirmations through the Holy Ghost and accepted the principle of plural marriage.

Read Doctrine and Covenants 132:63 aloud, beginning with the phrase “for they are given unto him.” Before you read, explain that this verse helps us understand one reason why the Lord commanded Joseph Smith and others to practice plural marriage. Ask the class to follow along, looking for that specific purpose. After you read, write the following principle on the board: **The Lord has at times instituted plural marriage to provide further opportunities for His people to raise up children unto Him.** (You may want to refer again to Jacob 2:30.)

- What does it mean to “multiply and replenish the earth”? (To have children.)
- How does having children allow parents to be part of the continuing work of Heavenly Father?

Refer to the question you wrote on the board near the beginning of the lesson: *Why would the Lord command righteous men and women to obey the principle of plural marriage at certain times?* You may want to invite students to summarize for the class what they have learned from their study of Doctrine and Covenants 132 and Jacob 2:27, 30 that helps them answer this question.

Conclude by sharing your testimony of the Prophet Joseph Smith and that he received and obeyed revelation from God (see D&C 132:37).

Next Unit (Doctrine and Covenants 133–135)

Ask students what they would do if they had to choose between going to their death or fleeing those who sought to kill them. What if choosing to face death could save the lives of your family, friends, and hundreds of others? Would you do it? The Prophet Joseph Smith willingly chose to face death, saying, “I am going like a lamb to the slaughter; but I am calm as a summer’s morning” (D&C 135:4). Students will read about the martyrdom of the Prophet Joseph Smith in the next unit.

Doctrine and Covenants 133:1–35

Introduction

On November 3, 1831, two days after the Lord directed Joseph Smith to publish the Book of Commandments, the Prophet received the revelation recorded in Doctrine and Covenants 133. This revelation was included in the 1835 edition of the Doctrine and Covenants as section 100 and was designated as the book's appendix. Those who were working with the manuscript originally intended

the revelation to be a bookend with section 1 to the revelations included in the 1835 edition. The revelation will be divided between two lessons. This lesson discusses the Lord's command that His people prepare themselves and others for His Second Coming. It also discusses prophecies of events associated with His Second Coming and millennial reign.

Suggestions for Teaching

Doctrine and Covenants 133:1–3

The Lord describes His Second Coming

Before class, write the following statement on the board. (The statement is found in "Preparation for the Second Coming," *Ensign* or *Liahona*, May 2004, 7.)

"Today I have felt prompted to speak of the importance of preparation for a future event of supreme importance to each of us—" (Elder Dallin H. Oaks).

Begin class by asking students the following questions:

- Have you ever been at school and realized that you have forgotten to prepare for a test? If so, how did you feel?
- How do you feel when you know you have prepared well for a test?

Direct students' attention to the statement on the board. Invite a student to read the statement aloud. Then ask the class the following question:

- What event do you think Elder Oaks was referring to?

Invite a student to read Doctrine and Covenants 133:1–3 aloud. Ask the class to follow along, looking for the event we must prepare for and a reason why we must prepare for it. (Before the student reads, you may want to explain that the phrase "make bare his holy arm" refers to the Lord revealing His strength and power to the world.)

- What event is the Lord referring to in these verses? (If students need help, invite them to look at verse 2, footnote *a*. Then complete Elder Oaks's statement on the board by writing *the Second Coming of the Lord*.)
- According to verse 2, what will happen to the ungodly, or wicked, at the Second Coming? (Students should identify the following doctrine: **At His Second Coming, Jesus Christ will come in judgment against the ungodly.** You may want to suggest that students write this doctrine in their scriptures near verse 2.)

Doctrine and Covenants 133:4–16

The Lord commands His people to prepare for His Second Coming

To help students understand the context of this revelation, invite a student to read aloud the section introduction to Doctrine and Covenants 133. Ask the class to follow along, looking for how this revelation was originally included in the Doctrine and Covenants. After they report what they find, invite students to notice the date this revelation was given. Explain that this revelation is out of chronological order because it was originally an appendix to the Doctrine and Covenants. This revelation and section 1 formed bookends for the revelations recorded in the Doctrine and Covenants.

Invite students to scan verse 4 silently and find what the Lord commands His people to do in relation to His Second Coming.

- What does the Lord command His people to do? (Prepare themselves and gather together in Zion.)

Write the following incomplete statement on the board: _____ *helps prepare us for the Second Coming of Jesus Christ.*

Divide students into pairs. Invite the pairs to read Doctrine and Covenants 133:4–16 together, looking for words and phrases that teach how to prepare for the Second Coming of the Savior.

Invite each partnership to report what they have found, and ask a student to complete the statement on the board by writing students' answers under the blank.

To help students better understand some of the ways we can prepare for the Lord's Second Coming, make a copy of the following activity for each student. Invite students to complete the activity with their partners and to be prepared to share their insights with the class. (You may want to encourage students to write down their answers before they share with the class.)

Preparing for the Second Coming

1. Discuss with your partner why the answers listed on the board seem like important ways to prepare for the Second Coming of Jesus Christ.
2. Notice phrases about Babylon in verses 5, 7, and 14. In Old Testament times, the city of Babylon was a place of great wickedness. In these verses, Babylon is being used as a symbol of worldliness.
 - a. What might it mean when the Lord directs us to go "out from Babylon"?
 - b. In what ways can we go out from Babylon? How might these things prepare us for the Second Coming?
 - c. What have you done to remove yourself from worldly influences?
3. Reread Doctrine and Covenants 133:15, and look for what the Lord warned the early Saints not to do as they went out from Babylon. You might want to mark what you find and consider how this warning applies in your life.
 - a. What do you think it means to "not look back" after we have removed ourselves from worldly influences? (We "look back" when we attempt to forsake the world but then return to our former ways. Rather than allowing our hearts to change, we long for and then return to our previous lifestyle.)
 - b. What principle can we learn from verse 15? _____
 - c. Discuss with your partner how Latter-day Saint youth can "not look back" as they try to grow spiritually and come closer to the Savior.
 - d. Think of people you know who are always looking forward, preparing for the Second Coming. What do you see them do? _____

After sufficient time, invite students to share their responses with the class. (To help everyone participate, allow different partnerships to respond to different questions.) As students discuss verse 15, they should identify a principle similar to the following: **If we return to wickedness and former sins, then we will not be prepared for the Second Coming of Jesus Christ.**

Refer back to the list on the board of things we can do to prepare for the Second Coming of Jesus Christ. Point out that the Lord wants all people to be ready for His coming. Invite students to quickly review Doctrine and Covenants 133:4–15 and identify verses that teach us how to spread the gospel and invite others to come to Christ.

- Which verses teach us that we need to spread the gospel and invite others to come to Christ? (Students should identify verses 8–10.)
- What can we learn from these verses about missionary work? (Students may use different words, but they should identify the following principle: **When we share the gospel, we help others prepare for the Second Coming of Jesus Christ.** You might want to suggest that students write this principle in their scriptures.)

To help students understand this principle, invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Invite the class to listen for what Elder Andersen identified as our responsibility and a way that we can fulfill that responsibility.

Marking and annotating the scriptures

One helpful way for students to retain what they learn is to mark and annotate their scriptures. They can do this by underlining, shading, or outlining key words and phrases. Students can also write principles, prophetic commentary, and personal insights and impressions in their scriptures. However, you should always honor students' agency and never require them to write in their scriptures. Instead, make suggestions and allow students to decide what is appropriate.



“One of your important responsibilities is to help prepare the world for the Second Coming of the Savior. . . .

“Your mission will be a sacred opportunity to bring others to Christ and help prepare for the Second Coming of the Savior. . . .

“ . . . The world is being prepared for the Second Coming of the Savior in large measure because of the Lord’s work through His missionaries”

(“Preparing the World for the Second Coming,” *Ensign* or *Liahona*, May 2011, 49, 50, 51).

- Why do you think it is not enough to prepare only ourselves for the Second Coming?
- How do you think helping others prepare for the Second Coming will help you prepare for it as well?

Invite students to reflect on those who have helped them come closer to Christ. Invite a few students to share how others have influenced and helped them.

Ask students to review Doctrine and Covenants 133:16 silently, looking for what the Lord commands all people to do to prepare to meet Him. Ask students to report what they find.

- What do you find in verse 16 that relates to missionary work?
- What principle can we identify in verse 16 that will help us be prepared to meet the Lord when He comes? (One way students may express this principle is that **as we repent, we prepare to meet the Lord.**)
- How does repenting help prepare us for the Second Coming of Jesus Christ?

Write the following incomplete statements on the board:

I will prepare myself for the Savior’s Second Coming by . . .

I will help others prepare for the Second Coming by . . .

To help students apply the truths they have learned today, ask them to complete the statements on the board in their class notebooks or scripture study journals.

Doctrine and Covenants 133:17–35

The Lord reveals some events associated with the Second Coming and His millennial reign

Explain that after teaching about ways to prepare for His coming, the Lord commanded us to be prepared.

Divide students in pairs again so they have new partners. Invite half of the partnerships to read Doctrine and Covenants 133:17–25 together, looking for events associated with the Second Coming of Jesus Christ. Ask the other half of the partnerships to do the same with Doctrine and Covenants 133:26–35. After sufficient time, invite each partnership to report to the class one thing they have discovered.

- According to verse 17, what should we be doing to prepare for the Second Coming? Why is this so important? (To help students answer this question, you may want to suggest that they read Alma 7:9, 14–19. Point out that the phrase “make his paths straight” relates to our responsibility to repent and to preach the gospel to others so they can repent, be baptized, and receive the gift of the Holy Ghost.)

Conclude by testifying of the importance of repentance in preparing for the Second Coming. Encourage students to live righteously so they can experience the fulfillment of the Lord’s promises in their lives.

Doctrine and Covenants 133:36–74

Introduction

This lesson discusses the second part of the revelation recorded in Doctrine and Covenants 133. Joseph Smith received this revelation on November 3, 1831. It answers questions that missionaries had about preaching the

gospel and the gathering of Israel. It also describes the Lord's Second Coming and explains what we need to do to be prepared for it.

Suggestions for Teaching

Doctrine and Covenants 133:36–40

The Lord declares that the restored gospel shall be preached to all the world

Begin the lesson by asking the following question:

- When have you been very excited to see someone? (Invite a few students to relate their experiences. You may also want to share an experience.)

Display the picture *The Second Coming* (*Gospel Art Book* [2009], no. 66; see also LDS.org).

- Are you excited to see the Savior at His Second Coming? Why?

Explain that the Second Coming of Jesus Christ will be a sweet and wonderful experience for some and a dreadful experience for others. Testify that the Savior desires all people to prepare themselves for His coming.

Invite a student to read Doctrine and Covenants 133:36–39 aloud. Ask the class to follow along looking for evidence that the Savior desires all people to be prepared for His Second Coming.

- What evidence do you see in these verses that the Savior desires all people to be prepared for His Second Coming? (He sent an angel [or angels] to restore the gospel to the earth. He is also sending His servants to preach the gospel to all people.)
- Who are the servants of God who will be preaching the message of the restored gospel? (All members of the Church are servants of God who have the responsibility to share the gospel with others. You may want to suggest that students write the following principle in their scriptures: **As servants of God, we can help others prepare for the Second Coming by sharing the gospel with them.**)
- According to verse 38, how are we to proclaim the gospel? What do you think it might mean to share the gospel “with a loud voice”? (Answers may include that we should share the gospel with boldness and conviction.)

Invite students to read Doctrine and Covenants 133:40 silently and look for something else the servants of God will do before the Second Coming of Jesus Christ.

- According to verse 40, what will the servants of God do before the Second Coming? (They will pray for the Savior's return.)

Doctrine and Covenants 133:41–56

Jesus Christ describes His Second Coming

Invite a student to read Doctrine and Covenants 133:41–45 aloud. Ask the class to follow along, looking for the blessings that will come to those who pray and wait for the Second Coming of Jesus Christ.

- According to verse 45, what does the Lord promise those who will wait for Him? (After students respond, write the following truth on the board: **The Lord has prepared great blessings for those who wait for Him.**)
- What do you think it means to wait for the Lord? (Help students understand that the phrase “wait for the Lord” means more than just passing the time until He comes. It means to watch and be ready and to participate in His work.)



Teach by the Spirit

As a gospel teacher, you are to seek the guidance of the Holy Ghost in your preparation and teaching. “The Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach” (D&C 42:14).

To help students better understand how they can faithfully wait for the Lord and His coming, invite a student to read aloud the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. Ask students to listen for actions we should take as we wait for the Second Coming.



“To any of you who are troubled about the future . . .

“God expects you to have enough faith and determination and enough trust in Him to keep moving, keep living, keep rejoicing. In fact, He expects you not simply to *face* the future (that sounds pretty grim and stoic); He expects you to embrace and *shape* the future—to love it and rejoice in it and delight in your opportunities.

“God is anxiously waiting for the chance to answer your prayers and fulfill your dreams, just as He always has. But He can’t if you don’t pray, and He can’t if you don’t dream. In short, He can’t if you don’t believe” (“Terror, Triumph, and a Wedding Feast” [Church Educational System devotional, Sept. 12, 2004], 3, speeches.byu.edu).

- What did Elder Holland say we should do as we wait for the Savior’s Second Coming?

Invite students to read Doctrine and Covenants 133:46–47 silently and report what they learn about some people who will be on the earth at the time of the Second Coming. Students should recognize that not all people will know who Jesus Christ is at the time of His Second Coming.

Invite a student to read Doctrine and Covenants 133:48–49 aloud. Ask the class to follow along, looking for a description of what Jesus Christ will look like at the time of His Second Coming.

- What will be distinctive about the Savior’s appearance at the time of His Second Coming? (He will be dressed in red clothing, and He will appear in great glory.)

To help students understand the symbolism of the Savior’s red clothing, point out the term *wine-vat* in verse 48. Display the accompanying image of a wine-vat (also called a wine-press) or draw one on the board. Explain that in the ancient world, a wine-press was a large basin used for extracting juice from grapes. The basin would be filled with grapes, and several people would get in and stomp on the grapes, releasing the juice. As the people trampled red or purple grapes, the juice stained their feet and clothing a deep red color.

Invite a student to read Doctrine and Covenants 133:50–51 aloud.

- How can these verses help us understand the Lord’s justice? (You may want to remind students that the wicked who refuse to repent must suffer the demands of justice and will not be able to abide the day of the Second Coming [see D&C 38:8]. The red color of the Lord’s garments represents the blood of the wicked who will be destroyed when justice is poured out upon them at the Second Coming.)

Invite a student to read Doctrine and Covenants 133:52–53 aloud. Ask the class to follow along and look for what



the righteous will remember and mention at the time of the Second Coming. Invite students to report what they find.

- What do these verses teach about the Lord's mercy?

Invite a student to read Doctrine and Covenants 133:54–56 aloud. Ask the class to follow along and identify who will appear with the Savior at the Second Coming.

- Who will appear with the Savior at the Second Coming? (The righteous who lived before Jesus Christ and have already been resurrected will come with Him in His glory. In addition, the righteous who lived and died after Jesus Christ will be resurrected and come forth to join the Savior and those with Him. You may want to mention that this includes our righteous family members who have died. The righteous who still live on the earth will be “caught up” to meet the Savior [see 1 Thessalonians 4:17; D&C 109:75].)

Doctrine and Covenants 133:57–74

The gospel is sent forth to prepare the earth for the Second Coming of Jesus Christ

Divide students into pairs. Invite them to discuss the following questions with their partners:

- What have you learned from Doctrine and Covenants 133 about the Savior's Second Coming? What are your feelings as you think about these events?

After students have discussed these questions, invite them to search Doctrine and Covenants 133:57–62 with their partners and look for truths about why the gospel is going forth before the Lord's Second Coming. After sufficient time, invite a few students to report what they have learned.

Testify that as we learn the gospel and live it, we will be prepared for the Second Coming.

- According to verse 62, what ultimate blessing will we receive? (After students respond, write the following truth on the board: ***Those who repent and sanctify themselves will receive eternal life.***)

To help students connect this principle with a principle they identified earlier, ask the following question:

- How does the principle in verse 62 relate to the principle we identified in Doctrine and Covenants 133:45, which states that “the Lord has prepared great blessings for those who wait for Him”?

Summarize Doctrine and Covenants 133:63–74 by explaining that in these verses the Lord identifies some of the consequences for those who will not repent and prepare for the Second Coming. Some of these consequences include being cut off from the Lord and His righteous people (see D&C 133:63) and being “delivered over unto darkness” (D&C 133:72), meaning that the wicked who die at the Second Coming will enter a place called spirit prison or hell (see Guide to the Scriptures, “Hell,” scriptures.lds.org).

To conclude this lesson, invite students to write in their class notebooks or scripture study journals what they have learned in Doctrine and Covenants 133 that has strengthened their understanding and testimony of the Second Coming of Jesus Christ. Consider inviting a few students to share these thoughts with the class. Testify of the truths you have discussed.

Help students identify connections in the scriptures

Elder David A. Bednar of the Quorum of the Twelve Apostles taught, “A connection is a relationship or link between ideas, people, things, or events, and the scriptures are full of connections. . . . Prayerfully identifying, learning about, and pondering such connections . . . yields inspired insights” (“A Reservoir of Living Water” [Church Educational System devotional, Feb. 4, 2007], 4, speeches.byu.edu). From time to time, pause during a lesson to discuss this skill and other scripture study skills, encouraging students to use them in their personal study.

Doctrine and Covenants 134

Introduction

On August 17, 1835, a general assembly of the Church met in Kirtland, Ohio, to consider the proposed contents of the first edition of the Doctrine and Covenants. Because the Prophet Joseph Smith was visiting Saints in Michigan,

Oliver Cowdery presided at the assembly. In the meeting, the Saints unanimously voted to include a declaration that Oliver Cowdery presented regarding the beliefs of the Church concerning government and laws.

Suggestions for Teaching

Doctrine and Covenants 134:1–4

The responsibilities of governments are set forth

Invite students to imagine that they are forming a new country. Appoint one student to be a leader in this new government. Invite that student to bring his or her scriptures to the front of the class. Ask the student leader the following question:

- What laws would you like to enact for the people in this new country to follow? (You might want to write the student's responses on the board.)

Ask the class:

- What do you think of the laws your leader has established? How well do you plan to follow them?
- What do you think is the purpose of a government?

Explain that Doctrine and Covenants 134 contains a document that declares the Church's beliefs concerning governments and laws. On August 17, 1835, as final preparations were being made to print the first edition of the Doctrine and Covenants, Oliver Cowdery presided over a general assembly of Church members. He presented the document, and the members in attendance voted unanimously to include it in the book. Joseph Smith and Frederick G. Williams, the Second Counselor in the First Presidency, were not present at this meeting. They were preaching the gospel in the state of Michigan. When they returned, Joseph Smith allowed the document to be included in the Doctrine and Covenants.

Invite the student leader to read the section introduction to Doctrine and Covenants 134 aloud. Ask the class to follow along and look for why the Saints felt the declaration needed to be published. Ask students to report what they find.

Invite a student to read Doctrine and Covenants 134:1 aloud. Ask the class to follow along. Ask half of the class to look for who instituted the idea of governments and for the primary purpose of governments. Invite the other half to look for what God holds government officials accountable for. Ask each group to report what they find. As students identify the following truths, write them on the board:

Governments were instituted by God for the benefit of mankind.

Government officials are accountable to God to act for the good and safety of society.

- In what ways can government leaders act for the good and safety of society?

Invite a student to read Doctrine and Covenants 134:2 aloud. Ask the class to follow along, looking for three rights governments should protect for each individual. Before the student reads, you may want to explain that the word *inviolate* means safe, or not violated.

- According to verse 2, what rights should governments secure for their citizens? ("The free exercise of conscience, the right and control of property, and the protection of life." You may want to tell students that President Ezra Taft Benson said that "life, liberty, [and] property [are] mankind's three great rights" ["Our Divine Constitution," *Ensign*, Nov. 1987, 4].)
- What do you think it means to exercise your conscience? Why is it important to be free to exercise your conscience?

Define difficult words and phrases

As students study the scriptures, they may encounter words and phrases that are unfamiliar or that are difficult to understand. You can help them find the definitions of such words and phrases by encouraging them to look in dictionaries, student manuals, footnotes, and other scripture study helps. As needed, you may provide some of these definitions yourself. For example, you might consider writing some of the difficult words and definitions in Doctrine and Covenants 134 on the board as they arise during the lesson.

Invite a student to read Doctrine and Covenants 134:4 aloud. Ask the class to follow along, looking for another right that governments should protect. (Before the student reads, you may want to explain that the word *amenable* means accountable and that a civil magistrate is a public official who administers the law.) Ask students to report what they find.

- Why do you think it is important for people to be accountable to God, not governments, for the way they exercise their religion?
- What do you think it means to restrain crime and punish guilt without trying to control conscience or suppress the freedom of the soul?

Invite a student to read Doctrine and Covenants 134:3 aloud. Ask the class to look for something that citizens of some countries can do to help ensure that their government leaders will uphold the law. (To help students understand the verse, you may need to explain that a republic is a government in which the people elect leaders to represent them and that a sovereign is a supreme ruler, such as a king or queen.)

- How can the “voice of the people” seek and uphold good leaders? (If necessary, point out that the phrase “voice of the people” refers to the practice of voting for leaders.)

Refer to the student you appointed to be the leader of a new country at the beginning of class. Invite the class to nominate more students to assist this leader. Then conduct an election so the class can elect two of the students who have been nominated. Invite these new leaders to bring their scriptures and join the first leader (the one you appointed earlier) at the front of the class. Ask these three leaders to explain what they have learned so far about their responsibility as government officials.

Doctrine and Covenants 134:5–6, 8

The responsibilities of citizens are set forth

Ask the three student leaders to list some responsibilities citizens should have in their new country. Invite a student to list their answers on the board. Then ask the class:

- What do you think of this list of responsibilities? How would you change this list?

Invite a student to read Doctrine and Covenants 134:5–6 aloud. Ask the class to look for citizens’ responsibilities. (As the student reads, you may want to ask him or her to pause periodically so you can define the following words: *inalienable* refers to something that cannot be taken away; *sedition* refers to rebellion against government leaders; *deference* means compliance or submission; *supplanted* means replaced; *anarchy* means lawlessness—the absence of rules and government or rebellion against rules and government.)

- According to verses 5–6, what responsibility do we have toward our government? (Students should express something similar to the following truth: **We are to sustain and uphold the government where we live.** Consider writing this principle on the board. Point out that this principle includes an assumption that our government maintains laws that protect us in our “inherent and inalienable rights.”)
- Which article of faith does this principle remind you of? (You may want to invite students to read or recite the twelfth article of faith.)
- How can we as citizens sustain and uphold the government? (Answers may include that we can obey the laws, encourage others to obey, serve in the community, show respect for government officials, and vote.)

To help students identify another truth about upholding governments and laws, ask the following question:

- According to verse 6, how does God feel about our obedience to divine laws and human laws? (After students have responded, write the following on the board: **God wants us to respect and obey divine laws and human laws.**)

To help students answer the previous question, invite a student to read aloud the following statement by Elder James E. Talmage of the Quorum of the Twelve Apostles. Ask the class to listen for how we should treat the law of the land when it goes against our beliefs:



“In the case of a conflict between the requirements made by the revealed word of God, and those imposed by the secular law, which of these authorities would the members of the Church be bound to obey? . . .

“Pending the overruling by [God] in favor of religious liberty, it is the duty of the saints to submit themselves to the laws of their country. Nevertheless, they should use every proper method, as citizens or subjects of their several governments, to secure for themselves and for all men the boon of freedom in religious service. It is not required of them to suffer without protest [the] imposition by lawless persecutors, or through the operation of unjust laws; but their protests should be offered in legal and proper order. The saints have practically demonstrated their acceptance of the doctrine that it is better to suffer evil than to do wrong by purely human opposition to unjust authority” (*The Articles of Faith*, 12th ed. [1924], 422, 423)).

Invite students to think about people they know who obey these principles of sustaining and upholding their government and the law. You might ask a few students to share how these citizens uphold the government. Then ask students to write in their class notebooks or scripture study journals about something they will do themselves to sustain and uphold the government and the law.

Summarize Doctrine and Covenants 134:8 by explaining that governments have a responsibility to punish those who commit crimes and that citizens have a responsibility to help “in bringing offenders against good laws to punishment.”

Doctrine and Covenants 134:7, 9–10, 12

The relationship between religion and government is described

Summarize Doctrine and Covenants 134:7, 9–10, 12 by explaining that Oliver Cowdery wrote that governments should establish laws that protect religious observance but that they should not favor one religion over another. In addition, he wrote that religious societies have a right to punish their disorderly members by excommunicating them or withdrawing their fellowship from them but that such societies do not have authority to make judgments or inflict punishments that would take their members’ property or harm them physically.

Doctrine and Covenants 134:11

The right to appeal for help from the government is explained

Summarize Doctrine and Covenants 134:11 by explaining that according to this verse, citizens should be allowed to ask their government for “redress” if they have been wronged. The word *redress* means to make something right. The verse also includes a declaration that citizens are justified in defending themselves and others when there is an urgent need and the government is unable to help.

Ask students to share what they appreciate about their country or community. Testify of the importance of sustaining and upholding governments and laws.

Doctrine and Covenants 135, Part 1

Introduction

On June 27, 1844, the Prophet Joseph Smith and his brother Hyrum, who was the Assistant President and the Patriarch of the Church, were martyred in Carthage, Illinois. The Quorum of the Twelve Apostles approved an announcement of the martyrdom to be included at the end of the 1844 edition of the Doctrine and Covenants, which was almost ready to be published. The announcement drew from the eyewitness accounts of Elders John

Taylor and Willard Richards, members of the Quorum of the Twelve. It is now recorded in Doctrine and Covenants 135.

Note: This lesson includes several historical accounts that can be read by students. You might consider making copies of these accounts and distributing them to students at the beginning of class.

Suggestions for Teaching

Doctrine and Covenants 135:1–7

The martyrdom of Joseph and Hyrum Smith is announced

Begin class by asking students if they remember where they were when they learned about the death of a President of the Church or a loved one.

Invite students to imagine they are members of the Church living in Nauvoo, Illinois, in 1844, and they receive the news recorded in Doctrine and Covenants 135:1. Invite a student to read this verse aloud.

- How might you have felt after hearing about this tragedy?

Explain that many of the Saints were overwhelmed with grief when they learned of the deaths of Joseph and Hyrum Smith. Encourage students to reflect on their own feelings about and testimony of the Prophet Joseph Smith as they learn about the final days of his life.

Inform students that Joseph Smith and the Saints lived in relative peace in Illinois for about three years. However, by 1842 they again began to experience opposition. Dissenters within the Church and opponents outside the Church combined their efforts against the Prophet and the Church. Some citizens of Illinois began to fear and despise the political influence of the Saints. Others grew envious of the economic growth of Nauvoo and were critical of the power of Nauvoo's city government and militia. Some began to dislike the Saints because of misunderstandings about unique Mormon doctrines and practices, such as plural marriage, some of which had been misrepresented by apostate members of the Church. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 263–66, 270–71.)

Invite a student to read the following paragraph:

Student 1

By June 1844, animosity against the Church had greatly intensified. Some citizens in Illinois were discussing driving the Saints from the state, while others were plotting to kill the Prophet. Some of those who were conspiring against the Prophet and the Church were former members of the Church who had apostatized. On June 7, 1844, William Law, who had served as second counselor in the First Presidency, and other apostates printed the first issue of a newspaper called the *Nauvoo Expositor*. In an attempt to inflame the public against the Prophet and the Church, these men used this newspaper to slander Joseph Smith and other Church leaders. Joseph Smith and the majority of the Nauvoo city council recognized that the inflammatory newspaper would lead to mob violence against the city. They declared it a public nuisance and ordered that the *Nauvoo Expositor* press be destroyed.

Explain that the contents of the *Nauvoo Expositor*, along with the destruction of the press, caused anti-Mormon hostility to escalate. The owners of the press brought legal charges against Joseph Smith and other city leaders, accusing them of inciting a riot. Joseph Smith

was cleared of the charges, but his release only further angered his enemies. As reports began circulating that mobs were gathering to attack the city of Nauvoo, Joseph Smith, as mayor, declared Nauvoo to be under martial law (temporary military rule). With the direction of Governor Thomas Ford of Illinois, Joseph ordered the Nauvoo Legion to defend the city.

Invite a student to read the following two paragraphs:

Student 2

The excitement in the area grew so intense that Governor Ford went to Carthage, the center of government for the region, to neutralize the volatile situation. He wrote to Joseph Smith, saying that only a trial of the Prophet and other leaders before a non-Mormon jury in Carthage would satisfy the people. Governor Ford also promised them complete protection and a fair trial if they came voluntarily. Joseph replied that his life would be in danger on the journey and that he would not come.

As Joseph Smith counseled with his brethren about what to do next, he felt that if he and Hyrum left Nauvoo and traveled to the West, the Saints in Nauvoo would not be harmed. Acting on this counsel, Joseph and Hyrum crossed the Mississippi River into Iowa. However, some Church members in Nauvoo doubted the Prophet's plan. A few came to him and accused him of cowardice, saying he was abandoning the Saints and leaving them to face persecution alone. The Prophet replied, "If my life is of no value to my friends it is of none to myself" (in *History of the Church*, 6:549). After counseling together, Joseph and Hyrum returned to Nauvoo. Early in the morning on June 24, 1844, they left for Carthage.

Invite a student to read Doctrine and Covenants 135:4 aloud. Ask the class to follow along, looking for the prophecy Joseph Smith made near Carthage.

- What did Joseph say would happen to him?
- What do you think it might have been like for the Prophet to leave his family, knowing he would not be coming back to them?
- Why do you think Joseph was "calm as a summer's morning" when he knew he was going "like a lamb to the slaughter"?

Explain that the Prophet knew his death would preserve the lives of the Saints.

As Hyrum Smith prepared to go to Carthage Jail, he read Ether 12:36–38 in the Book of Mormon and then turned down the page. Invite a student to read Doctrine and Covenants 135:5 aloud. Ask the class to follow along and notice what Hyrum read and marked before leaving for Carthage Jail.

- Why do you think these verses from the book of Ether might have been meaningful for Hyrum to read at that time?
- What do you think the phrase "all men shall know that my garments are not spotted with your blood" (D&C 135:5) means?

Ask students to consider how Joseph and Hyrum might have felt knowing they had fulfilled their callings and duties from God to the best of their abilities.

- What can we learn from Joseph and Hyrum Smith's examples that could help us fulfill the callings we receive from God?

Invite a student to read the following summary of events that took place on June 25–27, 1844:

Student 3

On June 25, 1844, Joseph and Hyrum Smith and other leaders posted bail at Carthage and were freed until a formal trial could be held to address the charge of inciting a riot (referring to the destruction of the *Nauvoo Expositor*). However, that evening Joseph and Hyrum were committed to Carthage Jail on a charge of treason, which Joseph and his lawyers protested was illegal because that charge had not been mentioned at their earlier bail hearing. No bail could be posted for treason, so they had to stay in Carthage—and remain in danger.

On June 26, 1844, Joseph met with Governor Ford in the jail. Governor Ford was contemplating going to Nauvoo, and Joseph asked to go along, feeling he was not safe in Carthage. Governor Ford promised that if he left Carthage he would take Joseph and Hyrum with him. That evening, the Prophet bore testimony to the guards of the authenticity of the Book of Mormon and the Restoration of the gospel.

Using music in lessons

Music, especially the hymns of the Church, can play a significant role in helping students feel the influence of the Holy Ghost in their gospel learning experience. Singing a hymn that is directly related to your lesson can help students review gospel principles and ponder additional insights.

On the morning of June 27, 1844, Joseph wrote in a letter to Emma: “I am very much resigned to my lot, knowing I am justified, and have done the best that could be done. Give my love to the children and all my friends” (in *History of the Church*, 6:605). Later that day, despite knowing of plans by local citizens to storm the jail and kill the prisoners, Governor Ford left Carthage to speak to the citizens of Nauvoo. He broke his promise and did not take Joseph and Hyrum with him. Before leaving, Governor Ford placed the Carthage Greys—the most visibly hostile of the militias gathered in Carthage—in charge of guarding the jail and disbanded the other militias.

Inform students that on the hot and humid afternoon of June 27, apostles John Taylor and Willard Richards were with Joseph and Hyrum in Carthage Jail. A spirit of foreboding came upon the Prophet and those who were with him as they sat in the jailer’s bedroom on the second floor of the jail. Hyrum Smith asked John Taylor to sing “A Poor Wayfaring Man of Grief” (see *Hymns*, no. 29). If this hymn is available in your hymnbook, consider inviting students to sing a few verses. As they sing, invite them to think about what this hymn might have meant to Joseph and Hyrum Smith at this time.

Invite three students to take turns reading the following summaries of the martyrdom. Ask the class to try to visualize these events as though they were with the Prophet in Carthage Jail.

Student 4

Shortly after 5:00 p.m. on June 27, 1844, a mob of approximately 150–200 men, with faces painted to hide their identities, surrounded the jail. The guards provided little resistance as several members of the mob rushed up the stairs to the room where the Prophet and his friends were located.

Joseph and the others pushed against the door to prevent the mob from forcing it open. Someone in the mob fired a shot through the upper panel of the door, striking Hyrum on the left side of his nose. He fell backwards, exclaiming, “I am a dead man!” (in *History of the Church*, 6:617). John Taylor said, “I shall never forget the deep feeling of sympathy and regard manifested in the countenance of Brother Joseph as he drew nigh to Hyrum, and, leaning over him, exclaimed, ‘Oh! my poor, dear brother Hyrum!’” (in *History of the Church*, 7:102).

Student 5

Earlier in the day a visitor had given Joseph a revolver. Acting in defense of everyone in the room, Joseph sprang to the door and reached around the doorframe to shoot the pistol into the hall. Only three of the six chambers fired, wounding several members of the mob. The mob then forced their guns through the half-closed door, and John Taylor tried to beat the barrels of their guns back with a walking stick.

As the conflict at the doorway increased, John Taylor tried to escape the room through a window. As he attempted to leap out of the window, he was shot in the thigh from the doorway and was also shot by someone outside. He fell to the floor, and while attempting to get under the bed next to the window, he was severely wounded by three more shots. Meanwhile, as guns came through the doorway, Willard Richards began striking them with a cane.

Student 6

Joseph Smith then decided to try to escape through the same window, likely to preserve his life and, some believed, to save the lives of Willard Richards and John Taylor. As Willard Richards continued to deflect the mob at the door, the Prophet leaped to the open window. As he did so, he was struck by bullets from both inside and outside the jail. He fell out of the window, exclaiming, “O Lord, my God!” and landed on the ground below. The members of the mob who were inside the jail rushed outside to assure themselves that Joseph was dead. Although there were no members of the Church on their way to Carthage, someone yelled, “The Mormons are coming!” and the entire mob fled. (See *History of the Church*, 6:618, 620–21; see also *Church History in the Fulness of Times Student Manual*, 283.)

Invite a student to read Doctrine and Covenants 135:2 aloud. Ask the class to follow along and notice the description of the fates of John Taylor and Willard Richards. Inform students that Willard Richards only had his left ear grazed by a bullet, which fulfilled a prophecy Joseph had made more than a year before that “the time would come that the balls would fly around him like hail, and he should see his friends fall on the right and on the left, but that there should not be a hole in his garment” (in *History of the Church*, 6:619).

Direct students’ attention to the first sentence of Doctrine and Covenants 135:1, and ask the following question:

- What do you think the phrase “to seal the testimony of this book and the Book of Mormon” means? (It may help to explain that in this context, to *seal* is to permanently establish something, such as a testimony.)

Point out the word *martyrdom* in verse 1, and ask:

- What is a martyr? (A person who suffers death as a witness to the truth of his or her beliefs or cause. Explain that the term *martyr* comes from a Greek word for *witness* [see Bible Dictionary, “Martyr”].)

Ask students to scan Doctrine and Covenants 135:7, looking for what the martyrdom of Joseph and Hyrum Smith is a witness of.

- Through their deaths as martyrs, what did Joseph and Hyrum Smith seal their witness of? (Students may use other words, but they should identify the following truth: **Joseph and Hyrum Smith sealed their witness of the truthfulness of the restored gospel with their lives.** You may want to write this truth on the board.)

Invite students to ponder the following question and write their responses in their class notebooks or scripture study journals:

- How can your knowledge of Joseph and Hyrum Smith’s testimonies and their willingness to die for the truth influence your testimony?

After sufficient time, invite students who are willing to share their responses to do so. Conclude by sharing your testimony of the Prophet Joseph Smith.

Commentary and Background Information

Departing for Carthage

Emma Smith recalled her feelings when her husband Joseph crossed the Mississippi River to return to Nauvoo: “I felt the worst I ever did in my life,” she said, “and from that time I looked for him to be killed” (in Edmund C. Briggs, “A Visit to Nauvoo in 1856,” *Journal of History*, Oct. 1916, 454). When Joseph was leaving his home to travel to Carthage early in the morning on Monday, June 24, 1844, he turned to Emma and said, “Emma, can you train my sons to walk in their father’s footsteps?” Emma answered, “Oh, Joseph, you are coming back.” Joseph repeated the question twice more, and Emma gave the same answer each time. (In “Edwin Rushton, Related by his Son,” in Hyrum L. Andrus and Helen Mae Andrus, *They Knew the Prophet* [1974], 171.) At the time of the martyrdom, Emma was four months pregnant. She and Joseph also had four other living children: Julia (13), who was adopted, Joseph III (11), Frederick (8), and Alexander (6).

Outside the Mansion House, Joseph then addressed the crowd that had gathered in the early morning. While doing so, Joseph’s sons pulled on his clothing and cried, “Father, O Father don’t go to Carthage. They will kill you.” His mother asked if he could promise that he would return. (Dan Jones, “The Martyrdom of Joseph and Hyrum Smith,” manuscript, Jan. 20, 1855, Church History Library, Salt Lake City). Not answering her directly, Joseph said to the assembled Saints, “If I do not

go there [to Carthage], the result will be the destruction of this city and its inhabitants; and I cannot think of my dear brothers and sisters and their children suffering the scenes of Missouri again in Nauvoo; no, it is better for your brother, Joseph, to die for his brothers and sisters, for I am willing to die for them. My work is finished” (in Dan Jones, “The Martyrdom of Joseph Smith and His Brother, Hyrum!” trans., Ronald D. Dennis, in Ronald D. Dennis, “The Martyrdom of Joseph Smith and His Brother Hyrum,” *BYU Studies*, vol. 24, no. 1 [Winter 1984], 85; see also *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 277).

“After embracing his little children who were clinging to his clothes and after bidding a tender farewell to his wife whom he loved greatly, also in tears, and after giving the last comfort to his aged, saintly mother, he addressed the entire crowd with great effect, exhorting them to be faithful in the way and with the religion which he had taught them” (in Dan Jones, “The Martyrdom of Joseph Smith and His Brother, Hyrum!” 85–86).

As Joseph rode out of Nauvoo with those accompanying him, he paused at the temple site, “looked on the sacred edifice, then on the city, and remarked, ‘This is the loveliest place and the best people under the heavens; little do they know the trials that await them’” (*History of the Church*, 6:554; see also *Church History in the Fulness of Times Student Manual*, 277).

Doctrine and Covenants 135, Part 2

Introduction

This is the second of two lessons on Doctrine and Covenants 135 and the martyrdom of Joseph and Hyrum Smith on June 27, 1844. In this lesson students will

discuss the role the Prophet Joseph Smith played in the salvation of God's children.

Suggestions for Teaching

Doctrine and Covenants 135

The martyrdom of Joseph and Hyrum Smith is announced



Before class, display a picture of Joseph Smith in the front of the room (see *Gospel Art Book* [2009], no. 87; see also LDS.org). You might consider asking the class to sing “Praise to the Man” (*Hymns*, no. 27) for the devotional hymn. Before singing the hymn, explain that W. W. Phelps wrote the words of the hymn in memory of the Prophet Joseph Smith shortly after the martyrdom.

Begin the lesson by asking the following questions:

- Have you ever talked with someone who is not a member of the Church about the Prophet Joseph Smith? If so, what did you talk about? (If no one has had this experience, ask students what they would want to tell others about Joseph Smith.)

Remind students that Doctrine and Covenants 135 contains an announcement of the martyrdom of Joseph and Hyrum Smith. Invite a student to read the first sentence of Doctrine and Covenants 135:3 aloud. Ask the class to follow along.

- What is the message of this verse? (Students should express that **Joseph Smith has done more, save Jesus Christ only, for the salvation of men in this world, than any other man that ever lived in it.**)
- What has the Prophet Joseph Smith done for our salvation and exaltation? (Write students' responses on the board.)

Invite a student to read the rest of Doctrine and Covenants 135:3 aloud. Ask the class to follow along, looking for phrases that describe what Joseph Smith has done for our salvation. Ask students to look for additional items to add to the list on the board.

Invite a student to read the following statement by President Joseph F. Smith. Ask the class to listen for who is influenced by the work of the Prophet Joseph Smith.



“The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the life to come, and to the life that has been. In other words, it relates to those who have lived upon the earth, to those who are living and to those who shall come after us. It is not something which relates to man only while he tabernacles in the flesh, but to the whole human family from eternity to eternity” (*Gospel Doctrine*, 5th ed. [1939], 481).

Refer to the description of Joseph Smith bringing forth the Book of Mormon and Doctrine and Covenants in verse 3. To help students further understand the significance of this work, invite a student to read Doctrine and Covenants 135:6 aloud. Ask the class to follow along, looking for a reason the Book of Mormon and the Doctrine and Covenants were brought forth.

- According to verse 6, why were the Book of Mormon and the Doctrine and Covenants brought forth? (Students may use other words, but they should identify the following truth: **The Book of Mormon and the Doctrine and Covenants were brought forth for the salvation of the world.**)
- In what ways do these books help bring about the salvation of the world?

- According to verse 6, what makes the Book of Mormon and Doctrine and Covenants among the most valuable books you might own?

Ask students to ponder what they have done with the Book of Mormon and the Doctrine and Covenants in their lives.

- What can we do to show our gratitude for the sacrifice Joseph and Hyrum Smith made to bring forth these books?

Invite students to write in their class notebooks or scripture study journals a specific way they can show their gratitude for the sacrifices made to bring forth these books.

Refer to the list written on the board earlier in the lesson. Testify that by helping to restore scripture, true doctrine, priesthood authority and keys, ordinances for the living and the dead, and the organization of the Church of Jesus Christ, Joseph Smith helped all of God's children gain full access to the blessings of the Atonement.

Explain that some people may misunderstand Latter-day Saints' feelings toward or beliefs about the Prophet Joseph Smith. Invite a student to read aloud the following statement by President Gordon B. Hinckley. Ask the class to listen for how Church members view Joseph Smith in relation to Heavenly Father and Jesus Christ. If possible, you may want to provide each student with a copy of this statement.



"We do not worship the Prophet. We worship God our Eternal Father and the risen Lord Jesus Christ. But we acknowledge the Prophet; we proclaim him; we respect him; we reverence him as an instrument in the hands of the Almighty in restoring to the earth the ancient truths of the divine gospel, together with the priesthood through which the authority of God is exercised in the affairs of His Church and for the blessing of His people" ("Joseph Smith Jr.—Prophet of God, Mighty Servant," *Ensign*, Dec. 2005, 4).

- In your own words, how would you explain Church members' feelings about the Prophet Joseph Smith?

Invite students to think about the effect the Prophet Joseph Smith's ministry has had on their lives and on the lives of millions throughout the world. Write the following questions on the board, and ask students to respond to them in their class notebooks or scripture study journals:

In what specific ways might your life be different without the ministry of the Prophet Joseph Smith?

How has the Prophet Joseph Smith influenced your knowledge of and relationship with Heavenly Father and Jesus Christ?

Ask a student to read aloud the following statement by President Thomas S. Monson. Ask the class to listen for how we can help others experience the joy of the gospel.



"[The Prophet Joseph Smith] left behind a legacy that enables [millions of] followers today on every continent to proclaim him as a prophet of God. May we, each of us, strive to continue the Prophet Joseph's vision for this work and to magnify his legacy through our works and testimonies to others, that they may know him as we do and that they may experience the peace and joy of the gospel he restored" ("Brother Joseph," *Church News*, Dec. 31, 2005, 4).

- How can we help others experience the joy of the gospel as restored through the Prophet Joseph Smith?

Explain that for the remainder of the class students may share their testimonies of the Prophet Joseph Smith and the Restoration of the gospel. Invite them to consider using their responses from the earlier writing activity as they express their testimonies.

Conclude by sharing your testimony of the Prophet Joseph Smith and the Restoration. Invite students to look for opportunities in the next few days to share with others their testimonies of the Prophet Joseph Smith and his role in restoring the gospel of Jesus Christ.

Scripture Mastery Review

Note: Giving students sufficient time to share their testimonies at the end of this lesson is more important than completing this review activity in class today. If students' testimonies fill the rest of your class time, you may want to use this activity on another day when you have more time.

Testifying of gospel truths

Testifying of gospel truths gives the Holy Ghost opportunities to bear witness of specific doctrines and principles of the restored gospel. As you provide opportunities for students to testify of gospel principles to their peers, be sensitive to the personal and sacred nature of testimonies. Invite students to share their testimonies, but you should never require them to do so.

Invite students to consider which of the scripture mastery passages they could use to teach someone about the Restoration of the gospel through the Prophet Joseph Smith. Ask students to write a short lesson or talk using some of the passages they identified. They could write their lessons or talks on pieces of paper or in their class notebooks or scripture study journals. Consider inviting a few students to teach their lessons or read their talks to the class as part of future class devotionals.

Commentary and Background Information

The Prophet Joseph Smith was a witness of Jesus Christ

We look to the Prophet Joseph Smith with reverence because of what he did for our understanding of Jesus Christ and His mission. Elder D. Todd Christofferson of the Quorum of the Twelve Apostles said:

“Through his personal association with the Lord, his translation and publication of the Book of Mormon, and the sealing of his testimony with his martyr’s blood, Joseph has become the preeminent revelator of Jesus Christ in His true character as divine Redeemer. *Jesus has had no greater witness nor more devoted friend than Joseph Smith*” (“Born Again,” *Ensign* or *Liahona*, May 2008, 79; italics added).

The influence of Joseph Smith

In the spring of 1844, Josiah Quincy, former mayor of Boston, Massachusetts, and then president of Harvard

University, along with his cousin Charles Francis Adams, son of former United States President John Quincy Adams, visited Nauvoo. They spent a day with the Prophet Joseph Smith. Years later, Josiah Quincy wrote of his experience:

“It is by no means improbable that some future textbook, for the use of generations yet unborn, will contain a question something like this: What historical American of the nineteenth century has exerted the most powerful influence upon the destinies of his countrymen? And it is by no means impossible that the answer to that interrogatory may be thus written: *Joseph Smith, the Mormon prophet*” (*Figures of the Past: From the Leaves of Old Journals* [1888], 376).

Supplemental Teaching Ideas

Doctrine and Covenants 135. Video presentation—“Joseph Smith—Prophet of the Restoration”

After discussing the death of the Prophet in Carthage Jail, you might consider showing a depiction of the events at Carthage Jail from the video “Joseph Smith—Prophet of the Restoration” (through time code 2:37), available on *Doctrine and Covenants and Church History Visual Resource DVDs* and *LDS.org*.

“Praise to the Man”

If the class sings “Praise to the Man” (*Hymns*, no. 27) for the devotional hymn, invite students to review the words of the hymn and select their favorite phrases. During the lesson, ask a few students to share a phrase they selected and explain why it stood out to them.

Contributions of the Prophet Joseph Smith

Before inviting students to write in their class notebooks or scripture study journals about specific ways their lives would be different without the ministry of the Prophet Joseph Smith, you might consider showing a clip from the video “Joseph Smith—Prophet of the Restoration” (beginning at time code 2:49 through the end), available on disc 2 of *Doctrine and Covenants and Church History Visual Resource DVDs* and on *LDS.org*. This approximately 10-minute clip provides an overview of significant events associated with the Restoration of the gospel through Joseph Smith. If you show the video, make sure that sufficient time will remain for students to share their testimonies. If students watched the film *Joseph Smith: The Prophet of the Restoration* in the previous class session, it may not be necessary to show this video.

Home-Study Lesson

Doctrine and Covenants 133–135 (Unit 29)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Student Lessons

The following is a summary of the doctrines and principles students learned as they studied Doctrine and Covenants 133–135 (unit 29). This summary is not intended to be taught as part of your lesson. The lesson you teach for unit 29 concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Doctrine and Covenants 133:1–35)

As students studied the Lord's teachings regarding His Second Coming, they learned that at His Second Coming, He will come in judgment against the ungodly. Students also identified ways we can prepare ourselves and others for the Second Coming. This preparation includes repenting and not returning to former sins.

Day 2 (Doctrine and Covenants 133:35–74)

In this lesson, students continued their study of the Lord's teachings regarding His Second Coming. They learned that as servants of God, they can help others prepare for the Second Coming by sharing the gospel with them. Students also discovered that the Lord has prepared great blessings for those who wait for Him and that those who repent and sanctify themselves will receive eternal life.

Day 3 (Doctrine and Covenants 134)

As students studied this declaration about the beliefs of the Church concerning governments and laws, they identified the following truths: Governments were instituted of God for the benefit of man, and governments are accountable to God to protect the rights of individuals, including religious freedom. They also learned that we are bound to sustain and uphold the government where we live and that God will hold us accountable for violations of His law and man's law.

Day 4 (Doctrine and Covenants 135)

As part of this lesson, students learned about the events associated with the martyrdom of Joseph and Hyrum Smith and studied an announcement written about their deaths. In doing so, students discovered that Joseph and Hyrum Smith sealed their witness of the truthfulness of the restored gospel with their lives.

Introduction

This lesson will help students understand some of the work the Prophet Joseph Smith has done for the salvation of mankind. Students will also have an opportunity to share their testimonies of the Prophet Joseph Smith and the Restoration of the gospel.

Suggestions for Teaching

Doctrine and Covenants 135:1–7

The martyrdom of Joseph and Hyrum Smith is announced

Before class, display a picture of Joseph Smith (see *Gospel Art Book* [2009], no. 87; see also LDS.org). You might consider having the class sing "Praise to the Man" (*Hymns*, no. 27) for the devotional hymn. Before the devotional, explain that W. W. Phelps wrote the words of this hymn in memory of Joseph Smith shortly after the Prophet's martyrdom.

Begin the lesson by asking the following questions:

- Have you ever talked with someone who is not a member of the Church about the Prophet Joseph Smith? If so, what did you talk about? (If no one has had this experience, ask students what they would want to tell people about Joseph Smith.)

Remind students that Doctrine and Covenants 135 contains an announcement of the martyrdom of Joseph and Hyrum Smith. Invite a student to read the first sentence of Doctrine and Covenants 135:3 aloud. Ask the class to follow along.

- What is the message of this verse? (Students should express that **Joseph Smith has done more, save Jesus Christ only, for the salvation of men in this world, than any other man that ever lived in it.**)
- What has the Prophet Joseph Smith done for our salvation and exaltation? (Write students' responses on the board.)

Invite a student to read the rest of Doctrine and Covenants 135:3 aloud. Ask the class to follow along, looking for phrases that describe what Joseph Smith has done for our salvation. Ask students to look for additional items to add to the list on the board.

Invite a student to read the following statement by President Joseph F. Smith. Ask the class to listen for who is influenced by the work of the Prophet Joseph Smith.

“The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the life to come, and to the life that has been. In other words, it relates to those who have lived upon the earth, to those who are living and to those who shall come after us. It is not something which relates to man only while he tabernacles in the flesh, but to the whole human family from eternity to eternity” (*Gospel Doctrine*, 5th ed. [1939], 481).

Refer to the description of Joseph Smith bringing forth the Book of Mormon and Doctrine and Covenants in verse 3. To help students further understand the significance of this work, invite a student to read Doctrine and Covenants 135:6 aloud. Ask the class to follow along, looking for a reason the Book of Mormon and the Doctrine and Covenants were brought forth.

- According to verse 6, why were the Book of Mormon and the Doctrine and Covenants brought forth? (Students may use other words, but they should identify the following truth: **The Book of Mormon and the Doctrine and Covenants were brought forth for the salvation of the world.**)
- In what ways do these books contribute to the salvation of the world?
- According to verse 6, what makes the Book of Mormon and Doctrine and Covenants among the most valuable books you might own?

Ask students to ponder what they have done with the Book of Mormon and the Doctrine and Covenants in their lives.

- What can we do to show our gratitude for the sacrifice Joseph and Hyrum Smith made to bring forth these books?

Invite students to write in their class notebooks or scripture study journals a specific way they can show their gratitude for the sacrifices made to bring forth these books.

Refer to the list written on the board earlier in the lesson. Testify that by helping to restore scripture, true doctrine, priesthood authority and keys, ordinances, and the organization of the Church of Jesus Christ, Joseph Smith helped all of God’s children gain full access to the blessings of the Atonement.

Explain that some people may misunderstand Latter-day Saints’ feelings toward or beliefs about the Prophet Joseph Smith. Invite a student to read the following statement by President Gordon B. Hinckley aloud. Ask the class to listen for how Church members view Joseph Smith in relation to Heavenly Father and Jesus Christ. If possible, you may want to provide each student with a copy of this statement.

“We do not worship the Prophet. We worship God our Eternal Father and the risen Lord Jesus Christ. But we acknowledge the Prophet; we proclaim him; we respect him; we reverence him as an instrument in the hands of the Almighty in restoring to the earth the ancient truths of the divine gospel, together with

the priesthood through which the authority of God is exercised in the affairs of His Church and for the blessing of His people” (“Joseph Smith Jr.—Prophet of God, Mighty Servant,” *Ensign*, Dec. 2005, 4).

- In your own words, how would you explain Church members’ feelings about the Prophet Joseph Smith?

Invite students to think about the effect the Prophet Joseph Smith’s ministry has had on their lives and on the lives of millions throughout the world. Write the following questions on the board, and ask students to respond to them in their scripture study journals:

In what specific ways might your life be different without the ministry of the Prophet Joseph Smith?

How has the Prophet Joseph Smith influenced your knowledge of and relationship with Heavenly Father and Jesus Christ?

Invite students to take the rest of the class time to share their feelings and testimonies about the Prophet Joseph Smith and the Restoration of the gospel. Invite them to consider using their responses from the earlier writing activity as they express their feelings and testimonies.

Conclude by sharing your testimony of the Prophet Joseph Smith and the Restoration. Invite students to look for opportunities in the next few days to share with others their testimonies of the Prophet Joseph Smith and his role in restoring the gospel. You might also encourage them to record their testimonies of the Prophet Joseph Smith and the Restoration of the gospel in their personal journals.

Note: Giving students sufficient time to share their testimonies at the end of this lesson is more important than completing the following activity. If students’ testimonies fill the rest of your class time, you may want to use this activity on another day when you have more time.

Give students a list of the 25 scripture mastery references for Doctrine and Covenants and Church history. Invite them to consider which of the scripture mastery passages they could use to teach someone about the Restoration of the gospel through the Prophet Joseph Smith. Ask students to write a short lesson or talk using some of the scripture mastery passages they identified. They could write their lessons or talks on pieces of paper or in their scripture study journals. Consider inviting a few students to teach their lessons or read their talks to the class as part of future class devotionals.

Next Unit (The Trek West)

Ask students to imagine that the prophet asked them to pack up a few of their belongings and travel hundreds of miles in a wagon or pushing a handcart to an unsettled land. Explain that in the next unit, they will learn about the Saints’ trek west. They will also learn how the Lord continued to direct the Church, including establishing the next leader following the death of the Prophet Joseph Smith.

LESSON 146

Succession in the Presidency

Introduction

After the martyrdom of the Prophet Joseph Smith and his brother Hyrum on June 27, 1844, some people were confused about who would lead The Church of Jesus Christ of Latter-day Saints. But before his death, the Prophet had prepared for this transfer of leadership by conferring all the keys and powers of the priesthood

upon the Quorum of the Twelve Apostles. When Brigham Young, who was the President of the Quorum of the Twelve Apostles, spoke to the Saints on August 8, 1844, many Church members received a spiritual witness that he had been called and prepared by God to lead the Church.

Suggestions for Teaching

After the martyrdom of Joseph and Hyrum Smith, a few people claim the right to lead the Church

Before class, write the following questions on the board:

When the current President of the Church dies, who will become the next President of the Church? How will he be chosen?

How does the President of the Church receive the priesthood authority necessary to preside over the Church?

Invite students to consider how they would answer the questions on the board. Encourage them to listen for answers to these questions today as they learn about the change in the leadership of the Church that occurred after the death of the Prophet Joseph Smith and his brother Hyrum.

Explain that after Joseph and Hyrum Smith were martyred, the Saints experienced deep sadness. Some were also confused about who would lead the Church. In the absence of the President of the Church, some understood that the leadership rightly fell to the Quorum of the Twelve Apostles. However, a few people put forth spurious claims that they had the right to lead the Church. Among them were Sidney Rigdon and James Strang.

Invite a student to read the following three paragraphs aloud. Ask the class to listen for why Sidney Rigdon, who had been a prominent leader in the Church for many years, thought he should lead the Church.

“Sidney Rigdon, First Counselor in the First Presidency, arrived [in Nauvoo] from Pittsburgh, Pennsylvania, on 3 August 1844. In the year before this time, he had begun taking a course contrary to the counsel of the Prophet Joseph Smith and had become estranged from the Church. He refused to meet with the three members of the Twelve already in Nauvoo and instead spoke to a large group of the Saints assembled for their Sunday worship service” (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 66).

Sidney Rigdon called for a special meeting to be held on Tuesday, August 6, so that Church members could choose a guardian for the Church. It appeared as though Sidney Rigdon tried to hold this meeting so Church members could ratify his position as guardian of the Church before all of the Twelve Apostles would return from their missions to the eastern United States. Some Church leaders felt that Brother Rigdon might be plotting to “take advantage of the situation of the saints” (*History of the Church*, 7:225). Fortunately, because of the efforts of Elder Willard Richards and Elder Parley P. Pratt, the meeting was moved to Thursday, August 8, 1844, by which time most of the Apostles had returned to Nauvoo.

Sidney Rigdon claimed that because he had previously been called and ordained as a spokesman for Joseph Smith (see D&C 100:9), it was his responsibility to “see that the church is governed in a proper manner” (*History of the Church*, 7:229). He also claimed that he should be “a guardian to the people” and that in fulfilling this responsibility, he was doing what God had commanded him to do (see *History of the Church*, 7:230).

- If you had been in Nauvoo at the time, what might you have thought about Sidney Rigdon's claims? What concerns might you have had about Brother Rigdon?

Invite a student to read the following paragraph aloud. Ask the class to listen for why James Strang said he should lead the Church.

James Strang, who had been baptized in February 1844, was exploring a possible location for the Saints in Wisconsin in the spring of 1844. After the martyrdom, James Strang claimed to have received a letter from Joseph Smith, stating that he had been appointed to be Joseph's successor. James Strang's letter, which he showed to members of the Church, appeared to have Joseph Smith's signature. James Strang claimed to be the next prophet and announced his position at a conference of the Church in Michigan on August 5, 1844.

- If you had been with the Saints in Michigan, what do you think you might have found convincing in James Strang's claims? What concerns might you have had about these claims?

Invite a student to read the following five paragraphs aloud. Ask the class to listen for what Brigham Young told other priesthood leaders, including the members of the Quorum of the Twelve Apostles who were in Nauvoo, about who should lead the Church:

Elders John Taylor, Willard Richards, and Parley P. Pratt were already in Nauvoo when Sidney Rigdon arrived. Most of the rest of the Apostles, including Brigham Young, returned to Nauvoo on the evening of August 6, 1844. The next day, August 7, the Apostles met in council at the home of John Taylor. Later that afternoon, the Twelve Apostles, the high council, and the high priests met together. President Young asked Sidney Rigdon to state his message to the Saints. Sidney Rigdon boldly declared that he had seen a vision and that no man could succeed Joseph Smith as President of the Church. He then proposed that he be appointed as the guardian of the people.

After Sidney Rigdon concluded his remarks, Brigham Young said:

"I do not care who leads the church, . . . but one thing I must know, and that is what God says about it. I have the keys and the means of obtaining the mind of God on the subject. . . .

"Joseph conferred upon our heads [referring to the Quorum of the Twelve] all the keys and powers belonging to the Apostleship which he himself held before he was taken away. . . .

"How often has Joseph said to the Twelve, 'I have laid the foundation and you must build thereon, for upon your shoulders the kingdom rests'" (in *History of the Church*, 7:230).

- Why was Brigham Young's testimony regarding the keys of the priesthood important? (After students respond, write the following truth on the board: ***The Apostles hold all the keys of the priesthood necessary to preside over the Church.***)

Explain that when an Apostle is ordained, he is given all of the necessary keys of the priesthood on the earth (see D&C 112:30–32), but the authority to exercise those keys is restricted to the senior Apostle, the President of the Church.

Read aloud the following instruction given by the Prophet Joseph Smith to the Quorum of the Twelve Apostles in January 1836, more than eight years before he died:

"The Twelve are not subject to any other than the first Presidency, . . . 'and where I am not, there is no First Presidency over the Twelve'" (in *History of the Church*, 2:374).

- Based on this statement, what happens to the First Presidency when the President of the Church dies? Who leads the Church? (After students respond, write the following doctrine on the board: ***When the President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve Apostles becomes the presiding quorum.***)

Explain that when the President of the Church dies, the counselors in the First Presidency take their places once again as members of the Quorum of the Twelve Apostles, based on their seniority in the Quorum. When the Quorum was first formed in 1835, seniority was decided by age. Now seniority is determined by the date a man becomes a member of the Quorum of the Twelve.

Invite a student to read Doctrine and Covenants 124:127–128 aloud, and ask the class to look for who was the senior Apostle and President of the Quorum of the Twelve Apostles at the time of Joseph Smith's death. Ask them to report what they learn.

- Based on what you have learned, why might you have been willing to follow Brigham Young after the death of the Prophet Joseph Smith?

Complete the doctrine on the board by adding the underlined portion: ***When the President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve Apostles becomes the presiding quorum under the direction of the senior Apostle.***

Many Saints receive a witness that Brigham Young should lead the Church

Explain that on August 8, 1844, the Saints in Nauvoo gathered at 10:00 a.m. to hear Sidney Rigdon make his claims as guardian of the Church. Because the wind was blowing toward the stand, Sidney Rigdon took his position in a wagon behind the assembled congregation so the people could better hear his voice. The congregation turned around so they could see Sidney Rigdon as he preached. He spoke to the thousands of assembled Saints for an hour and a half, explaining why he should be guardian of the Church. Several people described his speech as uninspiring.

President Brigham Young and other Church leaders came and sat on the stand opposite where Sidney Rigdon was speaking. The wind had died down by this point. After Sidney Rigdon had finished, President Brigham Young spoke. The audience turned around to hear Brigham Young speak and turned their backs toward the wagon occupied by Sidney Rigdon. (See George Q. Cannon, "Discourse," *Deseret News*, Feb. 21, 1883, 67.) Brigham Young spoke briefly and said that he would have preferred to come back to Nauvoo to mourn for the Prophet than to have to appoint a new leader. He announced that an assembly of leaders and members would be held later that day at 2:00 p.m. Several members of the Church later testified that as Brigham Young spoke, they saw his appearance change and heard his voice change, and he took on the appearance and voice of the Prophet Joseph Smith. This miraculous event helped many of the Saints know that the Lord wanted Brigham Young to lead the Church.

Invite a student to read aloud the following examples of what many Saints saw and heard:

Benjamin F. Johnson recalled, "As soon as he [Brigham Young] spoke I jumped upon my feet, for in every possible degree it was Joseph's voice, and his person, in look, attitude, dress and appearance was Joseph himself, personified; and I knew in a moment the spirit and mantle of Joseph was upon him" (*My Life's Review*, 104, as quoted in *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 291).

William C. Staines described Brigham Young as speaking in a "voice like the voice of the Prophet Joseph. I thought it was he, and so did thousands who heard it" (in *History of the Church*, 7:236).

Wilford Woodruff wrote, "If I had not seen him with my own eyes, there is no one that could have convinced me that it was not Joseph Smith, and anyone can testify to this who was acquainted with these two men" (in *History of the Church*, 7:236).

Explain that during the meeting held later that day at 2:00 p.m., Brigham Young and other members of the Quorum of the Twelve Apostles spoke. Many others commented that Brigham Young looked and sounded like Joseph Smith as he spoke that afternoon. George Q. Cannon, who was 17 at the time, remembered, "It was the voice of Joseph himself. . . . It seemed in the eyes of the people as if it were the very person of Joseph which stood before them" (in *History of the Church*, 7:236; see also Edward William Tullidge, *Life of Brigham Young* [1877], 115). In addition to this miracle, many of the Saints also felt the Holy Ghost witness to them that Brigham Young and the Quorum of the Twelve were called by God to lead the Church. At the conclusion of this meeting, the Saints in Nauvoo voted unanimously to sustain the Quorum of the Twelve Apostles, with Brigham Young at their head, to lead the Church. However, not all the members of the Church ultimately chose to follow the Apostles. Some of the people chose instead to follow individuals such as Sidney Rigdon and James Strang, who formed their own churches.

- How did the Lord bless the Saints to know whom He had appointed to lead the Church?
- How can we know that Church leaders today are called of God? (After students respond, write the following principle on the board: ***Through the Holy Ghost, we can receive a witness that those who lead the Church have been called of God.***)
- Why do you think it is important to receive a testimony that our Church leaders are called of God?

Share your testimony

Consider using this lesson as an opportunity to testify of Jesus Christ and the unbroken succession of priesthood authority from Joseph Smith to the current prophet today. You might encourage students to bear their testimonies as well. Sharing a testimony blesses the person who bears it and can strengthen the faith and testimonies of others.

- When have you received a witness that a leader of the Church was called of God? What did you do to receive that witness?

Explain that when Joseph Smith died, the senior Apostle (Brigham Young) was immediately able to exercise all of the keys of the priesthood. He had the right to receive revelation concerning when to organize a new First Presidency. In 1847—more than two years after the martyrdom—Brigham Young was inspired to reorganize the First Presidency rather than continue to lead the Church as President of the Quorum of the Twelve Apostles.

Display pictures of the current First Presidency and Quorum of the Twelve Apostles. To give students an opportunity to summarize what they have learned, ask them to explain what happens to the First Presidency and Quorum of the Twelve Apostles when the President of the Church dies. Also ask them to identify who would be the President of the Church or senior Apostle if the current President of the Church were to die today.

You may want to conclude this lesson by testifying that the same priesthood keys and powers that Joseph Smith conferred upon Brigham Young and the members of the Quorum of the Twelve Apostles are held today by the President of the Church, his Counselors in the First Presidency, and the members of the Quorum of the Twelve Apostles. You might also share how you have gained your testimony that the leaders of the Church are called by God. Invite students to prayerfully seek to obtain or strengthen their testimony of the truths they have discussed today.

Commentary and Background Information

The succession in the Presidency of the Church has been established by the Lord

Succession in the Presidency of the Church has been established by the Lord. The Church is never without inspired leadership, and there is no reason for speculation or controversy over who will become the next President of the Church.

President Ezra Taft Benson taught, “God knows all things, the end from the beginning, and no man becomes president of the church of Jesus Christ by accident, or remains there by chance, or is called home by happenstance” (“Jesus Christ—Gifts and Expectations,” *New Era*, May 1975, 16–17).

Joseph Smith’s conferral of the keys of the kingdom upon the Quorum of the Twelve Apostles

Wilford Woodruff, who was a member of the Quorum of the Twelve Apostles, recorded what happened in March 1844 before Joseph Smith was killed:

“He stood for some three hours in a room delivering to us his last lecture. The room was filled as with consuming fire. His face was as clear as amber; his words were like vivid lightning to us. They penetrated every part of our bodies from the crown of our head to the soles of our feet. He said, ‘Brethren, the Lord Almighty has sealed upon my head every Priesthood, every key, every power, every principle that belongs to the last dispensation of the fulness of times, and to the building up of the kingdom of God. I have sealed upon your heads all those principles, Priesthood, apostleship, and keys of the kingdom of God, and now you have got to round up your shoulders and bear off this kingdom or you will be damned’” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], xxxii).

LESSON 147

Leaving Nauvoo

Introduction

After the Prophet Joseph Smith was martyred, the Quorum of the Twelve Apostles, under the direction of their quorum president, Brigham Young, led the Church and carried on the work of the Lord. They encouraged

the Saints to complete the Nauvoo Temple. Because of continuing persecution, they also counseled the Saints to prepare to move west.

Suggestions for Teaching

The Saints work diligently to receive the blessings of the temple

Ask students to think of a time when they did something difficult because they knew the outcome would be worth the effort. Consider sharing a personal experience with the class. Then invite a few students to share their experiences.

Explain that after the death of the Prophet Joseph Smith, the Saints had the difficult task of completing the Nauvoo Temple.

- Why do you think it would have been difficult for the Saints to fulfill this commandment given through Joseph Smith?

Display a picture of the modern Nauvoo Illinois Temple (see *Gospel Art Book* [2009], no. 118; see also LDS.org). Explain that it took great sacrifice for the Saints to build the Nauvoo Temple. Invite a student to read aloud the following paragraph. Ask the class to listen for sacrifices the Saints made to build the first temple in Nauvoo.

In the October 1844 general conference, President Brigham Young asked the Saints to give their tithes and offerings to build the temple. In response, each Relief Society sister contributed a penny a week for building supplies. Many men tithed their time by working on the temple one day out of every ten. Others gave more than one-tenth of their means. Joseph Toronto gave Brigham Young \$2,500 in gold and said he wanted to give all that he had to build the kingdom of God. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 302; *Our Heritage* [1996], 59–60.)

- Why do you think the Saints were willing to sacrifice so much to build the temple?

After students discuss this question, explain that persecution made the completion of the Nauvoo Temple difficult. Many enemies of the Church thought that once Joseph Smith was killed, the Church would collapse. However, when the Church continued to grow and flourish, enemies of the Church intensified their efforts to drive the Saints from Illinois.

Invite a student to read aloud the following paragraph. Ask the class to listen for what the enemies of the Church did to try to destroy the Church.

In September 1844, Colonel Levi Williams, one of those later indicted for the murders of Joseph and Hyrum Smith, organized a major military campaign to force the Latter-day Saints out of Illinois. It was advertised as “a great wolf hunt in Hancock County” (David E. Miller and Della S. Miller, *Nauvoo: The City of Joseph* [1974], 186). Upon hearing of this, Governor Thomas Ford of Illinois sent General John Hardin of the state militia to the county to keep the peace. A year later, in September 1845, Colonel Williams led a mob of 300 men who raided Latter-day Saints’ settlements in outlying areas, burning many unprotected homes, farm buildings, mills, and grain stacks. In mid-September, President Brigham Young asked for volunteers to rescue those Saints. The Saints in Nauvoo prepared 134 wagons to bring the families in the outlying settlements safely to Nauvoo. (See *History of the Church*, 7:45–46; *Church History in the Fulness of Times Student Manual*, 301; David E. Miller and Della S. Miller, *Nauvoo: The City of Joseph*, 185–86.)

- How would these attacks have made it difficult to continue working on the temple?

Explain that many residents of Illinois feared that the presence of the Latter-day Saints might lead to a civil war. They asked the Saints to leave the state. On September 24, 1845,



the Quorum of the Twelve Apostles published a letter promising that the Church would leave the following spring.

- Why might this have been a difficult decision to make?
- How do you think the decision to leave Nauvoo might have affected the Saints' efforts to complete the temple?

After students discuss this question, explain that even though the Saints knew they would have to leave Illinois, they continued to work on the temple.

- Why do you think the Saints continued to work on the temple even though they knew they were going to leave?

Remind students that at that time, temple ordinances necessary for exaltation were not yet available to the general membership of the Church. In an 1841 revelation, the Lord promised the Saints that if they built the Nauvoo Temple, they would be able to receive those ordinances (see D&C 124:27–44).

- What can the accounts of the Saint's sacrifices and difficulties to build the temple teach us? (Students may identify a variety of principles, such as the following: ***Receiving temple ordinances is worth all our righteous effort and sacrifice.*** Write this principle and any others students identify on the board.)

Invite a student to read aloud the following statement by President Thomas S. Monson. Ask the class to listen for the sacrifices some modern-day Saints made in order to receive temple ordinances.



"Many years ago I read of a group of over a hundred members who left Manaus, located in the heart of the Amazon rain forest, to travel to what was then the closest temple, located in São Paulo, Brazil—nearly 2,500 miles (4,000 km) from Manaus. Those faithful Saints journeyed by boat for four days on the Amazon River and its tributaries. After completing this journey by water, they boarded buses for another three days of travel—over bumpy roads, with very little to eat, and with nowhere comfortable to sleep. After seven days and

nights, they arrived at the temple in São Paulo, where ordinances eternal in nature were performed. Of course their return journey was just as difficult. However, they had received the ordinances and blessings of the temple, and although their purses were empty, they themselves were filled with the spirit of the temple and with gratitude for the blessings they had received" ("The Holy Temple—a Beacon to the World," *Ensign* or *Liahona*, May 2011, 91).

- What sacrifices did the Saints from Manaus make to receive temple ordinances?

Invite three students to come to the front of the class and read aloud the following accounts. Ask the class to listen for the Nauvoo Saints' righteous efforts to receive temple ordinances.

1. Church leaders dedicated rooms in the temple as they were completed so that ordinance work could begin as early as possible. The attic of the temple was dedicated for ordinance work on November 30, 1845. The Saints began receiving their endowments on the evening of December 10, with endowment sessions continuing until 3:00 a.m. on December 11. (See *Church History in the Fulness of Times Student Manual*, 303.)
 2. By the end of 1845, over 1,000 members had received temple ordinances. In January 1846, President Brigham Young recorded, "Such has been the anxiety manifested by the saints to receive the ordinances [of the Temple], and such the anxiety on our part to administer to them, that I have given myself up entirely to the work of the Lord in the Temple night and day, not taking more than four hours sleep, upon an average, per day, and going home but once a week" (in *History of the Church*, 7:567). Many men and women contributed by washing the temple clothing each night so the work could continue the next morning without delay. (See *Church History in the Fulness of Times Student Manual*, 303.)
 3. On February 3, 1846, President Young left the temple so he could prepare to leave Nauvoo the next day. But as he walked outside, he saw a large group of people who were still waiting to receive their endowments. Feeling compassion for his fellow Saints, he returned to the temple to serve them. He was not able to leave Nauvoo until two weeks later. Temple records show that 5,615 Saints were endowed before going west. (See *Church History in the Fulness of Times Student Manual*, 303–4.)
- What impresses you about the Saints' efforts to receive temple ordinances?

To help students feel the truth and importance of the principles you have written on the board and to help them apply these principles in their lives, invite them to respond to the following questions in their class notebooks or scripture study journals. (Write the questions on the board.)

What efforts and sacrifices do we have to make to receive temple ordinances?

Why do you think receiving the ordinances of the temple is worth working hard and making sacrifices?

What do you need to do so you can receive temple ordinances? (What do you need to stop or start doing?)

After sufficient time, ask a few volunteers to share their answers to the second question.

Writing assignments

Writing assignments provide students opportunities to ponder, receive inspiration, prepare to teach and share feelings with others, recognize the Lord's hand in their lives, and express testimony.

The Saints leave Nauvoo

Explain that after receiving temple ordinances, the Saints began to leave Nauvoo in February 1846. Over the next several months, they continued to leave Nauvoo, and different groups settled temporarily across the state of Iowa. By the end of April, most of the Saints had left Nauvoo. However, not all Church members were able to leave. A small number stayed in Nauvoo during the summer of 1846 because they were too sick, too poor, or too weak to make the journey. A few others chose to stay.

Invite a student to read aloud the following paragraph, which recounts what happened to many of those who stayed behind.

In September 1846 approximately 800 people, armed with six cannons, prepared to attack Nauvoo. The remaining Saints and some new citizens, numbering only about 150 fighting men, prepared to defend the city. After a few days of fighting, the Saints were forced to surrender and were told to leave the city immediately. The mob then entered the city, looted homes, and vandalized the temple. Some Saints who were not able to escape fast enough were beaten or thrown into the Mississippi River. After these remaining Saints were forced out of Nauvoo, they set up refugee camps along the Iowa side of the river. They did not have enough food, supplies, or physical strength to sustain themselves. (See *Church History in the Fulness of Times Student Manual*, 318.)

Explain that Church leaders sent rescue parties back across Iowa to help the suffering Saints.

- How do you think you might have felt if you had been called to return to Nauvoo?

Invite a student to read aloud the message Brigham Young sent to the men who were charged with recruiting the rescue parties:



“Let the fire of the covenant which you made in the House of the Lord, burn in your hearts, like flame unquenchable, till you . . . have searched out every man . . . who [is able to leave], and impart the fire to his soul, till he shall rise up . . . and go straitway, and bring a load of the poor from Nauvoo. . . .

“ . . . This is a day of action” (Journal History of The Church of Jesus Christ of Latter-day Saints, Sept. 28, 1846, 5–6, Church History Library, Salt Lake City).

- What does Brigham Young’s statement teach us about the covenants we make? (Make sure students understand that it is not enough to make covenants—we need to keep them. Write the following truth on the board: ***The Lord requires us to live by the covenants we make.***)

Write the following questions on the board:

What sacrifices have you made to keep covenants?

What blessings have you experienced because you have lived according to the covenants you have made?

Divide students into pairs, and invite them to choose one of the questions and discuss their responses with their partners. You may also want to invite a few students to share their responses with the class.

Conclude by asking students to consider what they need to do to live by the covenants they have made. Testify of the blessings of keeping our covenants.

LESSON 148

The Trek across Iowa; Doctrine and Covenants 136:1–18

Introduction

In February 1846, the Saints began leaving Nauvoo and traveling west across the territory of Iowa. Brigham Young received the revelation recorded in Doctrine and Covenants 136 at Winter Quarters, Nebraska, in January

1847. This lesson discusses Doctrine and Covenants 136:1–18, which includes the Lord’s counsel to help the Saints organize themselves and prepare to continue their journey west.

Suggestions for Teaching

Latter-day Saints cross Iowa and establish headquarters at Winter Quarters

Blindfold a student and place him or her on one side of the room. Then rearrange some objects in the room, making noises so the student can tell that the objects have been moved. Ask the blindfolded student to choose a classmate to provide verbal directions to help him or her get to the other side of the room. When the student chooses someone, ask:

- Why did you choose that person?
- How does our trust in another person influence how closely we follow their directions?

Ask the guide to give directions so the blindfolded student will be able to walk safely to the other side of the room. Then instruct the two students to return to their seats.

Invite a student to read aloud the following paragraph about the Saints’ exodus from Nauvoo. Ask the class to listen for ways the Saints’ experience may have been like the experience of the student who was led across the classroom.

Under threats of violence from local mobs, the Saints began leaving Nauvoo in February 1846, journeying west across the state of Iowa. “Leaving Nauvoo was an act of faith for the Saints. They departed without knowing exactly where they were going or when they would arrive at a place to settle. They only knew that they were on the verge of being driven out of Illinois by their enemies and that their leaders had received revelation to locate a refuge somewhere in the Rocky Mountains” (*Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 309).

- How was the Saints’ experience of leaving Nauvoo similar to the experience of the student who was led across the classroom? (Both relied on the vision and direction of someone they trusted to help them reach their destinations.)
- What can we learn from the Saints’ experience of leaving Nauvoo? (Students may use different words, but they should express the following principle: **We exercise faith when we follow the counsel and direction of our Church leaders.**)

Invite a student to read aloud the following account about William Clayton. Ask students to listen for examples of Brother Clayton’s faith.

“William Clayton was called to be in one of the first groups to leave Nauvoo and left his wife, Diantha, with her parents, only a month away from delivering her first child. Slogging through muddy roads and camping in cold tents wore his nerves thin as he worried about Diantha’s well-being. Two months later, he still did not know if she had delivered [her baby] safely but finally received the joyful word that a ‘fine fat boy’ had been born. Almost as soon as he heard the news, William sat down and wrote a song that not only had special meaning to him but would become an anthem of inspiration and gratitude to Church members for generations. The song was ‘Come, Come, Ye Saints’” (*Our Heritage: A Brief History of the Church of Jesus Christ of Latter-day Saints* [1996], 71).

Invite the class to sing together the first three verses of “Come, Come Ye Saints” (*Hymns*, no. 30). (Or contact a student or group of students in advance and invite them to prepare

Sacred music

Sacred music, especially the hymns of the Church, can play a significant role in helping students feel the influence of the Holy Ghost and learn doctrines of the gospel.

to sing the first three verses of the hymn.) Before the hymn is sung, ask students to look for or listen for phrases that illustrate the Saints' faith in Jesus Christ and trust in their leaders.

After the first three verses have been sung, ask:

- How does this hymn illustrate the Saints' faith in Jesus Christ and trust in their leaders?

Invite a student to read aloud the following account of Orson and Catherine Spencer. Ask the class to listen for examples of the Spencers' faith and trust.

"After leaving Nauvoo, [Catherine], ever delicate and frail, sank rapidly under the ever accumulating hardships. The sorrowing husband wrote imploringly to the wife's parents, asking them to receive her into their home until the Saints should find an abiding place. The answer came, 'Let her renounce her degrading faith and she can come back, but never until she does.'

"When the letter was read to her, she asked her husband to get his Bible and to turn to the book of Ruth and read the first chapter, sixteenth and seventeenth verses: 'Entreat me not to leave thee or to return from following after thee; for whither thou goest I will go, and where thou lodgest I will lodge. Thy people shall be my people and thy God my God'" (*Memoirs of John R. Young: Utah Pioneer 1847* [1920], 17–18). Catherine Spencer died shortly thereafter.

Invite students to sing the fourth verse of "Come, Come, Ye Saints." Ask them to think about how the words in the verse relate to Catherine Spencer. After they have sung the verse, ask:

- How do the words of this verse relate to Catherine Spencer?

Invite students to set a goal to exercise faith in Jesus Christ and to better follow the counsel and direction of their Church leaders.

Invite students to turn to Map 6 ("The Westward Movement of the Church") in the Church History Maps section of their scriptures and locate Nauvoo and Winter Quarters. Explain that because of excessive rain and insufficient supplies, the Saints who left Nauvoo in February 1846 spent four months making the 300-mile journey across Iowa. The group's pace was slowed because of these conditions and because they lost the services of more than 500 able-bodied Latter-day Saint men. These men, who became known as the Mormon Battalion, had heeded the call of President Brigham Young to enlist in the United States Army to earn money to help poor Church members make the journey west. This sacrifice helped in many ways, but it also left many families without husbands and fathers for part of the journey. Considering this slow pace, Church leaders decided not to continue west to the Rocky Mountains until the spring of 1847. They counseled the Saints to settle for the winter. One of the largest settlements, Winter Quarters, was located on the west side of the Missouri River, in the modern-day state of Nebraska.

Invite a student to read aloud the following description of Winter Quarters and the other temporary settlements:

Many of the Saints lived in log houses and in dugouts made of willows and dirt. Many people were inadequately sheltered from the cold weather. Diseases such as malaria, pneumonia, tuberculosis, cholera, and scurvy resulted in widespread suffering and death. More than seven hundred people died in the camps by the end of the first winter. (See *Our Heritage*, 71–72; *Church History in the Fulness of Times Student Manual*, 319–20.)

- If you had been with the Saints at Winter Quarters, what feelings might you have had, realizing that you would still have to travel hundreds of miles?

Doctrine and Covenants 136:1–18

The Lord counsels the Saints to organize themselves and prepare to continue their journey west

Ask students to scan the section introduction to Doctrine and Covenants 136, looking for where this revelation was given and who received it. Ask them to report what they learn.

Invite a student to read Doctrine and Covenants 136:1 aloud.

- How do you think it might have helped the Saints to know that the Lord continued to reveal His will to them? (Answers may include that this revelation helped them know that the Lord was aware of them, that He would help them continue their journey west,

and that He spoke through President Brigham Young just as He had spoken through the Prophet Joseph Smith.)

Invite a few students to take turns reading aloud from Doctrine and Covenants 136:2–5. Ask the class to follow along, looking for what the Lord instructed the Saints to do to prepare to continue their journey west.

- How were the companies to be organized?
- Why do you think it would have been helpful to organize the Saints into groups with designated leaders? How is this similar to the way the Church is organized today? (After students respond to these questions, you may want to write the following truth on the board: **The Lord organizes His Saints into groups so that each person can be guided and cared for.**)
- What does verse 4 suggest about how the Saints would receive strength?

Explain that because of sickness and death at Winter Quarters and the surrounding camps, many families and individuals needed financial assistance so they could continue their journey west.

Divide students into pairs. Ask them to study Doctrine and Covenants 136:6–11 together, looking for ways the Saints were to care for those in need. Before students read this passage, explain that the Saints did not all leave Winter Quarters at the same time. The phrase “those who are to tarry” in verse 6 refers to Saints who were to remain for a time at Winter Quarters and the surrounding camps.

- What words and phrases in verses 6–11 indicate how the Saints were to care for those in need?
- What word in verse 7 refers to people who prepare the way for others? (Pioneers.)

Write the following definition on the board. (It is quoted from the *Oxford English Dictionary*, 2nd ed. [1989], “pioneer.”)

Pioneer: One who goes before to prepare or open up the way for others to follow.

- According to verse 11, what did the Lord promise to those who would help others in need and prepare the way for them? What can we learn from this? (After students respond, you may want to write the following principle on the board: **The Lord will bless us when we help others in need and prepare the way for them.**)

Invite students to discuss the following question with their partners:

- Who has prepared the way for you to enjoy the blessings of the gospel?

Ask students to ponder the following question. Then invite a few to share their responses with the class.

- What will you do to be a pioneer—to help others in need and prepare the way for them to enjoy the blessings of the gospel?

Summarize Doctrine and Covenants 136:12–18 by explaining that the Lord commanded His servants to teach this revelation to the Saints.

Conclude by testifying of the truths you have discussed and encouraging students to act on those truths.

LESSON 149

Doctrine and Covenants 136:19–42

Introduction

In January 1847, Brigham Young received the revelation recorded in Doctrine and Covenants 136 at Winter Quarters, Nebraska. This lesson discusses Doctrine and

Covenants 136:19–42, which includes the Lord’s direction to the Saints on how to work together and receive His protection on their journey west.

Suggestions for Teaching

Doctrine and Covenants 136:19–29

The Lord directs the Saints how to act on their journey

Begin the lesson by asking the following questions:

- What opportunities do you have to interact with other people in a group? (Answers might include families, priesthood quorums and Young Women classes, sports teams, school classes, and work crews.)
- What are some positive aspects of working with others in a group?

Explain that when the Saints were forced to leave Nauvoo in early 1846 and began traveling west, many were unprepared for the journey. The Saints were initially spread out over many miles, which diminished their ability to help one another. In a revelation Brigham Young received at Winter Quarters about one year later, the Lord instructed the Saints to organize themselves so they could help one another as they continued their journey.

Invite students to review Doctrine and Covenants 136:2, 8–10 silently and report how the Lord instructed the Saints to help one another.

Point out that although working in groups allows us to help one another, it can also create challenges.

- In your experience, what are some challenges of working in groups?

Divide students into pairs. Invite each partnership to read Doctrine and Covenants 136:19–27 together. Ask them to look for the Lord’s direction for the Saints as they traveled and worked together. After sufficient time, ask the class the following questions:

- What direction did you see that would help the Saints travel and work together? Why do you think this direction would be necessary?
- How can you apply this direction as you interact and work with other people?
- What are the consequences when people disobey this counsel?

Invite a student to read Doctrine and Covenants 136:23–24 aloud. Ask the class to follow along. You may need to explain why the Lord directed the Saints to “cease drunkenness” even after they had received the Word of Wisdom. Remind them that the Saints progressed gradually in their observance of the Word of Wisdom. When the revelation in Doctrine and Covenants 136 was given, the Latter-day Saints were not prohibited from consuming all alcoholic drinks as we are today.

- According to verse 24, what should our words do for those around us? (Students should identify the following truth: **Our words should edify others.** You may need to explain that to edify means to build someone up spiritually or emotionally.)
- Why do you think it would be important for the Saints to use edifying words as they traveled together?
- When have you seen someone use words that edify another person?

Invite students to consider what they can say that will edify those around them.

Invite two students to each read aloud one of the following accounts of Saints’ experiences on their journey. Ask the class to think about the character of these faithful Saints.

Mary Ann Weston Maughan wrote:

Adapt lessons to the needs of students

As your students progress through the seminary course, seek to learn their strengths, struggles, and needs. The Holy Ghost will help you adapt each lesson to their needs. As you teach this lesson, discuss the counsel of the Lord from the scripture block that you feel will best help your students.

"We were called to bury two of our company who died this morning of cholera, a man named Brown and a child. There are more sick in camp. Have been in sight of the Platte River all day. Traveled 15 miles, camped on Salt Creek. Soon some of our company came up with another child dead. They buried it at twilight on the bank of the creek. There are more sick. It makes us feel sad thus to bury our friends by the way. Weather very hot" (Mary Ann Weston Maughan journal, 3 vols., June 21, 1850, 2:1, Family History Library, Salt Lake City; spelling, capitalization, and punctuation modernized).

Clarissa Young Spencer (Brigham Young's daughter) wrote:

"One of Father's most outstanding qualities as a leader was the manner in which he looked after the temporal and social welfare of his people along with guiding them in their spiritual needs. On the great trek across the plains when everyone but the most feeble walked the greater part of the way, the Saints would be gathered around the campfire for evening entertainment, if the weather was at all favorable. There songs would be sung, music played by the fiddlers, and the men and women would forget the weariness of walking fifteen miles or so over a trackless desert while they joined in dancing the quadrille. It was his way of keeping up 'morale' before such a word was ever coined" (with Mabel Harmer, *One Who Was Valiant* [1940], 162).

- Based on these accounts, how would you describe these faithful pioneers?

Invite a student to read Doctrine and Covenants 136:28–29 aloud.

Ask students what counsel is contained in these verses. After students report what they have found, write the following truths on the board: ***If we are happy, we should praise and thank Heavenly Father. If we are sorrowful, we should pray that our souls may be joyful.***

- How do you think these principles helped the Saints on their journey?
- How might these principles help us today?

Ask students to think about times when Heavenly Father has answered their prayers by helping them be happy. Invite a few students to share their experiences.

Encourage students to praise and thank the Lord when they are happy and to pray for help when they are sorrowful.

Doctrine and Covenants 136:30–42

The Lord reassures the Saints and directs them to be diligent in keeping all His commandments

Remind students that the Saints had endured great trials and that they knew their continuing journey would also be a great challenge.

- What do you think helped the Saints remain faithful even under such difficult circumstances?

Divide students into two groups. Invite the first group to read Doctrine and Covenants 136:30–33. Invite the second group to read Doctrine and Covenants 136:34–40. Ask both groups to look for principles that might have encouraged the Saints.

After sufficient time, ask students from each group to report. Write their answers on the board. Their answers may include the following principles and doctrines:

We should not fear our enemies, because they are in the Lord's hands.

Our trials can prepare us to receive the glory God has for us.

If we humble ourselves and call upon God, then the Spirit will enlighten us.

If we are faithful in keeping all the words that the Lord has given us, we will one day behold His glory.

The Lord gives us His word through His prophets.

The Lord can deliver us from our enemies.

- How do you think these principles helped the Saints remain faithful?
- How can these principles help us remain faithful during our own difficult experiences?

Invite students to quickly review the principles on the board. Ask them to consider the overall message they think the Saints may have learned. Ask students to report their

answers. Students may identify a variety of messages, but help them understand that the Lord was providing assurance to the Saints that things would work out.

Invite a student to read Doctrine and Covenants 136:41–42 aloud. Ask the class to follow along, looking for further reassurance and counsel from the Lord.

- How might the Lord’s message in verse 41 have been reassuring to the Saints?
- What can we learn from the Lord’s command recorded in verse 42? (After students respond, write the following principle on the board: ***If we are diligent in keeping the Lord’s commandments, then the Lord’s judgments will not come upon us, our faith will be strong, and our enemies will not triumph over us.***)
- How might this principle have helped the Saints on their journey? How can it help us?

Explain that the Saints obeyed the Lord’s commands. The first group of pioneers left Winter Quarters on April 5, 1847. They traveled more than 1,000 miles and arrived in the Salt Lake Valley in late July 1847. On July 24, 1847, President Brigham Young entered the valley and received confirmation that the Saints had found their new home. He was riding in the back of Wilford Woodruff’s wagon at the time because he was sick with a fever.

Invite a student to read aloud President Wilford Woodruff’s account of Brigham Young viewing the Salt Lake Valley:



“When we came . . . into full view of the valley, I turned the side of my carriage around, open to the west, and President Young arose from his bed and took a survey of the country. While gazing upon the scene before us, he was enwrapped in vision for several minutes. He had seen the valley before in vision, and upon this occasion he saw the future glory of Zion and of Israel. . . . When the vision had passed, he said, ‘It is enough. This is the right place. Drive on!’” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 146).

- Why would it have been important for Brigham Young and the Saints to receive confirmation that the Salt Lake Valley was the right place to settle?

Conclude by inviting students to strive to keep all the commandments and listen for the Lord’s assurance in their lives.

Scripture Mastery Review

By this time in the course, students have studied all 25 scripture mastery passages in context. Consider giving students a few minutes to review the references and key words found on the seminary bookmark. You may want to invite students to quiz each other. Ask students to write as many scripture mastery references as they can from memory on a piece of paper. After sufficient time, read the key words aloud to help remind students of any passages they may have forgotten. Invite students to list the references they feel they need to remember better and to study them on their own. You might also give some time in class during the last weeks of the course for students to study and memorize the passages.

Handcart Pioneers, 1856–1860

Introduction

The Saints who arrived in the Salt Lake Valley in 1847 went to work to develop agricultural and other resources for future immigration. In September 1851, Brigham Young and his counselors in the First Presidency reiterated the call for all the Saints living in Iowa and around the world to gather in the Salt Lake Valley. Many Latter-day

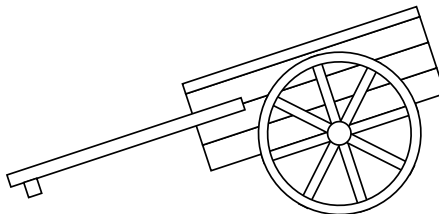
Saints responded to President Young's call at great sacrifice. Members of the Twelve were sent to oversee the migration, and in 1852 more Saints traveled the trail to the Salt Lake Valley than in any other year. Additionally, many Saints journeyed to the Salt Lake Valley in handcart companies between 1856 and 1860.

Suggestions for Teaching

Saints obey the counsel to gather in the Salt Lake Valley

Ask students to imagine that they have been asked to travel 1,300 miles (about 2,090 kilometers) on foot while pulling a cart and that they are allowed to bring only 17 pounds (about 7.7 kilograms) of personal belongings. Ask who in the class would volunteer for the journey.

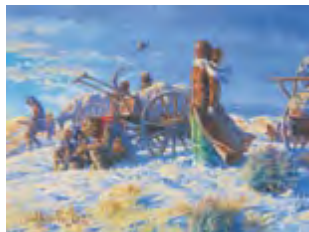
Show students a picture of a handcart or draw the accompanying illustration on the board. Explain that in 1856, President Brigham Young proposed that emigrants should travel using handcarts instead of wagons because of financial hardships. Handcarts were much less expensive and would allow more of the Saints to emigrate. Between 1856 and 1860, almost 3,000 Saints chose to travel west across the plains of the United States to Utah, pulling their belongings in handcarts. Most of the handcart companies loaded provisions, personal items, and some food into handcarts and walked from Iowa City, Iowa, to Salt Lake City, Utah. The last three companies began their journey in Florence, Nebraska.



Display a box or bucket with items weighing a total of 17 pounds (about 7.7 kilograms). Allow a few students to lift the items. Explain that an adult traveling in a handcart company was allowed to bring 17 pounds of belongings. Each child could bring 10 pounds (about 4.5 kilograms). Personal belongings included clothes and other items. The belongings were weighed for each individual, and anything that exceeded the weight limit was discarded.

- If you had been one of these handcart pioneers, what material possessions would you have chosen to bring? Why?
- Why do you think the Saints were willing to sacrifice so much to get to Utah?

Though travel was difficult, eight of the ten handcart companies between 1856 and 1860 completed the journey successfully. But in 1856, the fourth and fifth handcart companies started late in the season and experienced severe trials. They were the Willie handcart company, led by James G. Willie, and the Martin handcart company, led by Edward Martin. After traveling almost 1,000 miles (about 1,600 kilometers) west from Iowa, the companies were dangerously low on food and supplies. In October, both companies were caught in severe winter storms on the high plains of Wyoming that halted their progress. These Saints suffered terribly in the extreme cold and snow. (Consider displaying pictures of handcart pioneers, such as *Handcart Pioneers Approaching the Salt Lake Valley* [*Gospel Art Book* (2009), no. 102; see also LDS.org].)



If possible, provide students a copy of the following account of Aaron and Elizabeth Jackson. Explain that the Jacksons were traveling in the Martin company, which was usually about 100 miles (about 160 kilometers) behind the Willie company. Invite a student to read the account aloud. Ask the class to follow along, looking for evidence of Aaron and Elizabeth's faith.

On October 19, 1856, members of the Martin handcart company had to cross a wide river during a winter storm. Many members of the company, including Aaron Jackson, were weak and sick, and the river crossing took a terrible toll on them. Elizabeth Jackson described what happened to her husband a few days later:

"About nine o'clock I retired. . . I slept until, as it appeared to me, about midnight. I was extremely cold. The weather was bitter. I listened to hear if my husband breathed—he lay so still. I could not hear him. I became alarmed. I put my hand on his body, when to my horror I discovered that my worst fears were confirmed. My husband was *dead*. . . I called for help to the other inmates of the tent. They could render me no aid. . . When daylight came, some of the male part of the company prepared the body for burial. . . They wrapped him in a blanket and placed him in a pile with thirteen others who had died, and then covered him up in the snow. . .

"I will not attempt to describe my feelings at finding myself thus left a widow with three children, under such excruciating circumstances. I cannot do it. But I believe the Recording Angel has inscribed in the archives above, and that my sufferings for the Gospel's sake will be sanctified unto me for my good" (*Leaves from the Life of Elizabeth Horrocks Jackson Kingsford* [1908], 6–7; see also history.lds.org).

- What did Elizabeth say her suffering for the gospel's sake would do for her? What do you think the phrase "sanctified unto me for my good" means? (Her suffering would be made sacred and holy for her benefit.)
- What can happen to us if we need to suffer patiently for the gospel's sake? (Write the following principle on the board: ***If we suffer patiently for the gospel's sake, it can sanctify us for good.*** [See D&C 122:7; 2 Nephi 2:2.])
- Even though you may not suffer like Elizabeth Jackson did, in what ways might you have to suffer for the gospel's sake? How might you be blessed through these experiences?

Explain that during the next few days after Aaron Jackson died, the Martin company pushed forward about 10 miles (about 16 kilometers). Many people died during this time. One night during this part of the journey, no one had sufficient strength to pitch the tents. Elizabeth Jackson sat on a rock with one of her children in her lap and a child on each side of her. She remained in that position until morning. Elizabeth became discouraged. Then on the night of October 27, she had an experience that gave her hope of rescue. Invite a student to read the following account aloud, and ask the class to listen for what Elizabeth learned in a dream.

"It will be readily perceived that under such adverse circumstances I had become despondent. I was six or seven thousand miles from my native land, in a wild, rocky, mountain country, in a destitute condition, the ground covered with snow, the waters covered with ice, and I with three fatherless children with scarcely nothing to protect them from the merciless storms. When I retired to bed that night, being the 27th of Oct., I had a stunning revelation. In my dream, my husband stood by me and said—'Cheer up, Elizabeth, deliverance is at hand'" (*Leaves from the Life of Elizabeth Horrocks Jackson Kingsford*, 8; see also history.lds.org).

Tell students that the dream was fulfilled when rescuers from Salt Lake City reached the Martin company the next day.

Explain that on October 4, 1856, weeks before the winter storms hit the handcart companies, travelers reported to President Brigham Young that pioneer companies were still on the plains and hundreds of miles away. The next day, in a Sunday service, Brigham Young spoke of saving these handcart pioneers. Invite a student to read the following segments of his address. Ask the class to listen for a principle President Young was teaching the Saints. (If possible, provide students with a copy of this statement so they can follow along.)

Tell true accounts

True accounts are accurate stories that can help build students' faith in the gospel of Jesus Christ. They can generate interest and help students understand the gospel through the experiences of other people. True accounts can also be particularly effective in helping students understand gospel principles. While such accounts can help students feel the power of the Holy Ghost, they should never be used for emotional manipulation.



"Many of our brethren and sisters are on the plains with hand-carts, and probably many are now 700 miles [about 1,100 kilometers] from this place, and they must be brought here, we must send assistance to them. . . .

"That is my religion; that is the dictation of the Holy Ghost that I possess, it is to save the people. . . . This is the salvation I am now seeking for, to save our brethren that would be apt to perish, or suffer extremely, if we do not send them assistance.

"I shall call upon the Bishops this day, I shall not wait until to-morrow, nor until [the] next day, for 60 good mule teams and 12 or 15 wagons . . . [as well as] 12 tons of flour and 40 good teamsters, besides those that drive the teams. . . .

"I will tell you all that your faith, religion, and profession of religion, will never save one soul of you in the celestial kingdom of our God, unless you carry out just such principles as I am now teaching you. Go and bring in those people now on the plains" ("Remarks," *Deseret News*, Oct. 15, 1856, 252).

- What did President Brigham Young teach the Saints? (Students may identify a variety of principles, but be sure they understand that **as disciples of Jesus Christ, we are to help those in need.**)

Explain that many men and women responded, and within two days of President Young's sermon, men left to find the immigrants, driving wagons loaded with supplies.

- How might this rescue effort have been a sacrifice for the Saints in the Salt Lake Valley?
- What are some sacrifices we can make to help those with physical needs?
- What are some sacrifices we can make to help those with spiritual needs?

Invite a student to read aloud the following statement by President Gordon B. Hinckley. Ask the class to listen for additional ways we can help those in need.



"I am grateful that today none of our people are stranded on the Wyoming highlands. But I know that all about us there are many who are in need of help and who are deserving of rescue. Our mission in life, as followers of the Lord Jesus Christ, must be a mission of saving. There are the homeless, the hungry, the destitute. Their condition is obvious. We have done much. We can do more to help those who live on the edge of survival.

"We can reach out to strengthen those who wallow in the mire of pornography, gross immorality, and drugs. Many have become so addicted that they have lost power to control their own destinies. They are miserable and broken. They can be salvaged and saved. . . .

"It is not with those on the high plains of Wyoming that we need be concerned today. It is with many immediately around us, in our families, in our wards and stakes, in our neighborhoods and communities" ("Our Mission of Saving," *Ensign*, Nov. 1991, 59).

- When have you seen someone help those in spiritual or physical need? How did they help?

Invite students to ponder and pray to know how they can help someone else. You might give them a moment to write their thoughts in their class notebooks or scripture study journals.

To help students see that we are blessed when we endure trials with faith, invite a student to read the following account:

In 1856, Francis and Betsy Webster had enough money to travel to Utah in a wagon, but they donated their money to a fund created to help the Saints emigrate to Utah (the Perpetual Emigrating Fund). Their donation allowed an additional nine individuals to travel by handcart. Francis and Betsy, who were expecting a baby, traveled to Salt Lake City with the Martin handcart company and suffered along with the rest of the company.

Years later, as Brother Webster sat in a Sunday School class, he listened to some Church members criticize Church leaders for the handcart tragedy. Unable to constrain himself, he arose and testified of the blessings of being in the Martin handcart company. Invite a student to read Francis Webster's testimony aloud, and ask students to identify one way in which those who suffered with the handcart companies were blessed.

"I ask you to stop this criticism for you are discussing a matter you know nothing about. Cold historical facts mean nothing here for they give no proper interpretation of the questions involved. Mistake to send the handcart company out so late in the season? Yes. But I was in that company and my wife was in it. . . . We suffered beyond anything you can

imagine and many died of exposure and starvation. But did you ever hear a survivor of that company utter a word of criticism? . . .

"I have looked back many times to see who was pushing my cart but my eyes saw no one. I knew then that the Angels of God were there.

"Was I sorry that I chose to come by handcart? No. Neither then nor one moment of my life since. The price we paid to become acquainted with God was a privilege to pay and I am thankful that I was privileged to come to Zion in the Martin Handcart Company" (in William R. Palmer, "Pioneers of Southern Utah," *The Instructor*, vol. 79, no. 5 [May 1944], 217–18).

- What principle can we learn from Francis Webster's testimony? (Students should identify the following principle: **If we endure suffering faithfully, we can become acquainted with God.**)
- What types of attitudes or behaviors have you seen in those who have endured suffering faithfully? In what ways have you become acquainted with God through the trials you have faced?

Invite a few students to share their testimonies of one of the principles learned in the lesson today. You may want to add your own testimony.

Supplemental Teaching Idea

Pioneer children who gave their lives on Rocky Ridge

Explain that on October 21, 1856, the first rescue wagons reached the Willie company. Some of these wagons remained with the Willie company, but most of them continued on to help the Martin company. On October 23, the Willie company traveled about 15 miles (24 kilometers) through blizzard conditions. The first 3 miles (5 kilometers) included a 600-foot (180-meter) climb up a hill called Rocky Ridge.

President James E. Faust of the First Presidency described the valor of young pioneer children in the Willie company. Invite a student to read aloud the following account shared by President Faust. Ask students to listen for how the youth of the companies made sacrifices for the gospel's sake. (Instead of asking a student to read the account, you could show President Faust sharing the account in general conference in the following video: "A Priceless Heritage" [time code 5:32 to 7:58].)

"Thirteen members of the Willie Company who perished from cold, exhaustion, and starvation are buried in a common grave at Rock Creek Hollow. . . . Two of those buried at Rock Creek Hollow were heroic children

of tender years: Bodil [Mortensen, age eleven], from Denmark, and James Kirkwood, age eleven, from Scotland.

"Bodil apparently was assigned to care for some small children as they crossed Rocky Ridge. [After] they arrived at camp, . . . she was found frozen to death leaning against the wheel of her handcart, clutching sagebrush.

"Let me tell you of James Kirkwood. James was from Glasgow, Scotland. On the trip west, James was accompanied by his widowed mother and three brothers, one of whom, Thomas, was nineteen and crippled and had to ride in the handcart. James's primary responsibility on the trek was to care for his little four-year-old brother, Joseph, while his mother and oldest brother, Robert, pulled the cart. As they climbed Rocky Ridge, it was snowing and there was a bitter cold wind blowing. It took the whole company [twenty] hours to travel fifteen miles. When little Joseph became too weary to walk, James, the older brother, had no choice but to carry him. Left behind the main group, James and Joseph made their way slowly to camp. When the two finally arrived at the fireside, James 'having so faithfully carried out his task, collapsed and died from exposure and over-exertion'" ("A Priceless Heritage," *Ensign*, Nov. 1992, 84–85).

Home-Study Lesson

Succession in the Presidency, Leaving Nauvoo, and the Trek West (Unit 30)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Student Lessons

The following is a summary of the doctrines and principles students learned as they studied unit 30. This summary is not intended to be taught as part of your lesson. The lesson you teach for unit 30 concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Succession in the Presidency)

Students learned the following principles about succession in the presidency: The Apostles hold all the keys of the priesthood necessary to preside over the Church. When the President of the Church dies, the First Presidency is dissolved and the Quorum of the Twelve Apostles becomes the presiding quorum under the direction of the senior Apostle. Through the Holy Ghost, we can receive a witness that those who lead the Church have been called of God.

Day 2 (Leaving Nauvoo; the Trek Across Iowa; Doctrine and Covenants 136:1–18)

By studying about the Saints' efforts to complete the Nauvoo Temple before they were forced to leave Illinois, students learned that receiving temple ordinances is worth all our righteous effort and sacrifice. They also learned that the Lord requires us to live by the covenants we make.

Day 3 (Doctrine and Covenants 136:19–42)

As students studied the revelation recorded in Doctrine and Covenants 136, they learned that if we are happy we should praise and thank Heavenly Father and that if we are sorrowful, we should pray that our souls may be joyful. They discovered that our trials can prepare us to receive the glory God has for us and that if we humble ourselves and call upon God, then the Spirit will enlighten us. They also learned that if we are diligent in keeping the Lord's commandments, then the Lord's judgments will not come upon us, our faith will be strong, and our enemies will not triumph over us.

Day 4 (Handcart Pioneers, 1856–60)

Students learned about the trials of the handcart pioneers and discovered that if we suffer patiently for the gospel's sake, we can be sanctified for good. They learned that as disciples of Jesus Christ, we are to help those in need. They also learned that as we endure suffering faithfully, we can become acquainted with God.

Introduction

Through this lesson students will understand that they exercise faith when they follow the counsel and direction of our Church leaders. They will also learn that the Lord will bless them when they help others in need and prepare the way for them.

Suggestions for Teaching

Doctrine and Covenants 136:1–18

The Lord counsels the Saints to organize themselves and prepare to continue their journey west

Blindfold a student and place him or her on one side of the room. Then rearrange some objects in the room, making noises so the student can tell that the objects have been moved. Ask the blindfolded student to choose a classmate to provide verbal directions to help him or her get to the other side of the room. When the student chooses someone, ask:

- Why did you choose that person?
- How does our trust in another person influence how we follow their directions?

Ask the guide to give directions so the blindfolded student will be able to walk safely to the other side of the room. Then instruct the two students to return to their seats.

Invite a student to read aloud the following paragraph about the Saints' exodus from Nauvoo. Ask the class to listen for ways the Saints' experience may have been like the experience of the student who was led across the classroom.

Under threats of violence from local mobs, the Saints began leaving Nauvoo in February 1846, journeying west across the state of Iowa. "Leaving Nauvoo was an act of faith for the Saints. They departed without knowing exactly where they were going or when they would arrive at a place to settle. They only knew that they were on the verge of being driven out of Illinois by their enemies and that their leaders had received revelation to locate a refuge somewhere in the Rocky Mountains" (*Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 309).

- How was the Saints' experience of leaving Nauvoo similar to the experience of the student who was led across the classroom?
- What can we learn from the Saints' experience of leaving Nauvoo? (Students may use different words, but they should express the following principle: **We exercise faith when we follow the counsel and direction of our Church leaders.** You may want to write this principle on the board.)

Invite students to turn to Map 6 ("The Westward Movement of the Church") in the Church History Maps section of their scriptures and locate Nauvoo and Winter Quarters. Explain that because of excessive rain and insufficient supplies, the Saints who left Nauvoo in February 1846 spent four months making the 300-mile journey across Iowa. The group's pace was slowed because of these conditions and because they lost the services of more than 500 able-bodied Latter-day Saint men. These men, who became known as the Mormon Battalion, had heeded the call of President Brigham Young to enlist in the United States Army to earn money to help poor Church members make the journey west. This sacrifice helped in many ways, but it also left many families without husbands and fathers for part of the journey. Considering this slow pace, Church leaders decided not to continue west to the Rocky Mountains until the spring of 1847. They counseled the Saints to settle for the winter. One of the largest settlements, Winter Quarters, was located on the west side of the Missouri River, in the modern-day state of Nebraska.

Invite a student to read aloud the following description of Winter Quarters and the other temporary settlements:

Many of the Saints lived in log houses and in dugouts made of willows and dirt. Many people were inadequately sheltered from the cold weather. Diseases such as malaria, pneumonia, tuberculosis, cholera, and scurvy resulted in widespread suffering and death. More than 700 people died in the camps by the end of the first winter. (See *Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 71–72; *Church History in the Fulness of Times Student Manual*, 319–20).

- If you had been with the Saints at Winter Quarters, what feelings might you have had, realizing that you would still have to travel many hundreds of miles?

You may want to point out that even during this time of suffering and death, the righteous Saints were blessed because of the covenants they had made. You may also want to explain that the Lord has promised great blessings to those who die in His service (see Alma 40:11–12; 60:13; D&C 42:46).

Ask students to scan the section introduction to Doctrine and Covenants 136, looking for where this revelation was given and who received it. Ask them to report what they learn.

Invite a student to read Doctrine and Covenants 136:1 aloud.

- How do you think it might have helped the Saints to know that the Lord continued to reveal His will to them?

Invite a few students to take turns reading aloud from Doctrine and Covenants 136:2–5. Ask the class to follow along, looking for what the Lord instructed the Saints to do to prepare to continue their journey west.

- How were the companies to be organized?

- Why do you think it would have been helpful to organize the Saints into groups with designated leaders? How is this similar to the way the Church is organized today? (After students respond to these questions, you may want to write the following truth on the board: **The Lord organizes His Saints into groups so that each person can be guided and cared for.**)

Explain that because of sickness and death at Winter Quarters and the surrounding camps, many families and individuals needed financial assistance so they could continue their journey west.

Divide students into pairs. Ask them to study Doctrine and Covenants 136:6–11 together, looking for ways the Saints were to care for those in need. (You may want to suggest that they mark what they find.) Before students read this passage, explain that the Saints did not all leave Winter Quarters at the same time. The phrase "those who are to tarry" in verse 6 refers to Saints who were to remain for a time at Winter Quarters and the surrounding camps.

- What words and phrases in verses 6–11 indicate how the Saints were to care for those in need?
- What word in verse 7 refers to people who prepare the way for others? (Pioneers.)

Write the following definition on the board. (It is quoted from the *Oxford English Dictionary*, 2nd ed. [1989], "pioneer.")

Pioneer: One who goes before to prepare or open up the way for others to follow.

- According to verse 11, what did the Lord promise to those who would help others in need and prepare the way for them? What can we learn from this? (After students respond, you may want to write the following principle on the board: **The Lord will bless us when we help others in need and prepare the way for them.**)
- Who has prepared the way for you to enjoy the blessings of the gospel?

Ask students to ponder the following question. Then invite a few to share their responses with the class.

- What will you do to be a pioneer—to help others in need and prepare the way for them to enjoy the blessings of the gospel?

Conclude by testifying of the truths you have discussed and encouraging students to act on those truths.

Next Unit (The Utah War and the Mountain Meadows Massacre, the Coming Forth of the Pearl of Great Price, Official Declaration 1, and Doctrine and Covenants 138)

To help students prepare for their study in the coming week, ask them to consider the following question: What are some of the consequences of trying to hide sin? In the next unit students will learn about a tragic event called the Mountain Meadows Massacre that occurred when some Church members attempted to hide their sins. They will also learn about the development of the Church as the Saints settled in the Salt Lake Valley.

LESSON 151

The Utah War and the Mountain Meadows Massacre

Introduction

During the 1850s, tension and miscommunication between Latter-day Saints and officials of the United States government led to the Utah War of 1857–58. In September 1857, conflict also arose between some Latter-day Saints and members of an emigrant wagon

train passing through Utah. Motivated by anger and fear, some Latter-day Saints in southern Utah planned and carried out the massacre of about 120 emigrants traveling to California. This atrocity is now known as the Mountain Meadows Massacre.

Suggestions for Teaching

Tension builds between Latter-day Saints and the United States government

Explain that on July 24, 1857, President Brigham Young was with a group of Saints celebrating the 10th anniversary of their arrival in the Salt Lake Valley when he received confirmation of earlier news that an army was coming to Salt Lake City. In previous years, disagreements and miscommunication had resulted in growing tension between the Latter-day Saints and officials of the United States government. The Saints wanted to be governed by leaders of their own choosing and had rejected federal appointees who did not share their values. That led some federal officials to consider them in rebellion against the United States government. Without approval from Congress, United States President James Buchanan sent approximately 1,500 troops to Salt Lake City to force Utahns to accept new officials.

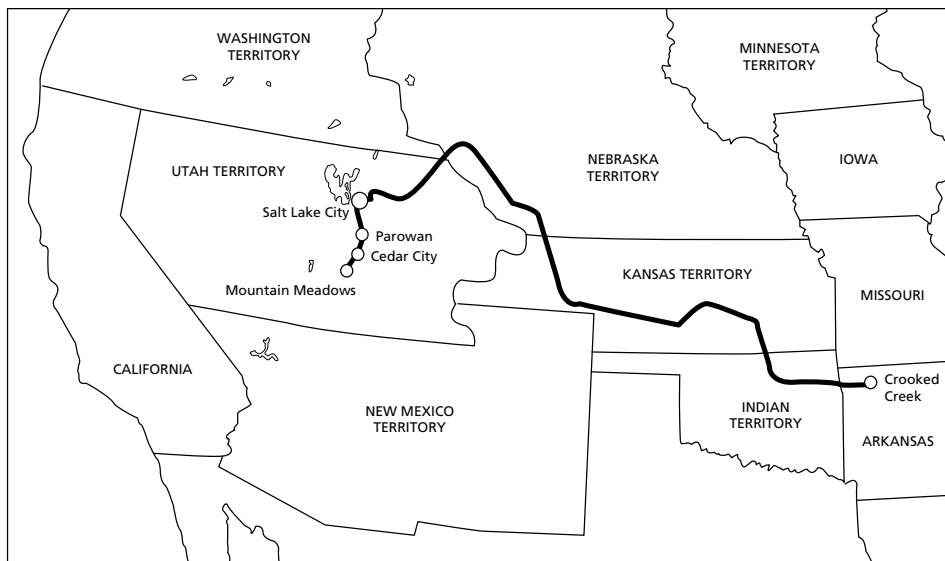
- If you had been a Latter-day Saint in 1857 and had heard that a large army was approaching your city, what concerns might you have had? (Students might mention that the Saints had been violently driven from Ohio, Missouri, and Illinois; many had lost valued possessions and land; and some had been killed or had died during these persecutions. News of the approaching army produced concerns that such events might also occur in Utah.)

Invite a student to read the following paragraph aloud:

In sermons to the Saints, President Young and other Church leaders described the coming troops as enemies. President Young, who for years had asked the Saints to save grain, renewed his instructions so they would have food to eat if they needed to flee from the troops. As governor of the Utah Territory, he also directed the territory's militia to prepare to defend the territory.

Conflict arises between some Latter-day Saints and members of an emigrant wagon train

Display a map similar to the one included here, or draw one on the board. Invite a student to read aloud the following two paragraphs:



An emigrant wagon train traveling west from Arkansas to California entered Utah just as Latter-day Saints were preparing to defend the territory against the coming United States troops. Some members of the wagon train became frustrated because they had a difficult time purchasing much-needed grain from the Saints, who had been instructed to save their grain. The emigrants also came into conflict with Saints who did not want the wagon train's horses and cattle to consume food and water resources the Saints needed for their own animals.

Tensions erupted in Cedar City, the last settlement in Utah on the route to California. Confrontations occurred between some members of the wagon train and some of the Latter-day Saints. Some members of the wagon train threatened to join the incoming government troops against the Saints. Even though the captain of the wagon train rebuked his companions for making these threats, some Cedar City leaders and settlers viewed the emigrants as enemies. The wagon company left town only about an hour after arriving, but some of the settlers and leaders in Cedar City wanted to pursue and punish the men who had offended them.

Invite students to think of times when they have experienced conflicts with another person or a group of people. Invite a student to read 3 Nephi 12:25 aloud. Ask the class to follow along, looking for a principle Jesus Christ taught that can guide us when we experience tension with others.

- What do you think it means to “agree with thine adversary quickly”?

To help students understand this phrase, you may want to ask a student to read aloud the following statement:

Elder David E. Sorensen of the Seventy taught that the phrase “agree with thine adversary quickly” means to “resolve our differences early on, lest the passions of the moment escalate into physical or emotional cruelty, and we fall captive to our anger” (“Forgiveness Will Change Bitterness to Love,” *Ensign* or *Liahona*, May 2003, 11).

- How would you summarize the Savior's teaching in 3 Nephi 12:25 in your own words? (As students respond, write a principle similar to the following on the board: ***If we resolve conflict with others in the Lord's way, then we can avoid the harmful effects of contention.***)
- How might obeying the principle in 3 Nephi 12:25 have helped the Latter-day Saints who had become upset with members of the wagon train?

Explain that because these Saints did not resolve their conflict with the emigrants in the Lord's way, the situation became much more serious. Isaac Haight, the Cedar City mayor, militia major, and stake president, requested permission from the militia commander, who lived in the nearby settlement of Parowan, to call out the militia to confront the offenders from the wagon train. The militia commander, William Dame, counseled Isaac Haight to ignore the emigrants' threats. Instead of yielding to this counsel, Isaac Haight and other

Cedar City leaders decided to persuade some local Indians to attack the wagon train and steal their cattle as a way of punishing the emigrants. Isaac Haight asked John D. Lee, a local Church member and militia major, to lead this attack, and the two planned to blame Indians for the deed.

- What should the Cedar City leaders have done when William Dame counseled them not to use the militia? What did rejecting counsel then lead them to do? (After students respond, write the following principle on the board: ***If we ignore counsel to do what is right, then we become more susceptible to making poor choices.***)

Point out that these men acted contrary to their priesthood responsibilities. Invite a student to read aloud Doctrine and Covenants 121:36–37. Ask the class to follow along, looking for the Lord’s warning to priesthood holders who act unrighteously.

- What warning does the Lord give to priesthood holders who seek to cover their sins or act unrighteously?

Read or summarize the following paragraphs, and invite students to listen for how Cedar City leaders continued to make poor choices after ignoring the counsel they had received.

Isaac Haight presented the plan to attack the wagon train to a council of local leaders in the Church, community, and militia. Some council members strongly disagreed with the plan and asked Haight if he had consulted with President Brigham Young about the matter. Saying he had not, Haight agreed to send a messenger, James Haslam, to Salt Lake City with a letter explaining the situation and asking what should be done. However, because Salt Lake City is approximately 250 miles from Cedar City, it would require about a week of hard riding on horseback for the messenger to reach Salt Lake City and return to Cedar City with President Young’s instructions.

Shortly before Isaac Haight sent his letter with the messenger, John D. Lee and a group of Indians attacked the emigrant camp at a place called the Mountain Meadows. Lee led the attack but concealed his identity so that it would appear that only the Indians were involved. Some of the emigrants were killed or wounded, and the remainder fought off their attackers, forcing Lee and the Indians to retreat. The emigrants quickly pulled their wagons into a tight circle, or corral, for protection. Two additional attacks followed during a five-day siege on the wagon train.

At one point, Cedar City militiamen became aware of two emigrant men who were outside the wagon corral. The militiamen fired on them, killing one. The other man escaped and brought news to the wagon camp that white men were involved in the attacks against them. Those who planned the attacks were now caught in their deception. If the emigrants were allowed to go on to California, news would spread that Latter-day Saints were responsible for the attack on the wagon train. The conspirators feared this news would bring negative consequences upon themselves and their people.

- What resulted from the decision to disobey the counsel of the militia commander?
- At this point, what choices did those responsible for the attacks have? (They could confess what they had done and receive the consequences, or they could try to hide their crimes and sins. See D&C 121:37.)
- What should they have done?

Invite students to ponder the following questions:

- What do you do when you do something wrong? Do you confess what you have done wrong and receive the consequences, or do you try to hide the sin through deception?

Some Latter-day Saints plan and carry out the Mountain Meadows Massacre

Explain that the Church members involved in the attacks against the emigrants chose to try to hide their sins. Invite the class to listen for what occurred as a result of this decision as you read or summarize the following paragraphs:

In an attempt to prevent news from spreading that Latter-day Saints were involved in the attacks on the wagon train, Isaac Haight, John D. Lee, and other local Church and militia leaders made a plan to kill all the remaining emigrants except for small children. Enacting this plan, John D. Lee approached the emigrants and said the militia would protect them from further attacks by guiding them safely back to Cedar City. As the emigrants were walking toward Cedar City, the militiamen turned and fired on

them. Some Indians rushed from hiding places to join the attack. Of approximately 140 emigrants who were part of the wagon train, only 17 small children were spared.

Two days after the massacre, James Haslam arrived in Cedar City with President Young's message of reply, instructing the local leaders to allow the wagon train to go in peace. "When Haight read Young's words, he sobbed like a child and could manage only the words, 'Too late, too late'" (Richard E. Turley Jr., "The Mountain Meadows Massacre," *Ensign*, Sept. 2007, 20).

Explain that the choices of some Latter-day Saint leaders and settlers in southern Utah Territory led to the tragic Mountain Meadows Massacre. In contrast, Church and territory leaders in Salt Lake City resolved the conflict with the United States government through peace talks and negotiation in 1858. During this conflict—later called the Utah War—the United States troops and Utah militiamen engaged in acts of aggression but never in battle.

- How would you summarize the choices that led to the Mountain Meadows Massacre?
- What principles can we learn from this tragedy? (Students may identify a variety of principles, but their responses may include the following: **Choosing to hide our sins can lead us to commit further sins. Choosing to hide our sins can bring regret and suffering.**)

Explain that the Mountain Meadows Massacre not only resulted in the deaths of about 120 victims, but it also caused great suffering to the surviving children and other relatives of the victims. Paiute Indians also suffered from being unjustly blamed for the crime. In addition, those "who carried out the massacre labored the rest of their lives under a horrible sense of guilt and recurring nightmares of what they had done and seen" (Richard E. Turley Jr., "The Mountain Meadows Massacre," 20).

Assure students that if they have started down a path of mistakes and sin, they can prevent future heartache and regret by turning to the Lord and repenting of their sins.

Explain that because a number of local Latter-day Saints were responsible for planning and carrying out the Mountain Meadows Massacre, some people have allowed this event to negatively affect their view of the entire Church.

- Why is it important to realize that the wrong actions of some Church members do not determine the truthfulness of the gospel?

Invite a student to read the following statement by President Henry B. Eyring of the First Presidency:

"The gospel of Jesus Christ that we espouse, abhors the cold-blooded killing of men, women, and children. Indeed, it advocates peace and forgiveness. What was done [at the Mountain Meadows] long ago by members of our Church represents a terrible and inexcusable departure from Christian teaching and conduct" ("150th Anniversary of Mountain Meadows Massacre," Sept. 11, 2007, mormonnewsroom.org/article/150th-anniversary-of-mountain-meadows-massacre).

Invite a student to read Helaman 5:12 aloud. Ask the class to follow along, looking for what we can do to develop and maintain our testimonies so that during difficult times, such as when we learn of instances when Church members have failed to live according to the teachings of Jesus Christ, our faith will not be shaken.

- According to Helaman 5:12, what can we do to develop and maintain our testimonies? (After students respond, you may want to write the following principle on the board: **We can develop strong testimonies by building our faith on the foundation of Jesus Christ.**)

To illustrate this principle, invite a student to read the following paragraph:

"James Sanders is the great-grandson of . . . one of the children who survived the massacre [and is also a member of the Church]. . . Brother Sanders . . . said that learning his ancestor had been killed in the massacre 'didn't affect my faith because it's based on Jesus Christ, not on any person in the Church'" (Richard E. Turley Jr., "The Mountain Meadows Massacre," 21).

- How can our faith in Jesus Christ strengthen us when we learn of instances when Church members have failed to live according to the Savior's teachings?
- What do you do that helps you to build your faith on the foundation of Jesus Christ?

Testify of the importance of living the Savior's teachings and basing our faith on Him and His gospel. Invite students to ponder how they might better build their faith on the foundation of Jesus Christ and to set a goal to do so.

LESSON 152

The Coming Forth of the Pearl of Great Price

Introduction

In 1851, Elder Franklin D. Richards, a member of the Quorum of the Twelve Apostles and the president of the British Mission, published several revelations, translations, and writings of Joseph Smith and called the collection the Pearl of Great Price. During a general conference of the Church in October 1880, the Church accepted the

Pearl of Great Price as scripture—part of the standard works. “The Pearl of Great Price is a selection of choice materials touching many significant aspects of the faith and doctrine of The Church of Jesus Christ of Latter-day Saints” (Introduction to the Pearl of Great Price).

Suggestions for Teaching

The coming forth of the Pearl of Great Price



Show or draw a picture of a pearl. Ask students if they know how pearls are made. If they do not know, explain that a pearl is produced inside an oyster as the oyster responds to the irritation of foreign matter, such as a grain of sand. The oyster produces a substance to surround the grain, which eventually forms a pearl. Natural pearls are rare and are considered precious.

Explain that today students will learn about the origin of the book of scripture titled the Pearl of Great Price. They will discover some reasons the Pearl of Great Price is precious.

Invite a student to read aloud the first paragraph in the introduction to the Pearl of Great Price. Ask the class to look for what is contained in the Pearl of Great Price. Before they read, you may want to explain that the word *periodicals* refers to newspapers or magazines—publications that are distributed periodically, such as daily, weekly, or monthly.

- In what ways do you think the Pearl of Great Price is rare and precious?

Invite a student to read the second paragraph of the introduction aloud. Ask the class to follow along, looking for why the Pearl of Great Price was compiled. Invite them to report what they find.

Summarize the third paragraph of the introduction by explaining that since the first printing of the Pearl of Great Price, some content has been added or moved. Some of its content was added and later moved to the Doctrine and Covenants.

Invite a student to read aloud the paragraph beginning with the phrase “Selections from the Book of Moses.” Ask the class to look for how Joseph Smith received the revelations in this book.

Invite students to scan the book of Moses and find at least one verse that contains a truth they consider precious. After sufficient time, ask students to share their verses with partners or with the entire class.

Ask students to go back to the introduction to the Pearl of Great Price. Invite a student to read aloud the paragraph beginning with the phrase “The Book of Abraham.” Ask the class to follow along and look for how Joseph Smith received the writings in the book of Abraham. Invite students to report what they find.

To help explain how Joseph Smith obtained the ancient writings in the book of Abraham, either read or invite a student to read the following:

“On 3 July 1835 a man named Michael Chandler brought four Egyptian mummies and several papyrus scrolls of ancient Egyptian writings to Kirtland, Ohio. The mummies and papyri had been discovered in Egypt several years earlier by Antonio Lebolo. Kirtland was one of many stops in the eastern United States for Chandler’s mummy exhibition. Chandler was offering the mummies and rolls of papyrus for sale and, at the urging of the

Prophet Joseph Smith, several members of the Church donated money to purchase them. In a statement dated 5 July 1835, Joseph Smith, declaring the importance of these ancient Egyptian writings, recorded: ‘I commenced the translation of some of the characters or hieroglyphics, and much to our joy found that one of the rolls contained the writings of Abraham. . . . Truly we can say, the Lord is beginning to reveal the abundance of peace and truth’ (*History of the Church*, 2:236)” (*The Pearl of Great Price Student Manual* [Church Educational System manual, 2000], 28).

Some have wondered how the Prophet translated the ancient writings. Explain that “the Prophet Joseph Smith never communicated his method of translating these records. As with all other scriptures, a testimony of the truthfulness of these writings is primarily a matter of faith. The greatest evidence of the truthfulness of the book of Abraham is not found in an analysis of physical evidence nor historical background, but in prayerful consideration of its content and power” (*The Pearl of Great Price Student Manual*, 28). Although we do not know the exact method Joseph Smith used to translate the writings, we do know that he translated the book of Abraham by the gift and power of God.

- Why is it important to obtain a spiritual witness of the truthfulness of the book of Abraham?

For the following portion of the lesson, consider inviting two students to come to the front of the classroom and role-play a news reporter interviewing a scholar who has dedicated a great deal of study to the content and origins of the books in the Pearl of Great Price. Ask them to read the following script:

Reporter: Why did Joseph Smith say he had translated the writings of Abraham even though the manuscripts do not date from Abraham’s time?

Scholar: The Prophet Joseph Smith never claimed the papyri were indeed the writings of Abraham. He said the book of Abraham was “a translation of some ancient Records that have fallen into our hands, from the Catecombs of Egypt, purporting to be the writings of Abraham, while he was in Egypt” (*Times and Seasons*, Mar. 1, 1842, 704).

“In 1966 eleven fragments of papyri once possessed by the Prophet Joseph Smith were discovered in the Metropolitan Museum of Art in New York City. They were given to the Church and have been analyzed by scholars who date them between about 100 B.C. and A.D. 100. A common objection to the authenticity of the book of Abraham is that the manuscripts are not old enough to have been written by Abraham, who lived almost two thousand years before Christ. Joseph Smith never claimed that the papyri were autographic (written by Abraham himself), nor that they dated from the time of Abraham. It is common to refer to an author’s works as ‘his’ writings, whether he penned them himself, dictated them to others, or others copied his writings later” (*The Pearl of Great Price Student Manual*, 28).

Reporter: What did Joseph Smith do with his translation?

Scholar: “The book of Abraham was originally published a few excerpts at a time in *Times and Seasons*, a Church publication, beginning in March 1842 at Nauvoo, Illinois (see [the introduction] at the beginning of the Pearl of Great Price). The Prophet Joseph Smith indicated that he would publish more of the book of Abraham later, but he was martyred before he was able to do so. Concerning the potential length of the completed translation, Oliver Cowdery once said that ‘volumes’ would be necessary to contain it (see *Messenger and Advocate*, Dec. 1835, 236).

“In addition to hieroglyphic writings, the manuscript also contained Egyptian drawings. On 23 February 1842, the Prophet Joseph Smith asked Reuben Hedlock, a professional wood engraver and member of the Church, to prepare woodcuts of three of those drawings so they could be printed. Hedlock finished the engravings in one week, and Joseph Smith published the copies (facsimiles) along with the book of Abraham. Joseph Smith’s explanations of the drawings accompany the facsimiles” (*The Pearl of Great Price Student Manual*, 28–29).

Reporter: What happened to the mummies and the papyri?

Scholar: “After the death of the Prophet Joseph Smith, the four mummies and the papyri became the property of Joseph’s widowed mother, Lucy Mack Smith” (*The Pearl of Great Price Student Manual*, 29). After Lucy Mack Smith died, the collection was sold to a man named Abel Combs. The collection may have been sold by Joseph Smith’s wife Emma, or it may have been sold by his brother William. Mr. Combs sold some of the collection to a museum in St. Louis, Missouri. He retained other portions and later gave some of them

away. (See *The Pearl of Great Price Student Manual*, 29; H. Donl Peterson, *The Story of the Book of Abraham: Mummies, Manuscripts, and Mormonism* [1995], 204–9, 257.)

“Several theories have been offered regarding what happened . . . to the mummies and the papyri. It appears that at least two of the mummies were burned in the great Chicago fire of 1871 (see B. H. Roberts, *New Witnesses for God*, 3 vols. [1909–11], 2:380–382).

“In the early spring of 1966, Dr. Aziz S. Atiya, a University of Utah professor, [brought to the attention of the Church several fragments of the Joseph Smith papyri that were located] at the Metropolitan Museum of Art in New York City. These fragments were presented to the Church by the director of the museum on 27 November 1967. The current whereabouts of the other mummies and the other portions of the papyri are unknown [see H. Donl Peterson, “Some Joseph Smith Papyri Rediscovered (1967),” in *Studies in Scripture, Volume Two: The Pearl of Great Price*, ed. Robert L. Millett and Kent P. Jackson (1985), 183–85]” (*The Pearl of Great Price Student Manual*, 29).

Invite students to scan the book of Abraham and find at least one verse they consider precious. After sufficient time, invite students to share their verses with partners or the entire class.

Ask students to go back to the introduction. Invite a student to read aloud the paragraph beginning with the phrase “Joseph Smith—Matthew.” Ask the class to follow along and look for how Joseph Smith received this revelation. Invite students to report their findings.

Explain that one reason Joseph Smith—Matthew is precious is that it contains one of the Savior’s discourses on the Second Coming.

Invite a student to read aloud the paragraph beginning with the phrase “Joseph Smith—History.” Ask the class to follow along to find out when Joseph Smith prepared this history.

Invite students to scan Joseph Smith—History and find at least one verse they consider precious. After sufficient time, invite students to share the verses with partners or the entire class.

Invite students to imagine that a friend asks them to explain the beliefs of The Church of Jesus Christ of Latter-day Saints in two minutes. Ask the class to write in their class notebooks or scripture study journals how they would respond. After a few minutes, invite a couple of students to read what they have written.

Point out that the Articles of Faith provide a good summary of our beliefs. To help students understand the origin of the Articles of Faith, explain that on March 1, 1842, the Prophet Joseph Smith responded to a request from John Wentworth, a newspaper editor, to provide information about himself and the history and beliefs of the Church. This is commonly known as the Wentworth Letter. In it, Joseph declared 13 fundamental principles of the gospel. These beliefs have been included in the Pearl of Great Price as the Articles of Faith. Although they are not a statement of all of our beliefs, they are an important set of doctrines and principles.

Divide students into pairs. Assign each pair at least one article of faith. (Based on students’ needs and the size of your class, you may assign each partnership one or more articles of faith.) Ask each pair to read their assigned article of faith and follow the directions below. You may want to make copies of these directions or write them on the board. Students may follow these directions in their class notebooks or scripture study journals.

1. After reading your assigned article of faith, write in your own words the doctrine or principle it teaches.
2. Find a scripture that supports or explains the doctrine or principle in your assigned article of faith. Write insights the scripture adds to your understanding of this principle.
3. List ways that understanding and believing this article of faith might bring blessings into someone’s life.

After students have had enough time to complete their assignment, invite them to report what they have written. You may want to write some of the truths they identify on the board.

- Why are the Articles of Faith precious to you?

Invite students to share experiences they have had when the Articles of Faith or the truths they contain have helped them explain the gospel to someone. You might also want to share an experience of your own.

Sharing insights and experiences

Teachers and students should have the opportunity to share their insights and understanding as well as experiences they have had. They may also relate experiences they have witnessed in the lives of others. As they share, the Holy Ghost will testify of the truths being discussed.

Challenge students to study and memorize the Articles of Faith. You might use one of the memorizing activities found in the appendix of this manual to help students memorize one of the Articles of Faith as a class. Encourage students to use their knowledge of the Articles of Faith as they explain their beliefs to others.

Write the following incomplete statement on the board: *The Pearl of Great Price is evidence that Joseph Smith was a . . .*

Help students complete the statement by asking the following questions:

- What does the existence of the precious truths in the Pearl of Great Price teach us about Joseph Smith? (Complete the truth on the board as follows: ***The Pearl of Great Price is evidence that Joseph Smith was a prophet, seer, and revelator.***)
- In what ways do you think the Pearl of Great Price is evidence of Joseph Smith's calling as a prophet?

Testify that the Pearl of Great Price is evidence that Joseph Smith is a prophet, seer, and revelator. This book teaches us valuable truths about Heavenly Father and Jesus Christ.

Scripture Mastery Review

On the board, write some of the Basic Doctrines listed in the appendix of this manual. Divide students into pairs, and ask students to explain one of the doctrines to their partners using their own words and the words of related scripture mastery passages. You might consider inviting students to play the part of missionaries and do some of the following as they teach each other:

1. Share their experiences with the doctrine.
2. Share their testimonies of the doctrine.
3. Ask questions to find out how well their partner understands the doctrine.
4. Invite their partner to act on the doctrine.

Commentary and Background Information

The book of Abraham: evidence of Joseph Smith's divine calling

"The book of Abraham is an evidence of the inspired calling of the Prophet Joseph Smith. It came forth at a time when the study of the ancient Egyptian language and culture was just beginning. The scholars of the 1800s had scarcely begun to explore the field of Egyptology, and yet, with no formal training in ancient languages and no knowledge of ancient Egypt (except his work with the Book of Mormon), Joseph Smith began his translation of the ancient manuscripts. His knowledge and ability came through the power and gift of God, together with his

own determination and faith" (*The Pearl of Great Price Student Manual* [Church Educational System manual, 2000], 29).

The Articles of Faith and the Wentworth Letter

Joseph Smith wrote a letter to John Wentworth, editor and proprietor of the *Chicago Democrat*, an Illinois newspaper. In the letter the Prophet Joseph Smith gave an account of the doctrines and history of the Latter-day Saints. The Articles of Faith were a part of that letter. For the text of the entire letter, see "The Wentworth Letter," *Ensign*, July 2002, 26–32.

LESSON 153

Official Declaration 1 and the Continued Development of Temple Work

Introduction

After the Prophet Joseph Smith received revelation directing him to teach the principle of plural marriage, some Church members began practicing plural marriage under his direction in the early 1840s. In subsequent decades, the Church experienced public opposition because of this practice. “After receiving revelation, President Wilford Woodruff issued the . . . Manifesto [Official Declaration 1], which was accepted by the

Church as authoritative and binding on October 6, 1890. This led to the end of the practice of plural marriage in the Church” (Official Declaration 1, introduction). Even while the Saints experienced opposition, they worked diligently to build temples, where they received saving ordinances for themselves and for the dead. They built and dedicated five temples between 1846 and 1893.

Suggestions for Teaching

The Lord reveals that Latter-day Saints should cease the practice of plural marriage



Ask students to name righteous individuals in the scriptures who have been arrested or imprisoned for doing what God commanded them to do. (Answers might include Daniel, Abinadi, Peter, Joseph Smith, and the Savior.)

Explain that many Latter-day Saint men were arrested and imprisoned because they continued to obey the commandment to practice plural marriage after the United States government passed laws making the practice illegal. Some women were arrested as well, usually because they would not reveal the locations of their husbands, who had gone into hiding to avoid arrest.

Ask students to summarize how the practice of plural marriage began among members of The Church of Jesus Christ of Latter-day Saints. (The Prophet Joseph Smith received revelation about the principle of plural marriage, and the practice of plural marriage was instituted among Church members in the early 1840s in response to the Lord’s command [see D&C 132].)

Invite a student to read the following paragraph aloud. Ask the class to listen for some of the difficulties Church members experienced as they obeyed the Lord’s command to practice plural marriage.

In August 1852, as part of a conference in Salt Lake City, Elder Orson Pratt publicly announced that in obedience to a commandment from God, some members of the Church were practicing plural marriage. Elder Pratt made this announcement under the direction of President Brigham Young. Many religious and political leaders in the United States opposed this marriage system, which they considered immoral and uncivilized. Latter-day Saints were ridiculed in public speeches, books, magazines, and newspapers. The United States Congress passed laws that limited Church members’ freedom and hurt the Church economically by restricting the amount of property the Church could own. These laws ultimately led to the arrest and imprisonment of men who had more than one wife. These men were denied “the right to vote, the right to privacy in their homes, and the enjoyment of other civil liberties” (*Our Heritage: A Brief History of The Church of Jesus Christ of Latter-day Saints* [1996], 97). By 1890, hundreds of faithful Latter-day Saints had served time in prison. Others went into hiding to avoid arrest and imprisonment. In these conditions, many families suffered from stress, grief, poverty, and hunger.

After the 1852 announcement, plural marriage became much more widespread, and thousands of men and women were sealed in plural marriages under the direction of

priesthood leaders. Although the world ridiculed them for practicing plural marriage, many faithful Latter-day Saints defended the practice and testified that they knew it had been revealed by God through the Prophet Joseph Smith.

- How would you summarize the difficulties early Latter-day Saints faced because they obeyed the Lord's direction to practice plural marriage?

Explain that these difficult circumstances led President Wilford Woodruff to prayerfully seek the Lord's guidance concerning the Saints' practice of plural marriage. In 1889, President Woodruff instructed Church leaders to discontinue teaching the principle of plural marriage. By 1890, very few plural marriages were performed, and these were done against the counsel of President Woodruff. However, some people published reports that the Church was still promoting the practice of plural marriage. These reports brought further opposition against the Church. In September 1890, President Woodruff issued a Manifesto, which is now known as Official Declaration 1 in the Doctrine and Covenants.

Summarize the first three paragraphs of Official Declaration 1 by explaining that President Woodruff declared that reports alleging that the Church was still promoting the practice of plural marriage were not accurate. Then invite three students to take turns reading aloud the fourth and fifth paragraphs of Official Declaration 1 (beginning with "Inasmuch as laws") and the subsequent statement by President Lorenzo Snow, who was then President of the Quorum of the Twelve Apostles. Ask the class to follow along and look for what President Woodruff instructed the Saints to do.

- What were the Saints instructed to do? (Refrain from contracting or forming any plural marriages.)
- According to the statement by President Lorenzo Snow, why is it important that the direction to refrain from contracting any more plural marriages came through the President of the Church? (Because he was the only person on the earth who held the keys of the sealing power. You may want to remind students that plural marriage could be authorized only through the priesthood keys given to the President of the Church [see D&C 132:7, 48].)

Invite a student to read aloud the first paragraph of "Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto," which follows the text of the Manifesto. Ask the class to follow along, looking for a principle President Woodruff taught the Saints.

- What did President Woodruff teach the Saints? (As students respond, write the following doctrine on the board: ***The Lord will never permit the President of the Church to lead the Church astray.*** You may want to invite students to mark words or phrases in their scriptures that teach this doctrine.)
- How can this principle help us today?

Explain that some Church members wondered why they were directed to live the principle of plural marriage but then directed to cease. The Lord directed President Woodruff to ask the Saints a question. Invite three students to take turns reading aloud the third, fourth, and fifth paragraphs of "Excerpts from Three Addresses by President Wilford Woodruff" (beginning with "I have had some revelations"). Ask the class to follow along, looking for the question President Woodruff asked the Saints.

- How would you summarize the question President Woodruff was inspired to ask the Saints?

Explain that the Saints were in danger of losing the St. George Utah Temple, the Logan Utah Temple, the Manti Utah Temple, and the nearly completed Salt Lake Temple. (If possible, you may want to display pictures of these temples.)

- What important work would cease if the temples were confiscated?

Ask a student to read aloud the seventh paragraph of "Excerpts from Three Addresses by President Wilford Woodruff" (beginning with "I saw exactly"). Invite the class to follow along, looking for what President Woodruff would have done if God had not commanded him to instruct Church leaders to discontinue the practice of performing plural marriages.

- What would President Woodruff have done?
- What can we learn from President Woodruff's statement, "I wrote what the Lord told me to write"? (After students respond, you may want to write the following doctrine on the board: **The Lord directs His Church through revelation to the President of the Church.**)

Understanding context

An understanding of context, such as historical background, creates a foundation for discovering basic doctrines and principles. After sharing the context of a revelation or scripture passage, one way to ensure that students accurately understand the context is to ask them to summarize it in their own words.

- How has this doctrine influenced you?

Invite students to share their testimonies concerning the truths you have written on the board. You may also want to share your testimony.

Explain that a small number of Latter-day Saints continued to enter into new plural marriages after the Manifesto was given. In 1904, President Joseph F. Smith announced “that all [plural] marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be . . . excommunicated” (in Conference Report, Apr. 1904, 75). This policy continues today.

- Based on what you have learned, how would you respond if someone asked you if Latter-day Saints practice plural marriage? (Help students understand that Church members practiced plural marriage for a time in obedience to the Lord’s command, but that practice ended long ago, also according to the Lord’s command. Marriage between one man and one woman is God’s standard for marriage unless He declares otherwise [see Jacob 2:27, 30].)

The Lord reveals that Latter-day Saints should be sealed to their family members

Explain that after the Manifesto was given, the threat of the federal government confiscating the temples and the property of the Church ended. Without that distraction, the Saints were able to give greater focus to temple work. On April 6, 1893, forty years after the cornerstones of the Salt Lake Temple were laid, President Wilford Woodruff dedicated that temple, bringing the total number of functioning temples to four.

In April 1894, one year after the dedication of the Salt Lake Temple, President Woodruff announced that he had received a revelation. Before this revelation, Church members, acting according to the knowledge they possessed, often had themselves sealed, or “adopted,” to Church leaders, such as Joseph Smith or Brigham Young, rather than to their own parents. But President Woodruff learned by revelation that he should direct the Saints “to trace their genealogies as far as they can, and to be sealed to their fathers and mothers. Have children sealed to their parents, and run this chain through as far as you can get it. . . . This is the will of the Lord to his people” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 3:256–257; see also *Teachings of Presidents of the Church: Wilford Woodruff* [2004], xxxiii–xxxv).

- Who can we be sealed to through the sealing ordinance? (After students respond, write the following truth on the board: ***We can be sealed to our family members, including those who came before us and those who come after us, through the sealing power.***)
- How do you feel about knowing that you can be sealed to your family members?

Conclude by testifying of the sealing power and the importance of linking ourselves to the generations of our family through the ordinances of the temple.

Commentary and Background Information

Addresses by President Wilford Woodruff. The Lord will never permit the President of the Church to lead us astray

President Marion G. Romney of the First Presidency told of an experience he had with President Heber J. Grant, who was President of the Church at the time:

“Standing by me, he put his arm over my shoulder and said: ‘My boy, you always keep your eye on the President of the Church, and if he ever tells you to do anything, and it is wrong, and you do it, the Lord will bless you for it.’ Then with a twinkle in his eye, he said, ‘But you don’t need to worry. The Lord will never let his mouthpiece lead the people astray’” (in Conference Report, Oct. 1960, 78).

LESSON 154

Doctrine and Covenants 138:1–24, 38–50

Introduction

On October 3, 1918, in the Beehive House in Salt Lake City (the home where President Brigham Young had lived when he was President of the Church), President Joseph F. Smith received the vision recorded in Doctrine and Covenants 138. In this vision President Smith saw

the Savior, between the time of His death and the time of His Resurrection, minister to righteous spirits in paradise who had been awaiting deliverance from the bands of death. This is the first of two lessons that discuss Doctrine and Covenants 138.

Suggestions for Teaching

Doctrine and Covenants 138:1–11

President Joseph F. Smith ponders the scriptures and the Atonement of Jesus Christ

Ask students to reflect on the plan of salvation and what happens to the spirit and body at death.

- What happens to our spirits and bodies when we die? Where do our spirits go?
- What do you imagine the spirit world is like?

Explain that President Joseph F. Smith, the sixth president of the Church, received a revelation about the spirit world. Invite a student to read the introduction to Doctrine and Covenants 138 aloud. Ask the class to follow along and look for what President Smith experienced in the months before the October 1918 general conference. Ask them to report what they find.

Tell students that in those months President Joseph F. Smith was mourning the loss of his son Hyrum Mack Smith, who had served as a member of the Quorum of the Twelve Apostles. Elder Smith had died earlier that year from a ruptured appendix at the age of 45.

Invite a student to read Doctrine and Covenants 138:1–4 aloud. Ask the class to follow along, looking for the doctrine President Joseph F. Smith was pondering on October 3, 1918, as he was alone in the quiet of his room.

- What doctrine was President Smith pondering? (After students respond, write the following doctrine on the board: ***Through the Atonement of Jesus Christ and by obedience to the principles of the gospel, all mankind may be saved.***)

Invite a student to read Doctrine and Covenants 138:5 aloud. Ask the class to follow along, looking for what President Smith experienced as he pondered the Atonement.

- What came to President Smith’s mind as he pondered the Atonement of Jesus Christ?

Ask students if they have ever had a scripture passage come to mind as they have pondered an aspect of the gospel. Invite them to share their experiences.

Invite a student to read Doctrine and Covenants 138:6–10 aloud. Ask the class to follow along, looking for the teachings that impressed President Smith. Ask them to report what they find. Then explain that President Smith received a vision that helps us understand Peter’s teachings about the spirit world.

Invite students to read Doctrine and Covenants 138:11 silently, looking for what President Smith saw as he pondered the scriptures. Ask students to report what they find.

Explain that before students learn about President Smith’s vision of the spirit world, they should notice the process of revelation he described: As he was pondering the scriptures, he reflected on the doctrine of the Atonement and the love Heavenly Father and Jesus Christ have for all mankind. These thoughts brought to his mind the words of Peter. Then, as he pondered Peter’s words, “the eyes of [his] understanding were opened,” the Holy Ghost rested on him, and he saw the spirit world.

- What can we learn from President Joseph F. Smith about preparing to receive revelation? (Students may use other words, but they should identify the following principle: **As we**



read and ponder the scriptures, we prepare ourselves to receive revelation. You might suggest that students write this principle in their scriptures near verse 11.)

- How does reading and pondering the scriptures help invite revelation?

Invite a student to read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. (If possible, provide students with copies of the statement and ask them to follow along.) Ask students to listen for Elder Christofferson's description of how we should study the scriptures:



"When I say 'study,' I mean something more than reading. . . . I see you sometimes reading a few verses, stopping to ponder them, carefully reading the verses again, and as you think about what they mean, praying for understanding, asking questions in your mind, waiting for spiritual impressions, and writing down the impressions and insights that come so you can remember and learn more" ("When Thou Art Converted," *Ensign* or *Liahona*, May 2004, 11).

- When have you followed this pattern in your scripture study? How did it change your experience?

Invite students to set a goal to read and ponder the scriptures the way Elder Christofferson described.

Maintaining interest

Because students sometimes have limited attention spans, plan activities and questions that will create interest and help learners focus their interest and attention on the scriptures in the lesson. These activities are most effective when they are brief and when they lead learners to focus on the main principles in different parts of the lesson.

Doctrine and Covenants 138:12–24, 38–50

Joseph F. Smith sees the righteous dead awaiting their resurrection

Divide students into pairs. Ask them to discuss the following question with their partners:

- What future event are you looking forward to the most? Why are you excited for it?

After sufficient time, invite a few students to report their answers to the class. Explain that when President Joseph F. Smith saw the spirit world in vision, he saw a large gathering of spirits.

Invite a student to read Doctrine and Covenants 138:12–13 aloud. Ask the class to look for a description of the spirits who were gathered.

- How did President Smith describe the spirits he saw?

Invite students to read Doctrine and Covenants 138:38–49 silently, looking for the names of some of the spirits who were there. (You may want to suggest that students mark these names in their scriptures.) Ask students to report some of the names they find.

- According to verse 49, what were these spirits waiting for? (Deliverance.)

Invite a student to read Doctrine and Covenants 138:14–16, 50 aloud. Ask the class to follow along and look for why these righteous spirits were filled with joy and gladness.

- Why were these righteous spirits filled with joy and gladness? ("Because the day of their deliverance was at hand" [verse 15]. In other words, they knew they would soon be resurrected because of the Atonement of Jesus Christ.)
- Why do you think the reunion of their spirits and bodies would be a deliverance for these righteous spirits?

Invite a student to read Doctrine and Covenants 138:17 aloud, and ask the class to look for the blessings that righteous souls receive after their spirits and bodies reunite. You may want to invite students to mark what they find.

- What can we receive when we are resurrected? (A fulness of joy.)
- What can we learn from Doctrine and Covenants 138:14–17, 50 about deliverance from physical death? (Students may identify a variety of doctrines and principles, but be sure they understand the following two doctrines: **Through the grace of God the Father and Jesus Christ, we will be delivered from the bands of death, and we can receive a fulness of joy through resurrection.** You may want to write these doctrines on the board.)

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, who commented on the need for and blessings of having a physical body. Ask the class to listen for reasons why having a physical body is essential to Heavenly Father's plan for us to receive a fulness of joy.



“Our physical bodies make possible a breadth, a depth, and an intensity of experience that simply could not be obtained in our premortal existence. Thus, our relationships with other people, our capacity to recognize and act in accordance with truth, and our ability to obey the principles and ordinances of the gospel of Jesus Christ are amplified through our physical bodies. . . .

“The Father’s plan is designed to provide direction for His children, to help them become happy, and to bring them safely home to Him with resurrected, exalted bodies” (“We Believe in Being Chaste,” *Ensign* or *Liahona*, May 2013, 41, 43).

- Why do we need a physical body to receive a fulness of joy?

To add to students’ answers, you may want to explain that a fulness of joy is the kind of joy Heavenly Father experiences. Heavenly Father has a physical body of flesh and bones (see D&C 130:22). When our spirits and bodies are separated, we are unlike Him and cannot receive a fulness of joy (see D&C 93:33–34). When our spirits and bodies are inseparably connected—when we are resurrected—we can eventually become like our Heavenly Father and have a fulness of joy.

Explain that the righteous in the spirit world were waiting for the “advent,” or arrival, of the Son of God to free them and restore them to their “perfect frame” (D&C 138:16–17). Invite students to visualize what was happening on the earth while these righteous spirits were assembled. Jesus Christ was atoning for all of Heavenly Father’s children through His suffering in Gethsemane and on the cross. Some of the righteous spirits in the spirit world had waited thousands of years for their deliverance. The sacrifice Jesus Christ was making would include redemption from their sins as well as salvation from physical death.

Invite a student to read Doctrine and Covenants 138:18–19 aloud. Ask the class to follow along, imagining what the event described in these verses might have been like.

- What do you think the appearance of Jesus Christ in the spirit world might have been like for those He visited?
- What did the Savior teach these spirits?
- How might you have responded to the Savior, who had just performed the Atonement for you, if you had been there to hear Him preach in the spirit world? (You may want to ask students to ponder this question silently rather than answer it aloud.)

Invite a student to read Doctrine and Covenants 138:23–24 aloud. Ask the class to follow along, looking for how the righteous spirits responded to the Savior’s visit. Ask students to report what they find.

Point to the first doctrine you wrote on the board: ***Through the Atonement of Jesus Christ and by obedience to the principles of the gospel, all mankind may be saved.*** Explain that as students continue to study Doctrine and Covenants 138 they will learn how Heavenly Father has provided a way for all of His children to benefit from the Savior’s Atonement.

Supplemental Teaching Idea

Doctrine and Covenants 138:11–24. Video presentation—“To This End Was I Born”

To help students understand and feel the significance of the Savior’s visit to the spirit world, consider showing

a portion of the video “To This End Was I Born” (time code 19:24 to 24:25). This video is available on *New Testament DVD Presentations 1–25* and on LDS.org.

Doctrine and Covenants 138:7–60

Introduction

This lesson is the second of two on the revelation recorded in Doctrine and Covenants 138. As President Joseph F. Smith pondered some passages in the New Testament, he saw a vision of the spirit world and of the righteous spirits awaiting deliverance from the

bands of death. President Smith also saw that Jesus Christ, between the time of His death and the time of His Resurrection, organized and authorized righteous servants to teach the gospel to the spirits in spirit prison.

Suggestions for Teaching

Doctrine and Covenants 138:7–37

President Joseph F. Smith learns how the gospel was preached in the spirit world

Tell students that people throughout the world hold different beliefs about what happens to us after we die. Ask if students have ever met someone with different beliefs concerning what happens to us after we die. Invite a few students to share their experiences. (Be cautious not to speak negatively about or belittle other religious beliefs.)

- How can we know which beliefs about life after death are accurate? (You may want to point out that even some Latter-day Saints may have inaccurate beliefs about life after death.)

To add to students' responses, ask a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:

"The scriptures are the touchstone for measuring correctness and truth" ("The Blessing of Scripture," *Ensign* or *Liahona*, May 2010, 34).

Affirm that we can know the accuracy of various beliefs concerning life after death by comparing those beliefs with the truths the Lord has revealed in the scriptures, such as in Doctrine and Covenants 138.

Draw the accompanying diagram on the board. You may want to briefly explain that in some ways, the entire spirit world may be considered spirit prison because even the righteous look upon the separation from their bodies as a bondage (see D&C 138:49–50).



To help students briefly review truths they learned in the previous lesson on section 138, assign half of the class to search Doctrine and Covenants 138:12–15, 22 for details concerning who will go to spirit paradise at death and the conditions they will experience there. Assign the other half of the class to search Doctrine and Covenants 138:20–22 for details concerning who will go to spirit prison at death and the conditions they will experience. Ask students to report what they find.

Point out that not only do the wicked and rebellious go to spirit prison at the time of their death, but also those who die in their sins without a knowledge of the gospel (see D&C 138:32). Remind students that while President Joseph F. Smith was pondering passages in 1 Peter, the Lord revealed to him how the people in spirit prison will have the opportunity to receive the blessings of the gospel.

Invite a student to read Doctrine and Covenants 138:7–10 aloud. Ask the class to follow along and look for what Peter said the Savior did after He was “put to death in the flesh.”

- What did Peter say the Savior did when He went to the spirit world?

Invite a student to read Doctrine and Covenants 138:25–28 aloud. Ask the class to follow along and identify what President Smith wondered as he reflected on the Lord’s work in the spirit world.

- What was President Smith’s question? (After students respond, you may want to write the following question on the board: *How was it possible for the Lord to preach the gospel to all of the people in spirit prison in only three days?*)

Invite a student to read Doctrine and Covenants 138:29–32 aloud, and ask the class to look for the answer President Smith received as he pondered.

- How did the Savior preach the gospel to those in spirit prison in such a short amount of time?

Ask students to use what they learned in verses 29–32 to state a truth about how the gospel is taught in the spirit world. They should identify something similar to the following truth:

Under the direction of Jesus Christ, righteous messengers teach the gospel to those in spirit prison. You may want to invite students to mark the phrases in verse 30 that teach this truth.

On the diagram on the board, draw an arrow from spirit paradise to spirit prison to represent the Lord’s righteous messengers preaching the gospel in spirit prison.

Invite a student to read Doctrine and Covenants 138:33–34 aloud. Ask the class to follow along, looking for what the Lord’s righteous messengers taught the spirits in prison. Ask students to report what they find.

- How do these teachings compare with what people are taught as they prepare for baptism in mortality?
- What is “vicarious baptism”?
- According to verse 34, why do these principles of the gospel need to be preached to those in spirit prison? (You may need to explain that being “judged according to men in the flesh” means that all of God’s children, living or dead, need to have the opportunity to learn about and accept the gospel so they can be judged by the same standard.)

Invite a student to read Doctrine and Covenants 138:35–37 aloud. Ask the class to follow along, looking for how many spirits will have an opportunity to accept the gospel of Jesus Christ.

- Why do you think it is important to know that all of Heavenly Father’s children will have the opportunity to hear and accept the gospel of Jesus Christ?

To help students understand how everyone will hear the gospel, explain that even though the Savior visited the spirit world for just a short time after His death, He organized the righteous spirits to preach the gospel to those in spirit prison. This effort continues today. When people who have not heard or accepted the gospel in our day die, they will also have an opportunity to hear and accept the gospel in the spirit world.

Marking and annotating the scriptures

Teachers can encourage students to mark scriptures by saying something like, “As you search these verses, I invite you to mark a key principle that you discover,” or “Here is an important cross-reference. You may want to write this in your scriptures.” It is better to teach, illustrate, and practice the basic elements of scripture marking than to teach a particular marking system. Always honor the agency of students and never require them to write in their scriptures. Instead, make suggestions and allow students to decide what is appropriate.

Doctrine and Covenants 138:38–60

President Smith sees the noble and great spirits who would preach the gospel in spirit prison

Ask students to think of their righteous family members or ancestors who have died.

- Have you ever wondered what they are doing in the spirit world?

Remind students that in Doctrine and Covenants 138:38–49, President Joseph F. Smith listed the names of many of the “great and mighty” spirits he saw in the spirit world who were waiting for the Savior to appear to them after His death on the cross. Some of the spirits whom the Savior visited were Old Testament and Book of Mormon prophets.

Beginning in verse 53, we read that President Smith also saw choice spirits who would come forth in the latter days, including the Prophet Joseph Smith (his uncle) and Hyrum Smith (his father).

Invite a student to read Doctrine and Covenants 138:53–56 aloud. Ask the class to follow along and look for how these individuals contributed while they were on the earth to the salvation of those in spirit prison.

- How have latter-day Church leaders helped the spirits in prison?

After students discover that latter-day prophets help in the redemption of the dead by building temples and administering temple ordinances for the dead, place or draw a picture of a temple next to the diagram on the board.

- According to verses 55–56, when did these leaders begin preparing for the work they would do here on the earth?

Invite a student to read Doctrine and Covenants 138:57 aloud. Ask the class to follow along, looking for what faithful elders will continue to do after they die.

- What will faithful elders continue to do after they die?

To clarify that the work in the spirit world is not limited to those who hold the Melchizedek Priesthood, invite a student to read aloud the following statement by President Joseph F. Smith. Ask the class to listen for what faithful women do in the spirit world:

“These good sisters who have been set apart, ordained to the work, . . . will be fully authorized and empowered to preach the gospel and minister to the women while the elders and prophets are preaching it to the men” (*Gospel Doctrine*, 5th ed. [1939], 461).

You may want to invite students to mark the phrases in verse 57 that teach the following truth: **After departing mortal life, faithful Saints will continue their labors in preaching the gospel.**

Invite a student to read Doctrine and Covenants 138:58–59 aloud. Ask the class to follow along, looking for what the dead must do to be redeemed. Ask students to report what they find.

- What will happen to those who repent in the spirit world? (Students may use different words, but they should identify the following doctrine: **Spirits who repent will be redeemed through obedience to the ordinances of the temple, be cleansed through the Atonement, and receive their reward.**)
- How can we assist in the work of salvation for the dead while we are here on the earth? (By completing family history work and participating in temple ordinances for the dead.)

As part of this discussion, you may want to invite a student to read aloud the following statement by Elder Richard G. Scott of the Quorum of the Twelve Apostles:

“Any work you do in the temple is time well spent, but receiving ordinances vicariously for one of your own ancestors will make the time in the temple more sacred, and even greater blessings will be received” (“The Joy of Redeeming the Dead,” *Ensign* or *Liahona*, Nov. 2012, 93–94).

Point to the picture of the temple on the board. Testify that when we go to the temple to perform ordinances for those who are deceased, we help them—if they choose to accept the ordinances—to be redeemed from spirit prison and join the righteous spirits in paradise.

On the diagram on the board, draw an arrow from spirit prison to spirit paradise to represent the redemption of repentant spirits from spirit prison.

- How can this knowledge influence your experiences in doing temple and family history work?
- How have you been blessed by participating in family history and temple work? (You might also share an experience of your own.)

Invite a student to read Doctrine and Covenants 138:60 aloud. Ask the class to follow along, looking for President Joseph F. Smith’s testimony of the truths he recorded.

Encourage students to schedule time to do some family history or temple work in the next few weeks.

Conclude by sharing your testimony of the Lord Jesus Christ and the blessings of the Atonement available to the living and the dead.

Home-Study Lesson

The Utah War and the Mountain Meadows Massacre, the Coming Forth of the Pearl of Great Price, Official Declaration 1, and Doctrine and Covenants 138 (Unit 31)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Student Lessons

The following is a summary of the doctrines and principles students learned as they studied unit 31. This summary is not intended to be taught as part of your lesson. The lesson you teach for unit 31 concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (The Utah War and the Mountain Meadows Massacre)

As students learned of a tragic event in Church history, they contemplated the principle that if we resolve conflict with others in the Lord's way, then we can avoid the harmful effects of contention. Students also learned that if we ignore counsel to do what is right, then we become more susceptible to making poor choices. Students discovered that choosing to hide our sins can lead us to commit further sins and can bring regret and suffering. Finally, students learned that we can develop strong testimonies by building our faith on the foundation of Jesus Christ.

Day 2 (The Coming Forth of the Pearl of Great Price)

Students discovered that the Pearl of Great Price is evidence that Joseph Smith was a prophet, seer, and revelator. They learned about the coming forth of the book of Moses and the book of Abraham. They also identified a number of doctrines and principles in the Articles of Faith.

Day 3 (Official Declaration 1)

As students studied the Manifesto regarding the discontinuation of the practice of plural marriage, they learned that the Lord directs His Church through revelation to the President of the Church and that the Lord will never permit the President of the Church to lead the Church astray. While learning about the progress of temple work in the 1890s, students also discovered that we can be sealed to our family members, including those who came before us and those who come after us, through the sealing ordinance.

Day 4 (Doctrine and Covenants 138)

By studying President Joseph F. Smith's experience in receiving revelation, students discovered that as we read and ponder the scriptures, we prepare ourselves to receive revelation. In addition, they learned that through the Atonement of Jesus Christ and by obedience to the principles of the gospel, all mankind may be saved. Students also learned that through the grace of God the Father and Jesus Christ, we will be delivered from the bands of death and we can receive a fulness of joy through resurrection.

Introduction

This lesson can help students understand how the spirits in the spirit world are taught the gospel. It can also help students understand how they can be a part of the great work of salvation for the dead.

Suggestions for Teaching

Before teaching this lesson on Doctrine and Covenants 138, you may want to ask students if they have questions about anything they studied during the week. For example, they might have questions about the Mountain Meadows Massacre or Official Declaration 1.

Doctrine and Covenants 138

President Joseph F. Smith learns how the gospel was preached in the spirit world

Tell students that people throughout the world hold different beliefs about what happens to us after we die. Ask if students have ever met someone with different beliefs concerning what happens to us after we die. Invite a few students to share their experiences. (Be cautious not to speak negatively about or belittle other religious beliefs.)

- How can we know which beliefs about life after death are accurate? (You may want to explain that even some Latter-day Saints may have inaccurate beliefs about life after death.)

To add to students' responses, ask a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles:

"The scriptures are the touchstone [standard] for measuring correctness and truth" ("The Blessing of Scripture," *Ensign* or *Liahona*, May 2010, 34).

Affirm that we can know the accuracy of various beliefs concerning life after death by comparing those beliefs with the truths the Lord has revealed in the scriptures, such as in Doctrine and Covenants 138.

Draw the accompanying diagram on the board. You may want to briefly explain that in some ways, the entire spirit world may be considered spirit prison because even the righteous look upon the separation from their bodies as a bondage (see D&C 138:49–50).



To help students briefly review truths they studied in section 138, assign half of the class to search Doctrine and Covenants 138:12–15, 22 for details concerning who will go to spirit paradise at death and the conditions they will experience there. Assign the other half of the class to search Doctrine and Covenants 138:20–22 for details concerning who will go to spirit prison at death and the conditions they will experience. Ask students to report what they find.

Point out that not only do the wicked and rebellious go to spirit prison at the time of their death, but also those who die in their sins without a knowledge of the gospel (see D&C 138:32). Remind students that while President Joseph F. Smith was pondering passages in 1 Peter, the Lord revealed to him how the people in spirit prison will have the opportunity to receive the blessings of the gospel.

Invite a student to read Doctrine and Covenants 138:29–32 aloud, and ask the class to look for how the gospel is taught in the spirit world. Ask students to report what they find. They should identify something similar to the following truth: **Under the direction of Jesus Christ, righteous messengers teach the gospel to those in spirit prison.**

On the diagram on the board, draw an arrow from spirit paradise to spirit prison to represent the Lord's righteous messengers preaching the gospel in spirit prison.

Summarize Doctrine and Covenants 138:33–37 by explaining that all of Heavenly Father's children will have the opportunity to accept the principles and ordinances of the gospel of Jesus Christ, whether on earth or in the spirit world.

To help students understand how everyone will hear the gospel, explain that even though the Savior visited the spirit world for just a short time after His death, He organized the righteous spirits to preach the gospel to those in spirit prison. This effort continues today. When people who have not heard or accepted the gospel in our day die, they will also have an opportunity to hear and accept the gospel in the spirit world.

Remind students that in Doctrine and Covenants 138:38–49, President Joseph F. Smith listed the names of many of the “great and mighty” spirits he saw in the spirit world who were waiting for the Savior to appear to them after His death on the cross. Some of the spirits whom the Savior visited were Old Testament and Book of Mormon prophets. Beginning in verse 53, we read that President Smith also saw choice spirits who would come

forth in the last dispensation, including the Prophet Joseph Smith (his uncle) and Hyrum Smith (his father).

Invite a student to read Doctrine and Covenants 138:53–56 aloud. Ask the class to follow along and look for how these individuals contributed while they were on the earth to the salvation of those in spirit prison.

- How have latter-day Church leaders helped the spirits in prison?

After students discover that latter-day prophets help in the redemption of the dead by building temples and administering temple ordinances for the dead, place or draw a picture of a temple next to the diagram on the board.

Invite a student to read Doctrine and Covenants 138:58–59 aloud. Ask the class to follow along, looking for what the dead must do to be redeemed. Ask students to report what they find.

- What will happen to those who repent in the spirit world? (Students may use different words, but they should identify the following doctrine: **Spirits who repent will be redeemed through obedience to the ordinances of the temple, be cleansed through the Atonement, and receive their reward.**)
- How can we assist in the work of salvation for the dead while we are on the earth? (By completing family history work and participating in temple ordinances for the dead.)

Point to the picture of the temple on the board. Testify that when we go to the temple to perform ordinances for those who are deceased, we help them—if they choose to accept the ordinances—to be redeemed from spirit prison and join the righteous spirits in paradise.

On the diagram on the board, draw an arrow from spirit prison to spirit paradise to represent the redemption of repentant spirits from spirit prison.

- How can this knowledge influence your experiences with temple and family history work?
- How have you been blessed by participating in family history and temple work? (You might also share an experience of your own.)

Invite a student to read Doctrine and Covenants 138:60 aloud. Ask the class to follow along, looking for President Joseph F. Smith's testimony of the truths he recorded.

Encourage students to schedule time to do some family history or temple work in the next few weeks.

Conclude by sharing your testimony of the Lord Jesus Christ and the blessings of the Atonement available to the living and the dead.

Next Unit (Church Organizations and Programs, Official Declaration 2, Hastening the Work of Salvation, the Family Proclamation, and the Living Prophet)

Ask students how they know the Lord is guiding His Church today. Why is it important to have a living prophet? Why are families important? Invite students to look for answers to these questions as they study the lessons in the coming week.

Church Organizations and Programs

Introduction

As the Church has continued to grow, the Lord has inspired Church leaders and members to implement organizations and programs within the Church to bless the Saints. When some of these organizations and

programs were first established, they were not critically needed, but as the Church has grown they have become crucial in the Lord's work for the salvation of His children.

Suggestions for Teaching

Church organizations and programs help us prepare and progress toward eternal life

Begin class by asking students to imagine that a friend does not want to go to her Young Women meetings and activities. She says that they are not fun enough and that they are a waste of her time.

After you present this example, ask students to silently consider what they might say to help this friend understand the purpose of her Young Women meetings and activities.

- What would you say is the purpose of the Young Men and Young Women organizations?
- How can knowing the purpose of an organization help those who are part of it?

Invite students to read Moses 1:39 silently, looking for Heavenly Father's purpose in all that He does. Invite students to report what they find. You may need to remind students that *immortality* refers to the condition of living forever in a resurrected state. Through the Atonement of Jesus Christ, all people will be resurrected, regardless of their wickedness or righteousness in this life. *Eternal life* refers to living forever as families in God's presence and becoming like Him. Like immortality, eternal life is made possible through the Atonement of Jesus Christ. However, it also requires our "obedience to the laws and ordinances of the Gospel" (Articles of Faith 1:3).

- If Heavenly Father's purpose is to bring to pass the immortality and eternal life of His children, what is the purpose of the Church?

After students have responded, write the following truth on the board: ***The Church of Jesus Christ of Latter-day Saints assists Heavenly Father in bringing to pass the eternal life of His children.*** Then ask:

- What are some ways the Church assists in bringing to pass the immortality and eternal life of Heavenly Father's children?

Explain that the Church has a number of organizations—called auxiliaries to the priesthood—and other programs that help us progress toward eternal life. Invite students to name some of them. (Answers might include Relief Society, Young Men, Young Women, Primary, and Sunday School and programs such as family home evening and Seminaries and Institutes of Religion.)

To help students understand how Church organizations and programs help us learn and progress in the gospel so that we can receive eternal life, invite a student to read aloud the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles. Explain that this statement is about the seminary and institute programs, but the principle it teaches can also apply to the other Church auxiliaries and programs.

"These programs were started when they were nice but were not critically needed. They were granted a season to flourish and to grow into a bulwark for the Church. They now become a godsend for the salvation of modern Israel in a most challenging hour" ("Teach the Scriptures" [address to CES religious educators, Oct. 14, 1977], 3, LDS.org).

- How has seminary helped you prepare for some of life's challenges?

Explain that the Lord has inspired the many programs and organizations in the Church to prepare us for the challenges of life and to help us progress toward eternal life. To help students discuss the help they receive from some of the Church organizations and programs, divide the class into six groups. Provide each group with a copy of the following questions (or write them on the board) and one of the following historical summaries. Ask students to study the summaries in their groups and prepare to answer the questions.

How did this organization or program begin?

How do you think it prepares us to face the tests and challenges of our day?

How do you think it helps us progress toward eternal life?

Sunday School

In 1849 a Church member named Richard Ballantyne felt that children needed a place to learn the gospel on the Sabbath day. Saints in Great Britain were already holding Sunday School classes, and Brother Ballantyne started the first Sunday School class in Utah in his Salt Lake City ward in December 1849. Soon after that, other wards began to adopt the same practice, each using its own curriculum. In 1867, Church leaders formed the Deseret Sunday School Union, which fostered uniformity in curriculum. By 1870, more than 200 Sunday School classes had been formed. Today, wards and branches have multiple Sunday School classes.

Young Women

President Brigham Young met with his daughters in his home on November 28, 1869, and asked them to be leaders to help their peers gain testimonies of the gospel, be modest in their dress and their actions, and avoid trends and behaviors of the world. In 1870 a formal organization of young women was organized to promote these objectives. This organization eventually became known as the Young Women's Mutual Improvement Association (YWMIA), which later changed to Young Women. In the early 1970s, leaders introduced the Personal Progress program. In 1985 they introduced the Young Women values and theme.

Young Men

The Young Men's Mutual Improvement Association (YMMIA) was organized on June 10, 1875, under the direction of President Brigham Young. This organization was intended to help young men develop spiritually and intellectually as well as provide them with recreational activities. In 1913, the Church partnered with Boys Scouts of America in the United States. Internationally, partnerships with other Scouting programs have been formed where possible. The organization's name evolved as well, first changing to Aaronic Priesthood-MIA, then Aaronic Priesthood, and then Young Men. In 2001, Church leaders introduced the Duty to God program.

Primary

In 1877, Aurelia Spencer Rogers "felt strongly that something should be done about the behavior of the neighborhood boys who ran freely through the town day and night. She felt many of these children were not being taught basic principles and values [to prepare them] in either knowledge or behavior to carry the gospel forward, or even to be good parents or citizens" ("History of Primary," [lds.org/callings/primary/getting-started/history-of-primary](https://www.lds.org/callings/primary/getting-started/history-of-primary)). She met with Eliza R. Snow, who at the time was serving as the Relief Society general president, and they obtained permission from President John Taylor to organize a Primary in Farmington, Utah, under the direction of Bishop John Hess. The first Primary meeting, held on August 25, 1878, consisted of 224 boys and girls. In 1880, a Primary general president was called, and Primary classes began to be organized in many wards.

Seminaries and Institutes of Religion

In 1888 the Church established a general Board of Education and Church academies and created religion classes to provide a spiritual foundation for secular learning for those who did not attend Church academies. In 1912 Joseph F. Merrill, a professor and Church member, proposed a plan to allow students in public schools to attend religious classes as part of their school day. It was called seminary, and the first classes were held near Granite High School in Salt Lake City, Utah, with 70 students enrolled. As the seminary program spread, a similar program was established for college-age youth. It was named the Latter-day Saint Institute of Religion, and institute classes began in 1926 in Moscow, Idaho. In

the early 1950s an early-morning seminary program began in California, the home-study seminary program began in the 1960s, and seminaries and institutes of religion have continued to expand throughout the world.

Family Home Evening

President Joseph F. Smith taught that Church programs should be “supplements to our teachings and training in the home. Not one child in a hundred would go astray, if the home environment, example, and training, were in harmony with the truth in the Gospel of Christ” (“Worship in the Home,” *Improvement Era*, Dec. 1903, 138). In 1909 the Granite Stake in Salt Lake City, Utah, began a weekly home evening program, which President Smith said was inspired. In 1915 the First Presidency recommended that monthly home evenings be adopted throughout the Church. The First Presidency promised: “If the Saints obey this counsel [to observe home evenings], we promise that great blessings will result. Love at home and obedience to parents will increase. Faith will be developed in the hearts of the youth of Israel, and they will gain power to combat the evil influence and temptations which beset them” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 4:339). Fifty years later, the Church published manuals for families to use in weekly gospel instruction. In 1970 Church leaders designated Monday evenings for family home evening and announced that no other Church activities were to be held that night.

After sufficient time, ask students in each group to summarize the history of their assigned organization or program and explain their answers to the questions they discussed.

Explain that each Church organization and program originally operated independently. As the Church expanded dramatically in the 1950s, Church leaders saw a need to evaluate how Church organizations were meeting the Church’s objectives. They decided to unify and coordinate all Church organizations and programs both in administration and in selecting curriculum. These changes helped the organizations and programs to better meet the complex needs of the growing Church and to strengthen the family. Under this correlation effort, **all Church organizations operate under the direction of priesthood leaders, who hold the keys to preside.**

Invite a student to read aloud the following statement by Elder Bruce R. McConkie of the Quorum of the Twelve Apostles:

“Correlation is that system of church administration in which we take all the programs of the Church, bring them to one focal point, wrap them in one package, operate them as one program, involve all members of the Church in the operation—and do it all under priesthood direction” (*Let Every Man Learn His Duty* [booklet, 1976], 2).

Write the following principle on the board: ***As we participate in Church organizations and programs, we receive the blessings available through them.*** Then write the following questions on the board, and invite students to answer them in their class notebooks or scripture study journals.

How have Church organizations and programs blessed your life? How has Duty to God or Personal Progress blessed your life?

How will you participate more fully in Young Men or Young Women? In Sunday School? In family home evening? In seminary?

After sufficient time, invite a few students to share what they have written. You might also share your thoughts about how Church organizations bless your life and help you and your family progress toward eternal life.

Official Declaration 2

Introduction

During the 20th century, missionary work spread throughout the earth. Church leaders prayed for guidance concerning restrictions on priesthood ordination and temple ordinances for Church members of African descent. A definitive revelation came to

Church President Spencer W. Kimball and was affirmed to his counselors in the First Presidency and the members of the Quorum of the Twelve Apostles in the Salt Lake Temple on June 1, 1978. In a letter dated June 8, 1978, they announced the revelation.

Suggestions for Teaching

Official Declaration 2

The Lord reveals that priesthood and temple blessings may be extended to every worthy Church member

Invite the class to imagine they have a friend who is a Latter-day Saint and is struggling with some questions about the Church.

- What would you encourage your friend to do?

After students respond, read aloud the following statement by President Dieter F. Uchtdorf of the First Presidency:



“My dear young friends, we are a question-asking people because we know that inquiry leads to truth. . . .

“ . . . Inquiry is the birthplace of testimony. Some might feel embarrassed or unworthy because they have searching questions regarding the gospel, but they needn’t feel that way. Asking questions isn’t a sign of weakness; it’s a precursor of growth.

“God commands us to seek answers to our questions (see James 1:5–6) and asks only that we seek ‘with a sincere heart, with real intent, having faith in Christ’ (Moroni 10:4). When we do so, the truth of all things can be manifested to us ‘by the power of the Holy Ghost’ (Moroni 10:5).

“Fear not; ask questions. Be curious, but doubt not! Always hold fast to faith and to the light you have already received” (“The Reflection in the Water” [Church Educational System devotional, Nov. 1, 2009], LDS.org).

- What did President Uchtdorf teach that could help someone who has questions about the Church?

Ask a student to read aloud the following account of two individuals, Helvécio and Rudá Martins, who sought to receive and understand truth by asking questions:

“On a clear April night in 1972 . . . Helvécio Martins contemplated his family’s search for truth. He and his wife, Rudá, had investigated many religions, but none seemed to fill their spiritual void. ‘I conversed with God that night, asking for help,’ he says” (“Elder Helvécio Martins of the Seventy,” *Ensign*, May 1990, 106).

A few days later missionaries came to their home in Rio de Janeiro, Brazil. Elder Martins recalled, “The moment those two young men stepped into our apartment, all of my gloom and spiritual discomfort immediately disappeared and was replaced by a calm and serenity which I now know came from the influence of the Holy Spirit” (with Mark Grover, *The Autobiography of Elder Helvécio Martins* [1994], 43).

As Helvécio and Rudá, who are of African descent, conversed with the missionaries, Helvécio asked about the role of black people in the Church. The Martins learned that at that time, Church policy restricted black males of African descent from being ordained to the priesthood. This led them to ask the missionaries further questions.



Elder Helvécio Martins

- If you had been in the position of the Martins family, what questions might you have had as you learned of the priesthood restriction?

Display the following statement, which is a portion of the introduction to Official Declaration 2. (You may want to make copies of this introduction for students if they do not have the 2013 edition of the scriptures.) Invite a student to read the statement aloud, and ask the class to look for answers to questions individuals may have about the priesthood restriction.

“The Book of Mormon teaches that ‘all are alike unto God,’ including ‘black and white, bond and free, male and female’ (2 Nephi 26:33). Throughout the history of the Church, people of every race and ethnicity in many countries have been baptized and have lived as faithful members of the Church. During Joseph Smith’s lifetime, a few black male members of the Church were ordained to the priesthood. Early in its history, Church leaders stopped conferring the priesthood on black males of African descent. Church records offer no clear insights into the origins of this practice.”

- What questions about the priesthood restriction can be answered through this statement?

Point out the line that states, “Church records offer no clear insights into the origins of this practice.” Ensure that students understand that while some people may suggest reasons why males of African descent were not ordained to the priesthood for a time, those reasons may not be accurate. The statement just read represents the official position of the Church.

Invite another student to read the following paragraph describing what the Martins family did after they learned about the restored gospel:

The Martins family was baptized on July 2, 1972, and served faithfully in the Church. When their oldest son, Marcus, received his patriarchal blessing, it promised that he would preach the gospel. Although the priesthood restriction at that time prevented Marcus from serving a full-time mission, his parents opened a missionary savings account. In 1975 the Church announced that a temple would be built in São Paulo, Brazil. To help with the fundraising, Sister Martins sold her jewelry. Brother Martins faithfully served as a member of the publicity committee for the temple. The Martins family made these sacrifices even though they believed they would not have the opportunity to receive priesthood ordinances in the temple.

- Why do you think the Martins family was willing to be baptized and serve faithfully in the Church, even though they were affected by the priesthood restriction at that time?

After students discuss this question, read aloud Brother Martins’s response:

“‘We had found the truth, and nothing would stop us from living it.’ . . . ‘When the Spirit tells you the gospel is true, how can you deny it?’” (in “Elder Helvécio Martins of the Seventy,” 106).

Point out that because the Martins family had received a testimony through the Holy Ghost, they were able to move forward, trusting in the Lord, in spite of things they did not understand.

- How can the Martins family serve as an example for you when you have questions? (We can hold fast to what we already know and stand strong until additional knowledge comes.)

Explain that in addition to the Martins family, thousands of people of African descent in various nations had come to know of the truthfulness of the restored gospel in the decades preceding the 1978 revelation. Church leaders in Salt Lake City received a flood of letters from unbaptized converts in Nigeria and Ghana requesting that missionaries be sent to Africa. For years, Church leaders prayerfully considered the matter but felt the time had not yet come to send missionaries to Africa, where local members would not be able to preside or perform ordinances.

Inform students that Official Declaration 2 contains the official announcement of a revelation President Spencer W. Kimball received on June 1, 1978. Invite a student to read aloud the first paragraph under the phrase “Dear Brethren.” Invite the class to follow along, looking for what Church leaders said they had witnessed.

- What had Church leaders witnessed throughout the earth?
- What were Church leaders inspired with as they witnessed the expansion of the Lord’s work? (A desire to extend all of the blessings of the gospel to all worthy members.)

Invite a student to read aloud the next paragraph (beginning “Aware of the promises”). Invite the class to look for how Church leaders acted on the desires they were inspired with.

- How did President Spencer W. Kimball and other Church leaders act on their inspired desires?

Responding to difficult questions

President Boyd K. Packer taught: “A teacher must expect to be confronted frequently with difficult questions. Often these are questions to which there is no satisfying or comforting answer. A teacher cannot know everything. The Lord has not yet revealed everything. And yet, to a teacher the questions will come, asking about everything. [A teacher] should have the humility to say, ‘I don’t know.’ Often that will be the only true answer” (*Teach Ye Diligently* [1975], 65).



- What does this teach us about prophets? (After students respond, you may want to write the following truth on the board: **Prophets seek the Lord's guidance in directing the Church.**)

Point out the phrase "Aware of the promises made by the prophets."

- What does this phrase and the sentence it introduces teach us about what Church leaders knew regarding the restriction of the priesthood? (They knew that at some time, all worthy men would have the opportunity to receive the priesthood.)

Explain that for many years before 1978, the First Presidency and the Quorum of the Twelve Apostles had discussed and prayed about the priesthood restriction. Church leaders felt that revelation was needed in order to change the restriction, which had been established for well over a century. For some time the question weighed heavily on President Kimball's mind, and he often went to the temple alone to pray about it.

Invite a student to read aloud the next two paragraphs, beginning with "He has heard our prayers." Ask the class to follow along, looking for the Lord's response to the prayers of President Kimball, his counselors in the First Presidency, and members of the Quorum of the Twelve Apostles.

- What was the Lord's response to the prayers of His prophets?
- What does this teach us about how the Lord directs His Church? (After students respond, write the following doctrine on the board: **The Lord directs His Church through revelation to His prophets.**)

Explain that this revelation had a profound impact on people throughout the world. Invite a student to read about how Helvécio Martins and his wife, Rudá, responded when they learned about it:

"I could not contain my emotions. Rudá and I went into our bedroom, knelt down, and prayed. We wept as we thanked our Father in Heaven for an event we had only dreamed about. The day had actually arrived, and in *our* mortal lives" (*Autobiography*, 69–70). The Martins family was sealed in the temple. Their son Marcus was the first Church member of African descent to serve a mission after the revelation to end the priesthood restriction. Helvécio Martins became a local priesthood leader and eventually was called to serve as a member of the Second Quorum of the Seventy.

Explain that soon after the revelation ending the priesthood restriction was received, missionaries were sent to Africa. Temples have since been built on that continent, and hundreds of thousands of people there have received the ordinances of the gospel for themselves and for their deceased ancestors.

Point out that students may be asked why the Church did not ordain men of African descent to the priesthood for a time. Invite them to consider how they might answer this question.

Affirm that it is appropriate to explain to others that we do not know why the priesthood restriction began. In addition, we can share and testify of the truths we do know. (You may want to refer to the truths written on the board.) Conclude by inviting students to share their feelings and testimonies. You may also want to share your testimony.

Supplemental Teaching Idea

Official Declaration 2. Video presentation— "Long-Promised Day"

After mentioning that thousands of people of African descent in various nations had come to know of the

truthfulness of the gospel, you could show a portion of the video "Long-Promised Day," available on *Doctrine and Covenants and Church History Visual Resource DVDs* and on LDS.org.

Commentary and Background Information

Official Declaration 2. Avoid attaching man-made reasons to God's revelations

"In a 1988 interview on the tenth anniversary of the revelation on the priesthood, [Elder Dallin H. Oaks of the Quorum of the Twelve Apostles] explained [his] attitude toward attempts to supply mortal reasons for divine revelation:

"If you read the scriptures with this question in mind, 'Why did the Lord command this or why did he command that,' you find that in less than one in a hundred commands was any reason given. It's not the pattern of the Lord to give reasons. We [mortals] can put reasons to revelation. We can put reasons to commandments. When we do, we're on our own. Some people put reasons to the one we're talking about here, and they turned out to be spectacularly wrong. There is a lesson in that. . . . I decided a long time ago that I had faith in the command and I had no faith in the reasons that had been suggested for it.'

"When asked if [he] was even referring to reasons given by General Authorities, [he] replied:

"I'm referring to reasons given by general authorities and reasons elaborated upon . . . by others. The whole set of reasons seemed to me to be unnecessary risk taking. . . . Let's don't make the mistake that's been made in the past, here and in other areas, trying to put reasons to revelation. The reasons turn out to be man-made to a great extent. The revelations are what we sustain as the will of the Lord and that's where safety lies' ['Apostles Talk about Reasons for Lifting Ban,' *Daily Herald*, Provo, Utah, June 5, 1988, 21 (AP)]" (Dallin H. Oaks, *Life's Lessons Learned* [2011], 68–69).

Official Declaration 2. We do not have to know all the answers, but we should stay up to date with what we do know

Elder Paul V. Johnson of the Seventy provided the following counsel to gospel teachers:

"It is not unhealthy for a student to see that the teacher doesn't know the answer to everything but does know the answer to the core questions and has a strong testimony. When the angel asked Nephi if he knew the condescension of God, Nephi responded, 'I know that he loveth his children; nevertheless, I do not know the

meaning of all things' (1 Nephi 11:17). Even if we don't know the answer to a specific question, we can remind our students of the things we do know.

"Another challenge we face, especially if we have taught for some time, is a tendency to hold on to old files and old explanations. We would be much better off keeping up with the current stance of the Church. One of the best ways to do this is to be familiar with material in the newsroom at LDS.org (mormonnewsroom.org). . . .

"I was hired in seminaries and institutes in the summer of 1978. In June of that summer, the revelation was announced that the priesthood was available to all worthy males. In August of that same year, Elder Bruce R. McConkie, a member of the Quorum of the Twelve, spoke to seminary and institute personnel in a gathering analogous to this one. He emphasized how the revelation had changed our understanding of the issue. He said:

"Forget everything that I have said, or what President Brigham Young or President George Q. Cannon or whomsoever has said in days past that is contrary to the present revelation. We spoke with a limited understanding and without the light and knowledge that now has come into the world.

"We get our truth and our light line upon line and precept upon precept. We have now had added a new flood of intelligence and light on this particular subject, and it erases all the darkness and all the views and all the thoughts of the past. They don't matter any more.

"It doesn't make a particle of difference what anybody ever said about the . . . matter before the first day of June of this year (1978)' ('All Are Alike unto God' [CES symposium on the Book of Mormon, Aug. 18, 1978], 2; LDS.org).

"Let's keep up to date with the light we have been given" ("A Pattern for Learning Spiritual Things" [address to CES religious educators, Aug. 7, 2012], LDS.org).

Official Declaration 2. For more information

For more information about Official Declaration 2, go to Gospel Topics on LDS.org and search for "race and the priesthood."

Hastening the Work of Salvation

Introduction

Since the beginning of the Restoration, the work of the Lord has expanded throughout the world. We live in a time when the Lord is hastening His work. The youth of

the Church have many resources and opportunities to contribute to the hastening of the Lord's work.

Suggestions for Teaching

The Lord is hastening His work

Invite a student to walk from one side of the room to the other at a normal pace. Then ask the student to cross the room again and to quicken or accelerate his or her pace. While the student is crossing the room the second time, ask the class the following question:

- What does it mean to hasten something? (To accelerate it.) What are some reasons someone might hasten, or accelerate, a task?

Invite a student to read Doctrine and Covenants 88:73 aloud. Ask the class to follow along, looking for what the Lord said He would hasten. Ask students to report what they find.

- What do you think it means for the Lord to hasten His work?

Referring to Doctrine and Covenants 88:73, Elder Russell M. Nelson said, "That time of hastening is now" ("Thus Shall My Church Be Called," *Ensign*, May 1990, 17). Write the following doctrine on the board: **We live in a time when the Lord is hastening His work.**

- What are some of the ways you have witnessed the Lord hastening His work?

Invite a student to read Doctrine and Covenants 133:10 aloud. Ask the class to follow along, looking for what this verse suggests about why the Lord would hasten His work.

- What does this verse suggest about why the Lord would hasten His work? (To help people prepare for His Second Coming.)

Display a picture of President Spencer W. Kimball (*Gospel Art Book* [2009], no. 133; see also LDS.org). Explain that during President Spencer W. Kimball's service as President of the Church, the Lord hastened His work. For example, missionary work expanded, and the Church published new editions of the scriptures. As he encouraged Church members to press forward, President Kimball said the Church had "paused on some plateaus long enough" ("Let Us Move Forward and Upward," *Ensign*, May 1979, 82). He also taught, "We must lengthen our stride and must do it now" ("Always a Convert Church: Some Lessons to Learn and Apply This Year," *Ensign*, Sept. 1975, 3).

- What do you think President Kimball meant when he said that we must "lengthen our stride"?

To help students understand some of the ways the Lord is hastening His work today and some of the ways they can participate in His work, conduct the following activity:

Divide the class into three groups, and give the students in each group a copy of one of the following teaching assignments. Give students a few minutes to study and prepare to teach their assignments to their classmates. After sufficient time, organize students into groups of three, made up of one student from each of the original groups. Invite students to take turns teaching their groups about how the Lord is hastening His work and how they can participate in that work.

Teaching Assignment 1: Hastening missionary work

President Spencer W. Kimball told the Saints that the Lord was prepared to open doors for them to share the gospel, including in nations that did not allow missionary work. However, he also said that the Saints needed to prepare themselves to receive those opportunities. President Kimball also testified that if every young man prepared to serve a full-time mission,



the Lord would open doors and provide a way for missionary work to go forth to the entire world. He declared:



"I know they have curtains, like iron curtains and bamboo curtains. I know how difficult it is because we have made some efforts. . . . But I can see no good reason why the Lord would open doors that we are not prepared to enter. Why should he break down the Iron Curtain or the Bamboo Curtain or any other curtain if we are still unprepared to enter?" ("When the World Will Be Converted," *Ensign*, Oct. 1974, 5, 7).

Members of the Church followed President Kimball's counsel and prepared to share the gospel. During President Kimball's administration the number of full-time missionaries increased by more than 50 percent. In the late 1980s and early 1990s, the governments of East Germany, nations within the former Soviet Union, and other nations where missionary work had previously been restricted began allowing missionaries to share the gospel in these countries. President Kimball's prophecy was fulfilled.

In October 2008, President Thomas S. Monson reiterated counsel that President Kimball had given:



"There remain . . . areas of the world where our influence is limited and where we are not allowed to share the gospel freely. As did President Spencer W. Kimball over 32 years ago, I urge you to pray for the opening of those areas, that we might share with them the joy of the gospel. As we prayed then in response to President Kimball's pleadings, we saw miracles unfold as country after country, formerly closed to the Church, was opened. Such will transpire again as we pray with faith ("Welcome to Conference,"

Ensign or *Liahona*, Nov. 2008, 6).

Point out that as President Kimball encouraged Church members to lengthen their stride, he clarified a responsibility of every young man in the Church. Invite a member of your group to read the following statement aloud:

"The question is frequently asked: Should every young man fill a mission? And the answer has been given by the Lord. It is 'Yes.' Every young man should fill a mission" ("When the World Will Be Converted," 8).

Remind members of your group that prophets have continued to encourage every worthy, able young man to serve a full-time mission. Prophets have also welcomed young women to serve full-time missions if they desire to do so. In October 2012, President Thomas S. Monson announced a change in missionary age requirements, allowing young men to begin service at age 18 and young women at age 19.

Discuss the following questions as a group:

- According to latter-day prophets, what is the Lord's expectation for young men in relation to full-time missionary work? (Although group members may use other words, their answers should reflect the following principle: **Every young man should prepare to serve a full-time mission and keep himself worthy to serve.**)
- Why should every young man prepare to serve a full-time mission?
- How can preparing for a mission now help you contribute to the Lord's work?
- How do you think the inspired change in the age requirement for full-time missionaries has contributed to the hastening of the Lord's work?

Teaching Assignment 2: New editions of the scriptures

Ask the members of your group to consider what they would do if a close friend asked them, "I want to come closer to God. What should I do?" Then ask the following question:

- What would you say to your friend?

Read the following statement by President Spencer W. Kimball:



"I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns" (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 135).

Inform the members of your group that President Kimball's statement explains the great need for us to have access to the scriptures. Invite a member of your group to read Doctrine and Covenants 104:58–59 aloud. Ask the group to follow along and identify why the Lord wanted Church leaders to publish the revelations.

- How can studying the scriptures help us lengthen our stride and contribute to the hastening of the Lord's work?

Explain that in the early 1970s, Church leaders recognized the need for Church members to become more familiar with the scriptures and to have a standard edition of the Bible for study and teaching. In 1979, after years of inspired, diligent efforts, the Church printed an official English LDS edition of the King James Bible. This Bible contained extensive study aids not previously available, including expanded footnotes with cross-references and other aids; improved chapter headings; excerpts from the Joseph Smith Translation; the Topical Guide; and the Bible Dictionary. In 1981, the Church published a new edition of the English triple combination that included improved footnotes, chapter headings, maps, and an index. In 2009, the Church published the LDS edition of the Reina-Valera Bible in Spanish.

Invite a student to read the following statement by President Boyd K. Packer of the Quorum of the Twelve Apostles, made one year after the release of the 1981 triple combination in English. Ask students to listen for how he envisioned these new editions of the scriptures blessing lives and moving God's work forward.



"With the passing of years, these scriptures will produce successive generations of faithful Christians who know the Lord Jesus Christ and are disposed to obey His will.

" . . . They will develop a gospel scholarship beyond that which their forebears could achieve. They will have the testimony that Jesus is the Christ and be competent to proclaim Him and to defend Him" ("Scriptures,"

Ensign, Nov. 1982, 53).

Share your testimony that **the scriptures testify that Jesus is the Christ**. Studying the scriptures can help us receive a testimony of Jesus Christ and help fill our lives with the Holy Spirit.

Explain that great efforts have been and continue to be made to provide Church members with scriptures and helpful study aids in their native languages.

Discuss the following questions as a group:

- Why is daily scripture study important?
- How has your personal scripture study helped you assist in the Lord's work?

Teaching Assignment 3: Hastening temple and family history work

Ask your group to guess how many temples were built in the 143 years between the organization of the Church in 1830 and the calling of President Spencer W. Kimball in 1973 (17 temples). Then ask the group to guess how many temples were announced or built in the 40 years between 1973 and 2013 (153 temples).

Explain that temple construction increased most significantly under the direction of President Gordon B. Hinckley. Invite someone in your group to read the following statement by President Hinckley:

"I have a burning desire that a temple be located within reasonable access to Latter-day Saints throughout the world. . . . The work is moving about as fast as we can go. It is my constant prayer that somehow it might be speeded up so that more of our people might have easier access to a sacred house of the Lord" ("Of Missions, Temples, and Stewardship," *Ensign*, Nov. 1995, 52, 53).

Invite a student to read Doctrine and Covenants 128:15, 17 aloud. Ask the group to follow along, looking for the responsibility we have to our ancestors. Then read aloud the following doctrinal statement given by Elder David A. Bednar of the Quorum of the Twelve Apostles:

"We have the covenant responsibility to search out our ancestors and provide for them the saving ordinances of the gospel" ("The Hearts of the Children Shall Turn," *Ensign* or *Liahona*, Nov. 2011, 25).

Point out that the construction of temples and advancements in family history work are evidence that God is hastening His work on the other side of the veil. Invite a student to

read the following statement by Elder Bednar. Ask the group to listen for how they can contribute to the Lord's work.



"It is no coincidence that FamilySearch and other tools have come forth at a time when young people are so familiar with a wide range of information and communication technologies. Your fingers have been trained to text and tweet to accelerate and advance the work of the Lord—not just to communicate quickly with your friends. The skills and aptitude evident among many young people today are a preparation to contribute to the work of salvation" ("The Hearts of the Children Shall Turn," *Ensign* or *Liahona*, Nov. 2011, 26).

Discuss the following question with your group:

- What positive experiences have you had in doing family history work or going to the temple to participate in ordinances for the dead?

Our responsibility in moving the work forward

After students have completed their teaching in small groups, invite a few students to share their thoughts and feelings about the hastening of the Lord's work.

Invite a student to read the following statement by Elder David B. Haight of the Quorum of the Twelve Apostles. Ask the class to listen for what can happen as we take part in the Lord's work.



"Brothers and sisters, the Lord is opening the way and making it possible to expand His work throughout the world, and what a blessing it is for all of us—each in his own way—to take part. . . .

"Who but the prophets of God could have foreseen the miracle of the rapid expansion of the work of the Lord? Truly, as the Lord foretold in section 88 of the Doctrine and Covenants, He is hastening His work in its time (see D&C 88:73)" ("Missionary Work—Our Responsibility," *Ensign*, Nov. 1993, 61, 62).

- According to Elder Haight, what can happen as we take part in the Lord's work? (As students answer, write the following truth on the board: ***We can be blessed by taking part in the hastening of the Lord's work.***)
- What blessings have you experienced as you have participated in the hastening of the Lord's work?

Invite students to consider the opportunities they have to contribute to the hastening of the Lord's work. Ask them to answer the following question in their class notebooks or scripture study journals:

- What are some ways you can contribute to the hastening of the Lord's work?

After sufficient time, invite students to set a goal to follow up on what they have written. Conclude by testifying of the hastening of the Lord's work and our responsibilities and opportunities to participate in His work.

Commentary and Background Information

"We must lengthen our stride"

President Spencer W. Kimball taught:

"Do we, too, have something we need to share? Yes! We have the gospel of Jesus Christ, the gospel of peace, the gospel of joy. We have truths that can make any person better and more fulfilled, any marriage happier and sweeter, any home more heavenly. We have the priesthood power of God to bless our homes and lives

and the lives of others. Yes, it is to ourselves, our homes, our quorums, our classes, our Church assignments that we must carry more energetically those things that we have received. And it is to our nonmember neighbors and associates that we are now asked to also 'give such as we have.' The Lord has commanded us to do so. We must lengthen our stride and must do it now" ("Always a Convert Church: Some Lessons to Learn and Apply This Year," *Ensign*, Sept. 1975, 3).

The Family: A Proclamation to the World

Introduction

On September 23, 1995, in a general Relief Society meeting, President Gordon B. Hinckley introduced “The Family: A Proclamation to the World.” This proclamation from the First Presidency and the Quorum of the Twelve Apostles declares to the world the Lord’s standards and doctrines concerning the family. The proclamation also provides counsel for strengthening families and a warning about the consequences of the disintegration of families.

Note: Make sure each student has a copy of “The Family: A Proclamation to the World.” This document can be found on page 129 of the November 2010 issue of the *Ensign* or *Liahona*, in the *Duty to God* and *Personal Progress* booklets, in *True to the Faith* under “Family,” and on LDS.org. You can also find a copy of the family proclamation in the appendix of this manual.

Suggestions for Teaching

The First Presidency and the Quorum of the Twelve Apostles issue a proclamation to the world concerning the family

Before class, list the following words and phrases on the board:

The importance of marriage and family
Divorce
Same-sex marriage
Gender
Having children
Sexual relations outside of marriage
Roles of mothers
Roles of fathers
Abortion

Begin class by asking the following questions:

- By the raise of hands, how many of you have had questions or know someone who has had questions related to one or more of the issues on the board?
- Where can we find the Lord’s instructions on these topics?

Distribute copies of “The Family: A Proclamation to the World” to students. (You may want to invite students to number the paragraphs in the proclamation so they can follow along easily when you refer to different paragraphs.) Explain that President Gordon B. Hinckley announced this proclamation on September 23, 1995, in a general Relief Society meeting. Just before President Hinckley read it, he stated some of the reasons why the world needs the truths it contains. Invite a student to read aloud the following statement by President Hinckley. Ask the class to listen for reasons why the world needs this proclamation.



“With so much of sophistry that is passed off as truth, with so much of deception concerning standards and values, with so much of allurements and enticement to take on the slow stain of the world, we have felt to warn and forewarn. In furtherance of this we of the First Presidency and the Council of the Twelve Apostles now issue a proclamation to the Church and to the world as a declaration and reaffirmation of standards, doctrines, and practices relative to the family which the prophets, seers, and revelators of this church have repeatedly stated throughout its history” (“Stand Strong against the Wiles of the World,” *Ensign*, Nov. 1995, 100).

- Why was this proclamation issued to the Church and the world?

Explain that when we study “The Family: A Proclamation to the World,” we can receive answers to many questions regarding the family. To help students identify doctrines

that will help them more clearly understand the subjects listed on the board, invite five students to take turns reading aloud from paragraphs 1–5 of the proclamation. Ask the class to follow along and look for doctrines that relate to the topics on the board. Stop after each paragraph to allow students to report what they have found. Invite students to mark the doctrines they find on their copies of the family proclamation.

As students report, invite them to write on the board the doctrines they identify. Students might identify and write the following doctrines:

Marriage between a man and a woman is ordained of God [paragraph 1].

The family is central to Heavenly Father's plan [paragraph 1].

Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose [paragraph 2].

The plan of happiness enables family relationships to continue after death [paragraph 3].

God's commandment for husbands and wives to have children remains in force today [paragraph 4].

God has commanded that the sacred powers of procreation are to be employed only between a man and a woman who are legally married [paragraph 4].

The creation of mortal life is a sacred and important part of Heavenly Father's plan [paragraphs 3 and 5].

As students report each doctrine they have identified, use one or more of the follow-up questions below to help them understand the doctrine better.

- How does this doctrine relate to the topics listed on the board?
- Why do you think it is important to understand this doctrine?
- How can understanding and believing this doctrine influence the decisions you make?

If students do not mention any of the doctrines listed above, help students locate and discuss them.

The family proclamation helps us establish successful families

Invite students to think about what they would like their future families to be like.

- What types of activities, characteristics, attitudes, and beliefs do you think will bring happiness to your future family?

Divide students into small groups. Invite each group to read paragraphs 6–7 of the family proclamation aloud together. Invite them to look for things that can help them achieve happiness in their families. After sufficient time, ask the following questions to the whole class:

- How is happiness in families most likely to be achieved? (Students should identify the following principle: **Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.** You may want to suggest that students mark this principle in their copies of the family proclamation.)
- According to paragraphs 6 and 7, what are some principles that help families find happiness? (Consider inviting a student to write students' responses on the board.)

Invite students to discuss the following questions together in their small groups. Provide each group with a copy of the questions, or write the questions on the board.

What examples have you seen of families following the teachings listed on the board?

Why do you think families that follow these teachings are more likely to be happy?

Note: Because of the sensitive and individual nature of family relationships, do not invite students to discuss the following activity aloud. Instead, encourage students to reflect on these teachings individually and ponder how they can improve.

After the groups have had time to discuss the questions, ask students to ponder which of these teachings they live in their families and how doing so has added to their families' happiness. Invite students to consider which of the teachings in the proclamation they could live better in an effort to bring greater happiness to themselves and their families. You might invite students to write down a goal of how they plan to better live these teachings in their families.

As time permits, choose two or more of the following questions to discuss as a class:

Adapt the lesson to meet the needs of students

Most lessons contain more scriptural truths than you can cover in the time you are given. As you study the scriptures and the curriculum, seek the guidance of the Holy Ghost to know which doctrines and principles are most important for your students to learn and discuss in the lesson. The Holy Ghost will help you adapt each lesson to the needs of students.

- According to the last half of paragraph 7, what are the responsibilities of fathers? In what ways have you seen your father or other fathers fulfill these responsibilities?
- According to the last half of paragraph 7, what is the primary responsibility of mothers? In what ways have you seen your mother or other mothers fulfill this role?
- What does it mean that these responsibilities are given “by divine design”? (They were established by our Heavenly Father.) Why do you think this is important to understand?
- Which phrases in paragraph 7 help us understand how fathers and mothers are to help each other? (Students should identify the following principle: **Fathers and mothers are obligated to help each other as equal partners in their family responsibilities.**)
- Why do you think it is important for mothers and fathers to understand that they are equal partners?

Invite students to share how they have seen mothers and fathers work together as equal partners.

As students discuss the need for fathers and mothers to support one another, you may want to direct their attention to the following sentence near the end of paragraph 7: “Disability, death, or other circumstances may necessitate individual adaptation.” Assure students that the Lord is aware of these circumstances and that He blesses parents and families as they strive to fulfill their obligations.

- According to the final sentence of paragraph 7, who else can assist mothers and fathers in their responsibilities? (Extended family members. You might point out that children may also help their parents.)

Explain that every family has its own difficulties but that every family can live the teachings of Jesus Christ and find happiness.

Invite a student to read aloud paragraphs 8 and 9 of the family proclamation. Ask the class to follow along, looking for what will happen if we do not fulfill our responsibilities in our families.

- What will happen if we neglect our family responsibilities? (Students should express that **the Lord will hold us accountable if we do not fulfill our responsibilities in our families.** They may also point out that the disintegration of the family will lead to calamities.)
- What responsibilities do you think children have in the family?

Invite students to ponder how they are fulfilling their responsibilities in their families. If you invited them to record a goal to better live a teaching from the family proclamation in their families, encourage them to seek the Lord’s help as they seek to accomplish their goals.

Conclude by asking a few students to share their testimonies of any of the truths taught in this lesson. You may also want to share your testimony of the doctrines and principles in the family proclamation.

Scripture Mastery Review

During the last week of seminary, consider giving students a final scripture mastery test. Be sure to design it to fit the abilities of your class. You might encourage students to study at home or immediately before the test. The following are a few types of tests you could use (you may adapt these ideas to your situation):

Reference test: Give students clues from the scripture mastery passages. These clues could be key words, a doctrine or principle, or a summary of the passage’s meaning. Invite students to write the references to the passages on pieces of paper.

Doctrine test: List the Basic Doctrines and scripture mastery passages on the board. Ask students to list corresponding scripture mastery references under each doctrine.

Memorization test: Invite students to use memorized words and principles from the scripture mastery passages to explain some of the Basic Doctrines. Invite them to write out their explanations or read them aloud to the class.

Remember to commend your class for their efforts to master these key scripture passages and the Basic Doctrines. Testify of the spiritual power and testimony we can receive as we master scripture passages and doctrines.

LESSON 160

The Living Prophet

Introduction

Members of The Church of Jesus Christ of Latter-day Saints are blessed to be led by a living prophet, seer, and revelator. In ancient times, prophets were chosen by the Lord and authorized to speak for Him. Likewise, in our

day the words of the living prophet represent the voice of the Lord unto us and to the world (see D&C 1:37–38). In this lesson, students will study recent counsel from the President of the Church, the Lord's chosen prophet.

Suggestions for Teaching

Continuing revelation through a living prophet

Write the following question on the board: *Who is the most important prophet for you?*

Invite the class to ponder this question and listen for the answer as you read the following statement by President Ezra Taft Benson.

"The most important prophet, so far as we are concerned, is the one who is living in our day and age" ("Jesus Christ—Gifts and Expectations," *New Era*, May 1975, 17).

- Why do you think the living prophet is the most important prophet for us?

After students respond, continue reading President Benson's statement:



"This is the prophet who has today's instructions from God to us. . . . Every generation has need of the ancient scripture, plus the current scripture from the living prophet. Therefore, the most crucial reading and pondering that you should do is of the latest inspired words from the Lord's mouthpiece. That is why it is essential that you have access to and carefully read his words in Church periodicals" ("Jesus Christ—Gifts and Expectations," 17).

Explain that we sustain all the members of the First Presidency and the Quorum of the Twelve Apostles as prophets, seers, and revelators. However, the President of the Church is the only person who is authorized to exercise all the priesthood keys on the earth and the only person who is authorized to receive and declare revelations for the entire Church.

- According to what you have learned in recent lessons, when has the President of the Church declared revelations for the entire Church or announced significant changes in the way the Church operates? (Answers might include when President Wilford Woodruff issued the Manifesto regarding plural marriage [see Official Declaration 1], when President Joseph F. Smith declared previously unknown truths about the postmortal spirit world [see D&C 138], and when President Spencer W. Kimball declared that the blessings of the priesthood were to be made available to all worthy members of the Church [see Official Declaration 2].)

Invite a student to read the following statement by President Dieter F. Uchtdorf aloud.

Invite the class to listen for a truth concerning revelation in our day.



"One of the glorious messages of the Restoration of the Church of Jesus Christ is that God continues to speak to His children! He is not hidden in the heavens but speaks today as He did in ancient days. . . .

"God's priceless instructions to humankind are found in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. In addition, the Lord speaks to us through His servants, as He will again at . . . general conference" ("Why Do We Need Prophets?" *Ensign*, March 2012, 4).

- What doctrine concerning revelation did President Uchtdorf teach? (Students may use different words, but they should identify something similar to the following doctrinal statement: **The Lord continues to speak to us today through His living prophet.** You may want to write this doctrine on the board.)

- Where can we find the words of the living prophet? (Answers might include general conference, Church magazines, LDS.org, and mormonchannel.org.)

To help students understand the significance of the Lord continuing to speak through His living prophet, invite a student to read aloud the following statement by President John Taylor. Ask the class to listen for why continuing revelation through prophets is important.



“We require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. . . . And from the time that Adam first received a communication from God, . . . it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam’s revelation did not instruct Noah to build his ark; nor did Noah’s revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel

from Egypt” (in *The Gospel Kingdom*, sel. G. Homer Durham [1987], 34).

- According to President Taylor, why do we need a living prophet? (Through the living prophet, God gives direction specific to the needs and circumstances of the time.)
- How can understanding the need for continuing revelation affect the way you listen to or read the words of the living prophet?

Following the counsel of the living prophet

To help students discuss the counsel of the living prophet, select one or more general conference addresses given by the President of the Church in the past year. Provide a copy of a talk for each student in the class. Give students time to look for doctrines and principles the living prophet is currently teaching.

After students have had sufficient time to read, ask them to list doctrines and principles the President of the Church is teaching. Consider asking a student to write their responses on the board.

To help students understand and feel the importance of the doctrines and principles they have identified, ask some or all of the following questions:

- Which of these principles or doctrines do you feel are especially relevant to you? Why?
- In what ways are you and your family trying to follow the counsel of the prophet?
- Why do you think it is important that we study and apply what the current President of the Church is teaching?

Write the following questions on the board, and invite students to answer them in their class notebooks or scripture study journals:

From the words of the living prophet that you have just studied, what messages do you feel the Lord wants you to receive?

What will you do because of the prophet’s recent counsel?

Invite students to act on what they have written. Testify that as they do so, they can have confidence that Heavenly Father will bless them. Encourage students to consistently study and apply the teachings of living prophets.

Invite students to share their testimonies of living prophets.

As a conclusion to this seminary year, encourage students to continue studying the scriptures every day. If they will be taking the next seminary course, you might suggest that they begin studying the Old Testament. You may want to invite a student to testify of the blessings he or she has received by continuing to read the scriptures daily even when seminary has not been in session.

Daily scripture study

Few things teachers can do will have a more powerful and long-lasting influence for good in the lives of their students than helping them learn to love the scriptures and to study them daily. You can encourage daily scripture study by inviting students to read their scriptures consistently even when seminary classes are not being held.

Home-Study Lesson

Church Organizations and Programs, Official Declaration 2, Hastening the Work of Salvation, the Family Proclamation, and the Living Prophet (Unit 32)

Preparation Material for the Home-Study Teacher

Summary of Daily Home-Study Student Lessons

The following is a summary of the doctrines and principles students learned as they studied unit 32. This summary is not intended to be taught as part of your lesson. The lesson you teach for unit 32 concentrates on only a few of these doctrines and principles. Follow the promptings of the Holy Spirit as you consider the needs of your students.

Day 1 (Church Organizations and Programs)

In this lesson, students learned that The Church of Jesus Christ of Latter-day Saints assists Heavenly Father in bringing to pass the eternal life of His children. They also learned that all Church organizations and programs operate under the direction of priesthood leaders, who hold the keys to preside. Students discovered that as we participate in Church organizations and programs, we receive the blessings that are available through them. They then set goals to improve their participation in the Church auxiliaries and programs.

Day 2 (Official Declaration 2)

As students learned about the 1978 revelation that extended priesthood and temple blessings to every worthy Church member, they learned that prophets seek the Lord's guidance in directing the Church and that the Lord directs His Church through revelation to His prophets in His own due time.

Day 3 (Hastening the Work of Salvation)

From this lesson, students learned that the Lord is hastening His work of salvation. They also learned that they can participate in the hastening of the Lord's work by sharing the gospel, studying the scriptures, and doing temple and family history work.

Day 4 (The Family: A Proclamation to the World)

In this lesson students identified doctrines and principles related to the family such as the following: marriage between a man and a woman is ordained of God; the creation of mortal life is a sacred and important part of Heavenly Father's plan; and fathers and mothers are obligated to help each other as equal partners in their family responsibilities. Students also learned that the Lord will hold us accountable if we do not fulfill our responsibilities in our families.

Introduction

This lesson can help students understand the blessing of being led by a living prophet, seer, and revelator. Students will study recent counsel from the President of the Church, the Lord's chosen prophet.

Suggestions for Teaching

Continuing revelation through a living prophet

Write the following question on the board: *Who is the most important prophet for you?*

Invite the class to ponder this question and listen for the answer as you read the following statement by President Ezra Taft Benson:

"The most important prophet, so far as we are concerned, is the one who is living in our day and age" ("Jesus Christ—Gifts and Expectations," *New Era*, May 1975, 17).

- Why do you think the living prophet is the most important prophet for us?

After students respond, continue reading President Benson's statement:

"This is the prophet who has today's instructions from God to us. . . . Every generation has need of the ancient scripture, plus the current scripture from the living prophet. Therefore, the most crucial reading and pondering that you should do is of the latest

inspired words from the Lord's mouthpiece. That is why it is essential that you have access to and carefully read his words in Church periodicals" ("Jesus Christ—Gifts and Expectations," 17).

Explain that we sustain all the members of the First Presidency and the Quorum of the Twelve Apostles as prophets, seers, and revelators. However, the President of the Church is the only person who is authorized to exercise all the priesthood keys on the earth and the only person who is authorized to receive and declare revelations for the entire Church.

- According to what you have learned in recent lessons, when has the President of the Church declared revelations for the entire Church or announced significant changes in the way the Church operates? (Answers might include when President Wilford Woodruff issued the Manifesto regarding plural marriage [see Official Declaration 1], when President Joseph F. Smith declared previously unknown truths about the postmortal spirit world [see D&C 138], and when President Spencer W. Kimball declared that the blessings of the priesthood were to be made available to all worthy members of the Church [see Official Declaration 2].)

Invite a student to read aloud the following statement by President Dieter F. Uchtdorf. Invite the class to listen for a truth concerning revelation in our day.

"One of the glorious messages of the Restoration of the Church of Jesus Christ is that God continues to speak to His children! He is not hidden in the heavens but speaks today as He did in ancient days. . . .

"God's priceless instructions to humankind are found in the Bible, the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price. In addition, the Lord speaks to us through His servants, as He will again at . . . general conference" ("Why Do We Need Prophets?" *Ensign*, March 2012, 4).

- What doctrine concerning revelation did President Uchtdorf teach? (Students may use different words, but they should identify the following doctrine: **The Lord continues to speak to us today through His living prophet.** You may want to write this doctrine on the board.)
- Where can we find the words of the living prophet? (Answers might include general conference, Church magazines, LDS.org, and mormonchannel.org.)

To help students understand the significance of the Lord continuing to speak through His living prophet, invite a student to read aloud the following statement by President John Taylor. Ask the class to listen for why continuing revelation through prophets is important.

"We require a living tree—a living fountain—living intelligence, proceeding from the living priesthood in heaven, through the living priesthood on earth. . . . And from the time that Adam first received a communication from God, . . . it always required new revelations, adapted to the peculiar circumstances in which the churches or individuals were placed. Adam's revelation did not instruct Noah to build his ark; nor did Noah's revelation tell Lot to forsake Sodom; nor did either of these speak of the departure of the children of Israel from Egypt" (in *The Gospel Kingdom*, sel. G. Homer Durham [1987], 34; see also D&C 1:30).

- According to President Taylor, why do we need a living prophet? (Through the living prophet, God gives direction specific to the needs and circumstances of the time.)
- How can understanding the need for continuing revelation affect the way you listen to or read the words of the living prophet?

Following the counsel of the living prophet

To help students discuss the counsel of the living prophet, select one or more general conference addresses given by the President of the Church in the past year. Provide a copy of a talk for each student in the class. Give students time to look for doctrines and principles the living prophet is currently teaching.

After students have had sufficient time to read, ask them to list doctrines and principles the President of the Church is teaching. Consider asking a student to write their responses on the board.

To help students understand and feel the importance of the doctrines and principles they have identified, ask some or all of the following questions:

- Which of these principles or doctrines do you feel are especially relevant to you? Why?
- In what ways are you and your family trying to follow the counsel of the prophet?
- Why do you think it is important that we study and apply what the current President of the Church is teaching?

Write the following questions on the board, and invite students to answer them in their class notebooks or scripture study journals:

From the words of the living prophet that you have just studied, what messages do you feel the Lord wants you to receive?

What will you do because of the prophet's recent counsel?

Invite students to act on what they have written. Testify that as they do so, they can have confidence that Heavenly Father will bless them. Encourage students to consistently study and apply the teachings of living prophets.

Invite students to share their testimonies of living prophets.

As a conclusion to this seminary year, encourage students to continue studying the scriptures every day. If they will be taking the next seminary course, you might suggest that they begin studying the Old Testament. You may want to invite a student to testify of the blessings he or she has received by continuing to read the scriptures daily even when seminary has not been in session.

Appendix

Scripture Reading Charts

We help fulfill the Objective of Seminaries and Institutes of Religion as we encourage students to (1) read and study the scriptures daily and (2) read the scriptures for the course of study. You may want to

give students charts like the following to help them keep track of their progress. If you would like to report students' daily reading of the scriptures, follow the directions in the Scripture Reading Reporting

Instructions. Search for these instructions on si.lds.org using the phrase "scripture reading reporting instructions."

Doctrine and Covenants and Church History Reading Chart

Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants						
Joseph Smith—History	1					
Doctrine and Covenants	1	2	3	4	5	6
	7	8	9	10	11	12
	13	14	15	16	17	18
	19	20	21	22	23	24
	25	26	27	28	29	30
	31	32	33	34	35	36
	37	38	39	40	41	42
	43	44	45	46	47	48
	49	50	51	52	53	54
	55	56	57	58	59	60
	61	62	63	64	65	66
	67	68	69	70	71	72
	73	74	75	76	77	78
	79	80	81	82	83	84
	85	86	87	88	89	90
	91	92	93	94	95	96
	97	98	99	100	101	102
	103	104	105	106	107	108
	109	110	111	112	113	114
	115	116	117	118	119	120
	121	122	123	124	125	126
	127	128	129	130	131	132
	133	134	135	136	137	138
Official Declaration 1			Official Declaration 2			
Articles of Faith	1					

Daily Scripture Reading Chart

Jan	Feb	Mar	Apr	May	June	July	Aug	Sept	Oct	Nov	Dec
1	1	1	1	1	1	1	1	1	1	1	1
2	2	2	2	2	2	2	2	2	2	2	2
3	3	3	3	3	3	3	3	3	3	3	3
4	4	4	4	4	4	4	4	4	4	4	4
5	5	5	5	5	5	5	5	5	5	5	5
6	6	6	6	6	6	6	6	6	6	6	6
7	7	7	7	7	7	7	7	7	7	7	7
8	8	8	8	8	8	8	8	8	8	8	8
9	9	9	9	9	9	9	9	9	9	9	9
10	10	10	10	10	10	10	10	10	10	10	10
11	11	11	11	11	11	11	11	11	11	11	11
12	12	12	12	12	12	12	12	12	12	12	12
13	13	13	13	13	13	13	13	13	13	13	13
14	14	14	14	14	14	14	14	14	14	14	14
15	15	15	15	15	15	15	15	15	15	15	15
16	16	16	16	16	16	16	16	16	16	16	16
17	17	17	17	17	17	17	17	17	17	17	17
18	18	18	18	18	18	18	18	18	18	18	18
19	19	19	19	19	19	19	19	19	19	19	19
20	20	20	20	20	20	20	20	20	20	20	20
21	21	21	21	21	21	21	21	21	21	21	21
22	22	22	22	22	22	22	22	22	22	22	22
23	23	23	23	23	23	23	23	23	23	23	23
24	24	24	24	24	24	24	24	24	24	24	24
25	25	25	25	25	25	25	25	25	25	25	25
26	26	26	26	26	26	26	26	26	26	26	26
27	27	27	27	27	27	27	27	27	27	27	27
28	28	28	28	28	28	28	28	28	28	28	28
29	(29)	29	29	29	29	29	29	29	29	29	29
30		30	30	30	30	30	30	30	30	30	30
31		31		31		31	31		31		31

Pacing Guide for Daily Teachers

Suggested Schedule for 36-Week School Year

Week	Scripture Block to Be Taught	Reading Block
1	Day 1: Lesson 1 The Plan of Salvation Day 2: Lesson 2 Introduction to the Doctrine and Covenants Day 3: Lesson 3 The Great Apostasy Day 4: Lesson 4 Doctrine and Covenants 1 Day 5: Lesson 5 Studying the Scriptures	Introduction to the Doctrine and Covenants; Doctrine and Covenants 1
2	Day 1: Lesson 6 Joseph Smith—History 1:1–20 Day 2: Flexible day (see suggestions for flexible days) Day 3: Lesson 7 The Role of the Learner Day 4: Lesson 8 Joseph Smith—History 1:21–26 Day 5: Lesson 9 Joseph Smith—History 1:27–54; Doctrine and Covenants 2	Joseph Smith—History 1:1–54; Doctrine and Covenants 2
3	Day 1: Lesson 10 Joseph Smith—History 1:55–65 Day 2: Lesson 11 Doctrine and Covenants 3 Day 3: Lesson 12 Doctrine and Covenants 10 Day 4: Lesson 13 Doctrine and Covenants 4 Day 5: Lesson 14 Doctrine and Covenants 5	Doctrine and Covenants 3–5; 10; Joseph Smith—History 1:55–65
4	Day 1: Lesson 15 Joseph Smith—History 1:66–67; Doctrine and Covenants 6–7 Day 2: Lesson 16 Doctrine and Covenants 8 Day 3: Lesson 17 Doctrine and Covenants 9 Day 4: Lesson 18 Doctrine and Covenants 11–12 Day 5: Lesson 19 Joseph Smith—History 1:68–75; Doctrine and Covenants 13	Joseph Smith—History 1:66–75; Doctrine and Covenants 6–9; 11–13
5	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 20 Doctrine and Covenants 14–16 Day 3: Lesson 21 Doctrine and Covenants 17 Day 4: Lesson 22 Doctrine and Covenants 18:1–16 Day 5: Lesson 23 Doctrine and Covenants 18:17–47	Doctrine and Covenants 14–18
6	Day 1: Lesson 24 Doctrine and Covenants 19:1–22 Day 2: Lesson 25 Doctrine and Covenants 19:23–41 Day 3: Flexible day (see suggestions for flexible days) Day 4: Lesson 26 Doctrine and Covenants 20:1–36 Day 5: Lesson 27 Doctrine and Covenants 20:38–67	Doctrine and Covenants 19:1–20:67
7	Day 1: Lesson 28 Doctrine and Covenants 20:37, 68–84 Day 2: Lesson 29 Doctrine and Covenants 21 Day 3: Flexible day (see suggestions for flexible days) Day 4: Lesson 30 Doctrine and Covenants 22–23 Day 5: Lesson 31 Doctrine and Covenants 24 and 26	Doctrine and Covenants 20:37, 68–84; 21–24; 26

Week	Scripture Block to Be Taught	Reading Block
8	Day 1: Lesson 32 Doctrine and Covenants 25 Day 2: Flexible day (see suggestions for flexible days) Day 3: Lesson 33 Doctrine and Covenants 27 Day 4: Lesson 34 Doctrine and Covenants 28 Day 5: Lesson 35 Doctrine and Covenants 29:1–29	Doctrine and Covenants 25; 27–28; 29:1–29
9	Day 1: Lesson 36 Doctrine and Covenants 29:30–50 Day 2: Lesson 37 Doctrine and Covenants 30 Day 3: Lesson 38 Doctrine and Covenants 31–32 Day 4: Lesson 39 Doctrine and Covenants 33–34 Day 5: Lesson 40 Doctrine and Covenants 35	Doctrine and Covenants 29:30–50; 30–35
10	Day 1: Lesson 41 Doctrine and Covenants 36–37 Day 2: Lesson 42 Doctrine and Covenants 38:1–16 Day 3: Lesson 43 Doctrine and Covenants 38:17–42 Day 4: Lesson 44 Doctrine and Covenants 39–40 Day 5: Flexible day (see suggestions for flexible days)	Doctrine and Covenants 36–40
11	Day 1: Lesson 45 At the Ohio Day 2: Lesson 46 Doctrine and Covenants 41 Day 3: Lesson 47 Doctrine and Covenants 42:1–29 Day 4: Lesson 48 Doctrine and Covenants 42:30–42 Day 5: Lesson 49 Doctrine and Covenants 42:43–93	Doctrine and Covenants 41–42
12	Day 1: Lesson 50 Doctrine and Covenants 43–44 Day 2: Lesson 51 Doctrine and Covenants 45:1–15 Day 3: Lesson 52 Doctrine and Covenants 45:16–59 Day 4: Lesson 53 Doctrine and Covenants 45:60–75 Day 5: Lesson 54 Doctrine and Covenants 46	Doctrine and Covenants 43–46
13	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 55 Doctrine and Covenants 47–48 Day 3: Lesson 56 Doctrine and Covenants 49 Day 4: Lesson 57 Doctrine and Covenants 50 Day 5: Lesson 58 Doctrine and Covenants 51–52	Doctrine and Covenants 47–52
14	Day 1: Lesson 59 Doctrine and Covenants 53–55 Day 2: Lesson 60 Doctrine and Covenants 56 Day 3: Lesson 61 The Center Place of Zion Day 4: Flexible day (see suggestions for flexible days) Day 5: Lesson 62 Doctrine and Covenants 57	Doctrine and Covenants 53–57
15	Day 1: Lesson 63 Doctrine and Covenants 58:1–33 Day 2: Lesson 64 Doctrine and Covenants 58:34–65 Day 3: Lesson 65 Doctrine and Covenants 59 Day 4: Lesson 66 Doctrine and Covenants 60–62 Day 5: Lesson 67 Doctrine and Covenants 63:1–21	Doctrine and Covenants 58:1–63:21

Week	Scripture Block to Be Taught	Reading Block
16	Day 1: Lesson 68 Doctrine and Covenants 63:22–66 Day 2: Lesson 69 Doctrine and Covenants 64:1–19 Day 3: Lesson 70 Doctrine and Covenants 64:20–43 Day 4: Flexible day (see suggestions for flexible days) Day 5: Lesson 71 Doctrine and Covenants 65	Doctrine and Covenants 63:22–65:6
17	Day 1: Lesson 72 Doctrine and Covenants 66 Day 2: Lesson 73 Doctrine and Covenants 67 Day 3: Lesson 74 Doctrine and Covenants 68 Day 4: Lesson 75 Doctrine and Covenants 69–71 Day 5: Lesson 76 Doctrine and Covenants 72–74	Doctrine and Covenants 66–74
18	Day 1: Lesson 77 Doctrine and Covenants 75 Day 2: Flexible day (see suggestions for flexible days) Day 3: Lesson 78 Doctrine and Covenants 76:1–19 Day 4: Lesson 79 Doctrine and Covenants 76:20–49 Day 5: Lesson 80 Doctrine and Covenants 76:50–80	Doctrine and Covenants 75:1–76:80
19	Day 1: Lesson 81 Doctrine and Covenants 76:81–119 Day 2: Lesson 82 Doctrine and Covenants 77 Day 3: Lesson 83 Doctrine and Covenants 78–80 Day 4: Lesson 84 Doctrine and Covenants 81 Day 5: Lesson 85 Doctrine and Covenants 82–83	Doctrine and Covenants 76:81–83:6
20	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 86 Doctrine and Covenants 84:1–44 Day 3: Lesson 87 Doctrine and Covenants 84:43–61 Day 4: Lesson 88 Doctrine and Covenants 84:62–120 Day 5: Lesson 89 Doctrine and Covenants 85–86	Doctrine and Covenants 84–86
21	Day 1: Lesson 90 Doctrine and Covenants 87 Day 2: Lesson 91 Doctrine and Covenants 88:1–40 Day 3: Lesson 92 Doctrine and Covenants 88:41–69 Day 4: Lesson 93 Doctrine and Covenants 88:70–117 Day 5: Lesson 94 Doctrine and Covenants 88:118–141	Doctrine and Covenants 87–88
22	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 95 Doctrine and Covenants 89 Day 3: Lesson 96 Doctrine and Covenants 90–92 Day 4: Lesson 97 Doctrine and Covenants 93:1–20 Day 5: Lesson 98 Doctrine and Covenants 93:21–53	Doctrine and Covenants 89–93
23	Day 1: Lesson 99 Doctrine and Covenants 94–96 Day 2: Lesson 100 Doctrine and Covenants 97 Day 3: Lesson 101 Doctrine and Covenants 98:1–22 Day 4: Lesson 102 Doctrine and Covenants 98:23–48 Day 5: Lesson 103 Doctrine and Covenants 99–100	Doctrine and Covenants 94–100

Week	Scripture Block to Be Taught	Reading Block
24	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 104 Doctrine and Covenants 101:1–16 Day 3: Lesson 105 Doctrine and Covenants 101:17–42 Day 4: Lesson 106 Doctrine and Covenants 101:43–101 Day 5: Lesson 107 Doctrine and Covenants 102	Doctrine and Covenants 101–102
25	Day 1: Lesson 108 Doctrine and Covenants 103 Day 2: Lesson 109 Doctrine and Covenants 104 Day 3: Lesson 110 Doctrine and Covenants 105 Day 4: Lesson 111 Doctrine and Covenants 106:1–107:20 Day 5: Lesson 112 Doctrine and Covenants 107:21–38	Doctrine and Covenants 103:1–107:38
26	Day 1: Lesson 113 Doctrine and Covenants 107:39–100 Day 2: Lesson 114 Doctrine and Covenants 108 Day 3: Lesson 115 Doctrine and Covenants 137 Day 4: Lesson 116 Doctrine and Covenants 109:1–46 Day 5: Lesson 117 Doctrine and Covenants 109:47–80	Doctrine and Covenants 107:39–109:80; 137
27	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 118 Doctrine and Covenants 110 Day 3: Lesson 119 Doctrine and Covenants 111 Day 4: Lesson 120 Doctrine and Covenants 112 Day 5: Lesson 121 The Church Moves to Northern Missouri	Doctrine and Covenants 110–112
28	Day 1: Lesson 122 Doctrine and Covenants 113–114 Day 2: Lesson 123 Doctrine and Covenants 115–116 Day 3: Lesson 124 Doctrine and Covenants 117–118 Day 4: Lesson 125 Doctrine and Covenants 119–120 Day 5: Lesson 126 Doctrine and Covenants 121:1–10; 122	Doctrine and Covenants 113:1–121:10; 122
29	Day 1: Lesson 127 Doctrine and Covenants 121:11–33 Day 2: Lesson 128 Doctrine and Covenants 121:34–46 Day 3: Flexible day (see suggestions for flexible days) Day 4: Lesson 129 Doctrine and Covenants 123 Day 5: Lesson 130 The Establishment of Nauvoo	Doctrine and Covenants 121:11–46; 123
30	Day 1: Lesson 131 Doctrine and Covenants 124:1–21 Day 2: Lesson 132 Doctrine and Covenants 124:22–83 Day 3: Lesson 133 Doctrine and Covenants 124:84–145; 125–126 Day 4: Lesson 134 Doctrine and Covenants 127; 128:1–11 Day 5: Lesson 135 Doctrine and Covenants 128:12–25	Doctrine and Covenants 124–128

Week	Scripture Block to Be Taught	Reading Block
31	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 136 Doctrine and Covenants 129; 130:1–11, 22–23 Day 3: Lesson 137 Doctrine and Covenants 130:12–21 Day 4: Lesson 138 Doctrine and Covenants 131 Day 5: Lesson 139 Doctrine and Covenants 132:3–33	Doctrine and Covenants 129–131; 132:3–33
32	Day 1: Lesson 140 Doctrine and Covenants 132:1–2, 34–66 Day 2: Lesson 141 Doctrine and Covenants 133:1–35 Day 3: Lesson 142 Doctrine and Covenants 133:36–74 Day 4: Lesson 143 Doctrine and Covenants 134 Day 5: Flexible day (see suggestions for flexible days)	Doctrine and Covenants 132:1–2, 34–66; 133–134
33	Day 1: Lesson 144 Doctrine and Covenants 135, Part 1 Day 2: Lesson 145 Doctrine and Covenants 135, Part 2 Day 3: Lesson 146 Succession in the Presidency Day 4: Lesson 147 Leaving Nauvoo Day 5: Lesson 148 The Trek across Iowa; Doctrine and Covenants 136:1–18	Doctrine and Covenants 135:1–136:18
34	Day 1: Flexible day (see suggestions for flexible days) Day 2: Lesson 149 Doctrine and Covenants 136:19–42 Day 3: Lesson 150 Handcart Pioneers, 1856–1860 Day 4: Lesson 151 The Utah War and the Mountain Meadows Massacre Day 5: Lesson 152 The Coming Forth of the Pearl of Great Price	Doctrine and Covenants 136:19–42; Introduction to the Pearl of Great Price; Articles of Faith
35	Day 1: Lesson 153 Official Declaration 1 and the Continued Development of Temple Work Day 2: Flexible day (see suggestions for flexible days) Day 3: Lesson 154 Doctrine and Covenants 138:1–24, 38–50 Day 4: Lesson 155 Doctrine and Covenants 138:7–60 Day 5: Lesson 156 Church Organizations and Programs	Official Declaration 1; Doctrine and Covenants 138
36	Day 1: Lesson 157 Official Declaration 2 Day 2: Lesson 158 Hastening the Work of Salvation Day 3: Lesson 159 The Family: A Proclamation to the World Day 4: Lesson 160 The Living Prophet Day 5: Flexible day (see suggestions for flexible days)	Official Declaration 2; The Family: A Proclamation to the World

Suggestions for Flexible Days

The pacing guide for daily teachers is based on a 36-week or 180-day school year. This manual provides 160 daily lessons, leaving 20 days for which no teaching material is provided. These 20 “flexible days” should be used wisely for worthwhile goals and activities, including the following:

1. **Adapting the daily lessons.** You may want to spend extra time on a lesson that takes longer to teach effectively. You may also want to use the supplemental teaching ideas that appear at the end of some lessons or take time to answer students’ questions about a particular scripture passage or gospel topic. Flexible days allow you to take advantage of these opportunities while maintaining your pacing schedule and fulfilling your commission to teach the scriptures sequentially.
2. **Mastering key scripture passages and Basic Doctrines.** You may want to use the review activities for scripture mastery passages that are found throughout the manual and in the appendix. You could create additional scripture mastery review activities that meet the specific needs and interests of the students in your class. You could also use part of a flexible day for activities that help students review and deepen their understanding of the Basic Doctrines. Early in the year, you could use a flexible day to administer a Basic Doctrines Assessment (BDA) that has been designed to help teachers assess the extent to which students understand, believe, know how to apply, and are able to explain some basic doctrines of the Church. To find the Basic Doctrines Assessment and other assessments on the S&I website (si.lds.org), search using the key word *assessment*. The BDA reports help teachers who have administered the assessment to analyze their students’ needs and adapt teaching to better meet those needs.
3. **Reviewing previous material.** It is helpful for students to periodically look back at what they have learned in previous lessons or from a particular book of scripture. You could provide students with an opportunity to explain a truth from a previous lesson and share how that truth has influenced their lives. You could also create and administer a quiz or learning activities that review previous material.
4. **Allowing for schedule interruptions.** School activities or assemblies, community events, weather, and other interruptions may require you to cancel or shorten class periodically. Flexible days can be used to allow for such interruptions.

Pacing Guide for Home-Study Teachers

This manual contains 32 home-study lessons that correspond to the 32 units in the *Doctrine and Covenants and Church History Study Guide for Home-Study Seminary Students*. You may adapt the lessons and pacing as needed for the number of weeks you have to teach your class.

Unit	Home-Study Lesson	Unit	Home-Study Lesson	Unit	Home-Study Lesson
Unit 1	Day 1: The Plan of Salvation Day 2: The Great Apostasy Day 3: Doctrine and Covenants 1 Day 4: Studying the Scriptures <i>Teacher Lesson: The Plan of Salvation—Studying the Scriptures</i>	Unit 9	Day 1: Doctrine and Covenants 36–37 Day 2: Doctrine and Covenants 38 Day 3: Doctrine and Covenants 39–40 Day 4: At the Ohio <i>Teacher Lesson: Doctrine and Covenants 36–40; At the Ohio</i>	Unit 17	Day 1: Doctrine and Covenants 76:81–119; 77 Day 2: Doctrine and Covenants 78–80 Day 3: Doctrine and Covenants 81 Day 4: Doctrine and Covenants 82–83 <i>Teacher Lesson: Doctrine and Covenants 76:81–119; 77–83</i>
Unit 2	Day 1: Joseph Smith—History 1:1–20 Day 2: Joseph Smith—History 1:21–26 Day 3: Joseph Smith—History 1:27–54; Doctrine and Covenants 2 Day 4: Joseph Smith—History 1:55–65 <i>Teacher Lesson: Joseph Smith—History 1:1–65; Doctrine and Covenants 2</i>	Unit 10	Day 1: Doctrine and Covenants 41 Day 2: Doctrine and Covenants 42:1–29 Day 3: Doctrine and Covenants 42:30–93 Day 4: Doctrine and Covenants 43–44 <i>Teacher Lesson: Doctrine and Covenants 41–44</i>	Unit 18	Day 1: Doctrine and Covenants 84:1–42 Day 2: Doctrine and Covenants 84:43–120 Day 3: Doctrine and Covenants 85–86 Day 4: Doctrine and Covenants 87 <i>Teacher Lesson: Doctrine and Covenants 84–87</i>
Unit 3	Day 1: Doctrine and Covenants 3; 10 Day 2: Doctrine and Covenants 4 Day 3: Doctrine and Covenants 5 Day 4: Joseph Smith—History 1:66–67; Doctrine and Covenants 6–7 <i>Teacher Lesson: Doctrine and Covenants 3–7; 10; Joseph Smith—History 1:66–67</i>	Unit 11	Day 1: Doctrine and Covenants 45:1–15 Day 2: Doctrine and Covenants 45:16–75 Day 3: Doctrine and Covenants 46 Day 4: Doctrine and Covenants 47–48 <i>Teacher Lesson: Doctrine and Covenants 45–48</i>	Unit 19	Day 1: Doctrine and Covenants 88:1–40 Day 2: Doctrine and Covenants 88:41–69 Day 3: Doctrine and Covenants 88:70–141 Day 4: Doctrine and Covenants 89 <i>Teacher Lesson: Doctrine and Covenants 88–89</i>
Unit 4	Day 1: Doctrine and Covenants 8–9 Day 2: Doctrine and Covenants 11–12 Day 3: Joseph Smith—History 1:68–75; Doctrine and Covenants 13 Day 4: Doctrine and Covenants 14–16 <i>Teacher Lesson: Doctrine and Covenants 8–9; 11–16; Joseph Smith—History 1:68–75</i>	Unit 12	Day 1: Doctrine and Covenants 49 Day 2: Doctrine and Covenants 50 Day 3: Doctrine and Covenants 51–52 Day 4: Doctrine and Covenants 53–56 <i>Teacher Lesson: Doctrine and Covenants 49–56</i>	Unit 20	Day 1: Doctrine and Covenants 90–92 Day 2: Doctrine and Covenants 93 Day 3: Doctrine and Covenants 94–96 Day 4: Doctrine and Covenants 97 <i>Teacher Lesson: Doctrine and Covenants 90–97</i>
Unit 5	Day 1: Doctrine and Covenants 17 Day 2: Doctrine and Covenants 18 Day 3: Doctrine and Covenants 19:1–22 Day 4: Doctrine and Covenants 19:23–41 <i>Teacher Lesson: Doctrine and Covenants 17–19</i>	Unit 13	Day 1: The Center Place of Zion Day 2: Doctrine and Covenants 57 Day 3: Doctrine and Covenants 58 Day 4: Doctrine and Covenants 59 <i>Teacher Lesson: The Center Place of Zion; Doctrine and Covenants 57–59</i>	Unit 21	Day 1: Doctrine and Covenants 98 Day 2: Doctrine and Covenants 99–100 Day 3: Doctrine and Covenants 101:1–16 Day 4: Doctrine and Covenants 101:17–42 <i>Teacher Lesson: Doctrine and Covenants 98–101:42</i>
Unit 6	Day 1: Doctrine and Covenants 20:1–36 Day 2: Doctrine and Covenants 20:38–67 Day 3: Doctrine and Covenants 20:37, 68–84 Day 4: Doctrine and Covenants 21–23 <i>Teacher Lesson: Doctrine and Covenants 20–23</i>	Unit 14	Day 1: Doctrine and Covenants 60–62 Day 2: Doctrine and Covenants 63 Day 3: Doctrine and Covenants 64:1–19 Day 4: Doctrine and Covenants 64:20–43 <i>Teacher Lesson: Doctrine and Covenants 60–64</i>	Unit 22	Day 1: Doctrine and Covenants 101:43–101; 102 Day 2: Doctrine and Covenants 103 Day 3: Doctrine and Covenants 104 Day 4: Doctrine and Covenants 105 <i>Teacher Lesson: Doctrine and Covenants 101:43–101; 102–105</i>
Unit 7	Day 1: Doctrine and Covenants 24–26 Day 2: Doctrine and Covenants 27 Day 3: Doctrine and Covenants 28 Day 4: Doctrine and Covenants 29:1–30 <i>Teacher Lesson: Doctrine and Covenants 24–29:30</i>	Unit 15	Day 1: Doctrine and Covenants 65–66 Day 2: Doctrine and Covenants 67 Day 3: Doctrine and Covenants 68 Day 4: Doctrine and Covenants 69–71 <i>Teacher Lesson: Doctrine and Covenants 65–71</i>	Unit 23	Day 1: Doctrine and Covenants 106; 107:1–20 Day 2: Doctrine and Covenants 107:21–38 Day 3: Doctrine and Covenants 107:39–100; 108 Day 4: Doctrine and Covenants 137 <i>Teacher Lesson: Doctrine and Covenants 106–108; 137</i>
Unit 8	Day 1: Doctrine and Covenants 29:31–50 Day 2: Doctrine and Covenants 30–32 Day 3: Doctrine and Covenants 33–34 Day 4: Doctrine and Covenants 35 <i>Teacher Lesson: Doctrine and Covenants 29:31–50; 30–35</i>	Unit 16	Day 1: Doctrine and Covenants 72–74 Day 2: Doctrine and Covenants 75 Day 3: Doctrine and Covenants 76:1–49 Day 4: Doctrine and Covenants 76:50–80 <i>Teacher Lesson: Doctrine and Covenants 72–76:80</i>	Unit 24	Day 1: Doctrine and Covenants 109 Day 2: Doctrine and Covenants 110 Day 3: Doctrine and Covenants 111 Day 4: Doctrine and Covenants 112 <i>Teacher Lesson: Doctrine and Covenants 109–112</i>

Unit	Home-Study Lesson
Unit 25	Day 1: The Church Moves to Northern Missouri Day 2: Doctrine and Covenants 113–114 Day 3: Doctrine and Covenants 115–116 Day 4: Doctrine and Covenants 117–120 <i>Teacher Lesson: The Church Moves to Northern Missouri; Doctrine and Covenants 113–120</i>
Unit 26	Day 1: Doctrine and Covenants 121:1–10; 122 Day 2: Doctrine and Covenants 121:11–33 Day 3: Doctrine and Covenants 121:34–46 Day 4: Doctrine and Covenants 123; The Establishment of Nauvoo <i>Teacher Lesson: Doctrine and Covenants 121–123; the Establishment of Nauvoo</i>
Unit 27	Day 1: Doctrine and Covenants 124:1–83 Day 2: Doctrine and Covenants 124:84–145; 125–126 Day 3: Doctrine and Covenants 127; 128:1–11 Day 4: Doctrine and Covenants 128:12–25 <i>Teacher Lesson: Doctrine and Covenants 124–128</i>
Unit 28	Day 1: Doctrine and Covenants 129; 130:1–11, 22–23 Day 2: Doctrine and Covenants 130:12–21 Day 3: Doctrine and Covenants 131 Day 4: Doctrine and Covenants 132:1–33 <i>Teacher Lesson: Doctrine and Covenants 129–132</i>
Unit 29	Day 1: Doctrine and Covenants 133:1–35 Day 2: Doctrine and Covenants 133:36–74 Day 3: Doctrine and Covenants 134 Day 4: Doctrine and Covenants 135 <i>Teacher Lesson: Doctrine and Covenants 133–135</i>
Unit 30	Day 1: Succession in the Presidency Day 2: Leaving Nauvoo; The Trek across Iowa; Doctrine and Covenants 136:1–18 Day 3: Doctrine and Covenants 136:19–42 Day 4: Handcart Pioneers, 1856–60 <i>Teacher Lesson: Succession in the Presidency, Leaving Nauvoo, and the Trek West</i>
Unit 31	Day 1: The Utah War and the Mountain Meadows Massacre Day 2: The Coming Forth of the Pearl of Great Price Day 3: Official Declaration 1 and the Continued Development of Temple Work Day 4: Doctrine and Covenants 138 <i>Teacher Lesson: The Utah War and the Mountain Meadows Massacre, the Coming Forth of the Pearl of Great Price, Official Declaration 1, and Doctrine and Covenants 138</i>

Unit	Home-Study Lesson
Unit 32	Day 1: Church Organizations and Programs Day 2: Official Declaration 2 Day 3: Hastening the Work of Salvation Day 4: The Family: A Proclamation to the World <i>Teacher Lesson: Church Organizations and Programs, Official Declaration 2, Hastening the Work of Salvation, the Family Proclamation, and the Living Prophet</i>

Introduction to Scripture Mastery

Seminaries and Institutes of Religion has selected 25 scripture mastery passages for each of the four seminary courses. These passages provide an important scriptural foundation for understanding and sharing the gospel and for strengthening faith. The scripture mastery passages for the Doctrine and Covenants and Church History course are as follows:

Joseph Smith—History 1:15–20
 Doctrine and Covenants 1:37–38
 Doctrine and Covenants 6:36
 Doctrine and Covenants 8:2–3
 Doctrine and Covenants 10:5
 Doctrine and Covenants 13:1
 Doctrine and Covenants 18:10–11
 Doctrine and Covenants 18:15–16
 Doctrine and Covenants 19:16–19
 Doctrine and Covenants 19:23
 Doctrine and Covenants 25:13
 Doctrine and Covenants 46:33
 Doctrine and Covenants 58:27
 Doctrine and Covenants 58:42–43
 Doctrine and Covenants 64:9–11
 Doctrine and Covenants 76:22–24
 Doctrine and Covenants 76:40–41
 Doctrine and Covenants 78:19
 Doctrine and Covenants 82:10
 Doctrine and Covenants 88:124
 Doctrine and Covenants 89:18–21
 Doctrine and Covenants 107:8
 Doctrine and Covenants 121:36, 41–42
 Doctrine and Covenants 130:22–23
 Doctrine and Covenants 131:1–4

Seminary students are encouraged to develop a “mastery” of these passages. You will be better able to help your students if you master these passages as well. Mastery of scripture passages includes the following:

- **Locating** the verses by knowing the associated scripture references
- **Understanding** the context and content of the scripture passages
- **Applying** the gospel principles and doctrines taught in the scripture passages
- **Memorizing** the passages

Consistency, Expectations, and Methods

As you plan to help students master scripture passages, you will be more successful if you refer to scripture mastery passages with consistency, maintain appropriate expectations, and use methods that appeal to different learning styles.

Consistency and repetition in teaching scripture mastery will help students place truths in their long-term memories for future use. It may be helpful to outline the course of study for the year and create a plan to consistently provide opportunities in the classroom for students to master scripture passages. Be wise in determining how often and how much time to spend helping students learn the scripture mastery passages. Ensure that scripture mastery activities do not overshadow daily sequential study of the scriptures. You could decide to spend a few minutes each day reviewing scripture mastery passages with your students. Or you might decide to provide a short mastery activity once or twice each week for 10 to 15 minutes. No matter how you plan to help students learn scripture mastery passages, be consistent and appropriate in your efforts.

Base your expectations for scripture mastery on each student’s abilities. Mastering scripture passages takes effort on the part of the learner. Communicate to students that their success with scripture mastery depends largely on their attitude and their willingness to work. Encourage them to set goals that push their abilities to higher levels. Be sensitive to students who may have difficulty memorizing, and be willing to adapt your expectations and teaching methods according to the needs of your students.

To appeal to a wider range of personality and learning styles, vary the methods you use to help students master scripture passages. As in all gospel teaching and learning, be wise in your choice of activities so that the Holy Ghost can support students’ scriptural and doctrinal mastery. You will find a number of appropriate scripture mastery teaching methods in the lessons in this manual. For additional scripture mastery teaching methods, see the section called “Scripture Mastery Activities” in this appendix.

Scripture Mastery in the Curriculum

Scripture mastery is written into the curriculum in a number of ways. A scripture mastery icon  identifies the treatment of scripture mastery passages in the lesson material. Scripture mastery passages are introduced and discussed in the context of the chapter where they are located. Additional teaching ideas for scripture mastery passages appear at the end of the lessons in which they are located. These additional teaching ideas help balance the four elements of scripture mastery (locating, understanding, applying, and memorizing) with regard to each passage. For example, if the lesson helps students to understand and apply the scripture mastery passage, then the additional teaching idea will help them with locating or memorizing the passage.

The curriculum also regularly provides scripture mastery review activities that can be used as time allows and in harmony with the scripture mastery goals of your class. These reviews can be supplemented with the scripture mastery activities listed in this appendix. You might use extra time at the beginning or end of a shorter lesson to do one of these review activities.

Suggested Approaches for Scripture Mastery

To aid students with **locating** skills, you could plan to introduce the 25 mastery passages near the beginning of the course and then work on deepening mastery throughout the course. Or you could introduce a few passages each month and focus on mastering those passages during that month. Such introductions could include suggesting that students mark scripture mastery passages in their individual copies of the scriptures, helping students think of ways to remember key words and references, and explaining doctrines and principles contained in each passage. You could also involve students in introducing scripture mastery passages by assigning them to use passages in their devotionals or by inviting them to teach each other how to remember and locate the passages. Provide accountability for remembering scripture mastery

passages with periodic quizzes and locating activities (see the scripture mastery activities in this appendix for examples). A list of the 25 scripture mastery passages for this course of study can be found on the student bookmarks and scripture mastery cards.

To assist students in their **understanding** of scripture mastery passages, emphasize these passages as they come up in your daily lessons. You might also use the scripture mastery activities in this appendix to increase students' knowledge of and ability to explain the truths contained in the passages. Give students opportunities in devotionals or during class to explain how the truths in scripture mastery passages help them better understand the Basic Doctrines.

To support students in their **application** of truths found in scripture mastery passages, encourage them to follow the

promptings of the Holy Ghost to understand how the truths in the passages apply in their lives. To help students act on the truths they learn, you could occasionally post on a bulletin board in class a challenge related to a scripture mastery passage. Or you could give students opportunities in class to practice teaching doctrines and principles of the gospel using the scripture mastery passages (see the scripture mastery activities in this appendix for ideas). You might also invite students to apply the principles they learn in the lessons where scripture mastery passages appear. Provide students with opportunities—in devotionals or at other times—to report their experiences. This will help them to increase their witness of the truths they have learned from the scripture mastery passages.

To help students **memorize** the 25 scripture mastery passages, you could

plan to commit to memory two or three passages each month in class. You could also challenge students to memorize certain passages at home (they could do this with their families or recite passages to a parent or family member). You could make memorization a part of daily devotionals by asking the class to recite a passage or by providing time for students to memorize in pairs. Giving students opportunities to recite scripture mastery passages in pairs or small groups or in front of the class can help them be accountable for their efforts. The scripture mastery activities in this appendix include a variety of memorization methods. Take care to tailor memorization expectations to each student's abilities and circumstances. Students should not be made to feel embarrassed or overwhelmed if they are unable to memorize a scripture passage.

Scripture Mastery Activities

Introduction

This section provides some ideas you can use to assist students in mastering key scripture passages. As you assist and encourage students to develop these skills, you are helping them to become self-reliant in their study of the scriptures. Students can use these mastery skills throughout their lives to better locate, understand, apply, and memorize passages in the scriptures. Teaching ideas for each element of scripture mastery are listed below. Using a variety of these types of activities can help students to more successfully master scripture passages.

Activities That Help Students Locate Scripture Mastery Passages

Marking Passages

Marking scripture mastery passages can help students remember these passages and locate them more quickly. Consider encouraging students to mark these key passages in their scriptures in a way that sets them apart from other passages they mark.

Remembering References and Content

As students learn the location and content of scripture mastery passages, the Holy Ghost can help them recall scripture references as needed (see John 14:26). Key words or phrases, such as “pray always” (D&C 10:5) and “the worth of souls is great” (D&C 18:10–11), can help students remember the content and doctrinal teachings of each passage. The following methods can help students associate scripture mastery references with their content or key words. (You may want to save activities that involve competition, racing, or being timed for later in the year, after students have demonstrated that they know where the scripture mastery passages are located. Such activities will then help reinforce what they have learned.)

- **References and Key Words—**Encourage students to memorize the references and key words of each scripture mastery passage listed on the scripture mastery cards. (Scripture mastery cards can be ordered online

at store.lds.org. You could also have students create their own sets of scripture mastery cards.) Give students time to study the cards with a partner and then quiz each other. Encourage students to be creative in the ways they study together and quiz each other. As they become more proficient with the scripture mastery passages, you might invite them to use clues that involve context or application of doctrines and principles from the passages. The person being quizzed could respond verbally or in writing.

- **Scripture Mastery Cards—**This activity could be used to introduce or review a set of scripture mastery passages. Select a number of the scripture mastery cards, and prepare to distribute them among your students. (Be sure to have multiple copies of each card so more than one student receives the same scripture mastery passage. You may want to have enough cards for each student to have two or three different passages.) Pass them out to the class. Allow students time to study the scripture mastery passage, the reference, the key words, the context statement, the doctrine or principle, and the application ideas on each card. Call out some clues from the cards (for example, words from the scripture mastery passage or the key words, context, doctrine or principle, or application). Students who have the associated card should stand and say the scripture mastery reference aloud.
- **Scripture Chase—**Use clues to help students practice quickly locating passages in their scriptures. For clues, you could use key words, context statements, doctrines and principles, and application ideas from the scripture mastery cards. You could also make up your own clues. Scripture chase activities in which students race to locate passages can help them actively engage in learning scripture mastery passages. When using scripture chase activities to help with scripture mastery, do it in a way that does not cause hurt feelings or offend the Spirit. Help students avoid treating their scriptures irreverently or being overly competitive. Also consider having students compete against a

standard rather than each other. For example, students could race against the teacher, or you could have them race to see if a certain percentage of the class can find a particular passage in a specified amount of time.

- **Story Chase—**Give clues by making up scenarios that demonstrate the relevance of scripture mastery passages to everyday life. For example, as a clue for Doctrine and Covenants 8:2–3, you could say, “John is making some important decisions about his future. He asks for Heavenly Father’s help, but worries that he might not recognize the answer to his prayer. Then he remembers what the Lord told Oliver Cowdery about how the Holy Ghost communicates. John begins to consider the thoughts and feelings in his mind and heart.” As students listen to the scenarios, have them locate relevant scripture mastery passages in their scriptures.
- **Quizzes and Tests—**Provide students with opportunities to test their memory of scripture mastery passages. Clues could include key words or scripture references, quotations from passages, or scenarios that illustrate the truths taught in passages. Quizzes and tests could be given verbally, on the board, or on paper. After students have taken a quiz or test, consider pairing high-scoring students with students who have lower scores. The higher-scoring student could act as a teacher to help the student with the lower score study and improve. As part of this effort, the pair could also set a goal to achieve a higher combined score on the next test. Consider creating a chart or bulletin board to display students’ goals and recognize their progress.

Activities That Help Students Understand Scripture Mastery Passages

Defining Words and Phrases

Defining words and phrases in scripture mastery passages (or helping students to define them) will help students understand the meaning of the entire passage. When such definitions are critical to understanding the doctrines and

principles in a passage, you may want to encourage students to write these definitions in their scriptures. Review meanings of words and phrases as you review scripture mastery passages.

Identifying Context

Identifying the context of a scripture passage can help students better understand the meaning of the passage. Context includes information concerning who is speaking to whom and why, the setting of the passage (historical, cultural, and geographical), and the question or situation from which the content of the scripture passage arose. For example, the admonition found in Doctrine and Covenants 10:5 is part of the Lord's instruction to Joseph Smith after the 116 manuscript pages of material that had been translated from the gold plates were lost. The Lord revealed to Joseph that Satan had cunning plans to destroy the Lord's work. Knowing this information can help students understand more clearly why the Lord instructed Joseph to "pray always . . . that you may conquer Satan, and that you may escape the hands of the servants of Satan that do uphold his work." As you teach lessons that include scripture mastery passages, emphasize the context surrounding those passages. Additional activities like the following can also help students understand these key passages.

- **Identify Context**—Write the following headings across the top of the board: *Speaker, Audience, Purpose, and Other Helpful Insights*. Divide students into groups, and assign each group a scripture mastery passage. Invite them to discover the context of their assigned passages by identifying information that corresponds to the headings on the board. Have them write their findings on the board. Then ask each group to explain the context of their assigned passages and how this information affects their understanding of the truths in each passage. To add another dimension to this activity, you might want to challenge the class to guess the scripture mastery references based on the descriptions on the board before each group explains what they have written.

Analyzing

Analyzing involves identifying doctrines and principles found in scripture passages.

It also includes helping students understand how these truths are relevant to them. This can lead to deeper application of doctrines and principles in their lives. The following activity can help students analyze scripture mastery passages:

- **Write Clues**—As students become more familiar with scripture mastery passages, invite them to create questions, scenarios, or other clues that illustrate the doctrines and principles taught in the passages. These could be used to quiz the class.

Explaining

Having students explain scripture passages deepens their understanding and improves their ability to teach doctrines and principles from the scriptures. The following are two methods that can help students learn to explain scripture mastery passages:

- **Key Words and Phrases**—Invite students to read the same scripture mastery passage on their own and identify a word or phrase they think is especially important to the meaning of the passage. Then invite a student to read the passage to the class and give emphasis to the word or phrase he or she has chosen. Ask the student to explain why that word or phrase is important to understanding the passage. Invite a few other students to do the same. Students may choose different words or phrases for the same passage. As class members hear these different points of view, they can gain deeper understanding of the passage.
- **Prepare a Devotional**—Give students opportunities to use scripture mastery passages as they prepare and present devotionals at the beginning of class. Help them prepare to summarize context, explain doctrines and principles, share meaningful experiences or examples, and testify of the doctrines and principles in the passages. You might also suggest that students consider using an object lesson to explain the ideas in the passages.

Feeling the Importance of Doctrines and Principles

Help students understand and gain a spiritual witness of the doctrines and principles taught in the scripture mastery passages. Elder Robert D. Hales explained, "A true teacher, once he [or she] has

taught the facts [of the gospel] . . . , takes [the students] a step further to gain the spiritual witness and the understanding in their hearts that brings about the action and the doing" ("Teaching by Faith" [address to CES religious educators, Feb. 1, 2002], 5, LDS.org; see also *Teaching Seminary: Preservice Readings* [2004], 92). When students feel the truth, importance, and urgency of a doctrine or principle through the influence of the Holy Spirit, their desire to apply that truth in their lives grows. Teachers can help students invite and nurture these feelings of the Holy Spirit by giving them opportunities to share experiences they have had with living the gospel principles found in scripture mastery passages. This will help students better understand the truths taught in the scripture mastery passages and ensure that these truths are written in students' hearts. The following activity can help students feel the importance of the doctrines and principles taught by scripture mastery passages:

- **Listening for Scripture Passages**—Invite students to listen for scripture mastery passages in talks and lessons at church, in general conference addresses, and in discussions with family and friends. Periodically invite students to report on which passages they have heard, how the passages were used, what truths were taught, and what experiences they or others have had with the truths that were taught. Look for opportunities to testify (and invite students to testify) of the truths taught by scripture mastery passages.

Activities That Help Students Apply Scripture Mastery Passages

Teaching

The scripture mastery passages and the Basic Doctrines were developed together and are intentionally aligned for the benefit of students. (Scripture mastery passages are shown throughout the Basic Doctrines document.) When students learn and express the doctrines and principles contained in scripture mastery passages, they will also be learning and expressing the Basic Doctrines. And as students learn to express the Basic Doctrines in their own words, they may rely on memorized scripture mastery passages to help them. Giving students

opportunities to teach doctrines and principles of the gospel using scripture mastery passages can increase their confidence in themselves and in their knowledge of the scriptures. When students teach and testify of the doctrines and principles found in scripture mastery passages, they can also strengthen their testimonies. Encourage students to use scripture mastery passages to teach and explain the gospel in class and in conversations with friends, family, and others.

- **Present a Message**—Assign students to prepare 3- to 5-minute talks or lessons based on scripture mastery passages. Have them prepare in class or at home. In addition to the scripture mastery passages, they could use other resources to help them prepare, such as scripture mastery cards, the Topical Guide, the Guide to the Scriptures, or *True to the Faith: A Gospel Reference*. Each talk or lesson should include an introduction, the scripture mastery passage, a story about or an example of the principle being taught, and the student's testimony. Students could volunteer to present their messages in class, in a family home evening, or to their quorums or classes as part of their Duty to God or Personal Progress efforts. If students present their talks or lessons outside of class, consider inviting them to report on their experiences.

- **Missionary Role Play**—Prepare a number of cards with questions an investigator might ask that can be answered with the help of scripture mastery passages (for example, "What do members of your church believe about Jesus Christ?"). Invite pairs of students to come to the front of the class to answer a question chosen from the cards. To help students understand how missionaries might answer similar questions, you could suggest a few effective teaching methods, such as (1) stating the context of the scripture passage, (2) explaining a doctrine or principle, (3) asking questions to find out if those they teach understand or believe what has been taught, (4) sharing experiences and testimony, and (5) inviting those they teach to act on the truth that was taught. Ask the class to give feedback on what they liked about how each companionship answered their question.

- **Testify**—Invite students to look through the scripture mastery passages and choose one that contains a doctrine or principle of which they can testify. Invite them to testify of the truth they have selected and share experiences that led them to be able to testify of it. As students share their testimonies, the Holy Ghost will confirm the truth of the doctrines or principles of which they are testifying. Their testimonies may also inspire others to act in faith.

Note: Opportunities for students to share their testimonies should be voluntary. Students should never be forced to share their testimonies or be made to feel that they must profess knowledge they don't feel they have. In addition, some students are reluctant to share their testimonies because they mistakenly think that they need to open with "I want to bear my testimony . . ." or that their expression of testimony must be accompanied by a display of emotion. Help students understand that when they testify, they can simply share doctrines or principles they know to be true. Sharing testimony can be as simple as saying "I believe this to be true" or "I know this is true" or "I believe this with all my heart."

Living

Suggesting ways that students may apply the doctrines and principles contained in scripture passages (or inviting students to think of ways) gives them the opportunity to learn by exercising faith. Elder David A. Bednar of the Quorum of the Twelve Apostles said:

"A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. It is in the sincerity and consistency of our faith-inspired action that we indicate to our Heavenly Father and His Son, Jesus Christ, our willingness to learn and receive instruction from the Holy Ghost" ("Seek Learning by Faith," *Ensign*, Sept. 2007, 64).

Give students opportunities to share and testify of the experiences they have had with applying doctrines and principles. The following is one way to encourage students to apply scripture mastery passages in their lives:

- **Set Goals**—Based on the application section of the scripture mastery cards, invite students to set specific goals to better live the principles found in scripture mastery passages. Have them write their goals on a piece of paper to carry with them as a reminder. When appropriate, invite students to report on their successes.

Activities That Help Students Memorize Scripture Mastery Passages

Memorizing

Memorization of scripture passages can deepen understanding and enhance a student's ability to teach the gospel. When students memorize scriptures, the Holy Ghost can bring phrases and ideas back to their memory in times of need (see John 14:26; D&C 11:21). Remember to adapt memorization activities to the abilities of your students. Elder Richard G. Scott of the Quorum of the Twelve Apostles encouraged the memorization of scriptures when he said:

"Great power can come from memorizing scriptures. To memorize a scripture is to forge a new friendship. It is like discovering a new individual who can help in time of need, give inspiration and comfort, and be a source of motivation for needed change" ("The Power of Scripture," *Ensign* or *Liahona*, Nov. 2011, 6).

Each of the following activities could be repeated several days in a row at the beginning or end of class to help students achieve long-term memorization:

- **One-Word Race**—Challenge the class to say a scripture mastery passage one word per student at a time. For example, when helping students memorize Doctrine and Covenants 1:37–38, the first student would say the word *search*, the second student would say *these*, the third student would say *commandments*, and so forth until the entire verse is completed. Time the class, and give them multiple tries to achieve a target time. As you repeat this activity, consider shifting the order of students so they have to say different words.
- **First Letters**—Write on the board the first letters of each word in a scripture mastery passage. Point to the letters as the class repeats the passage with you,

using their scriptures as needed. Repeat this activity until students feel confident in their ability to recite a passage with only the help of the first letters. You may want to erase a few of the letters each time students recite the passage. This will gradually increase the challenge until students can repeat the passage without using the first letters.

- **Wordstrip Puzzles**—Write, or have students write, the words of a scripture mastery passage on a lined piece of paper. Cut the paper in strips, leaving lines of the scripture intact. Cut some of the strips shorter to include just a few words of the passage on each. Mix up the paper strips and give them to pairs or small groups of students. Challenge students to arrange the paper strips in order, using their scriptures as a guide. Have them practice until they no longer need to use their scriptures. After they have finished, ask them to recite the passage aloud. You could also time students to see which group can put the strips in the correct order the fastest. Or you could time the entire class to see how long it takes for all of the groups to complete the puzzle (as the first groups finish, let them assist the slower groups).

100 Scripture Mastery Passages

Old Testament	New Testament	Book of Mormon	Doctrine and Covenants
Moses 1:39	Matthew 5:14–16	1 Nephi 3:7	JS—H 1:15–20
Moses 7:18	Matthew 11:28–30	2 Nephi 2:25	D&C 1:37–38
Abraham 3:22–23	Matthew 16:15–19	2 Nephi 2:27	D&C 6:36
Genesis 1:26–27	Matthew 22:36–39	2 Nephi 9:28–29	D&C 8:2–3
Genesis 2:24	Matthew 28:19–20	2 Nephi 25:23, 26	D&C 10:5
Genesis 39:9	Luke 24:36–39	2 Nephi 28:7–9	D&C 13:1
Exodus 19:5–6	John 3:5	2 Nephi 31:19–20	D&C 18:10–11
Exodus 20:3–17	John 14:6	2 Nephi 32:3	D&C 18:15–16
Joshua 24:15	John 14:15	2 Nephi 32:8–9	D&C 19:16–19
1 Samuel 16:7	John 17:3	Mosiah 2:17	D&C 19:23
Psalms 24:3–4	Acts 2:36–38	Mosiah 3:19	D&C 25:13
Psalms 119:105	Acts 3:19–21	Mosiah 4:30	D&C 46:33
Psalms 127:3	1 Corinthians 6:19–20	Alma 7:11–13	D&C 58:27
Proverbs 3:5–6	1 Corinthians 15:20–22	Alma 32:21	D&C 58:42–43
Isaiah 1:18	1 Corinthians 15:40–42	Alma 37:35	D&C 64:9–11
Isaiah 5:20	Galatians 5:22–23	Alma 39:9	D&C 76:22–24
Isaiah 29:13–14	Ephesians 4:11–14	Alma 41:10	D&C 76:40–41
Isaiah 53:3–5	Philippians 4:13	Helaman 5:12	D&C 78:19
Isaiah 58:6–7	2 Thessalonians 2:1–3	3 Nephi 12:48	D&C 82:10
Isaiah 58:13–14	2 Timothy 3:15–17	3 Nephi 18:15, 20–21	D&C 88:124
Jeremiah 1:4–5	Hebrews 12:9	Ether 12:6	D&C 89:18–21
Ezekiel 37:15–17	James 1:5–6	Ether 12:27	D&C 107:8
Amos 3:7	James 2:17–18	Moroni 7:41	D&C 121:36, 41–42
Malachi 3:8–10	1 Peter 4:6	Moroni 7:45, 47–48	D&C 130:22–23
Malachi 4:5–6	Revelation 20:12	Moroni 10:4–5	D&C 131:1–4

Introduction to Basic Doctrines

The following Basic Doctrines should be highlighted in seminary:

- Godhead
- Plan of Salvation
- Atonement of Jesus Christ
- Dispensation, Apostasy, and Restoration
- Prophets and Revelation
- Priesthood and Priesthood Keys
- Ordinances and Covenants
- Marriage and Family
- Commandments

Teachers are to help students identify, understand, believe, explain, and apply these basic doctrines of the gospel as they study the scriptures. Doing so will help students strengthen their testimonies and increase their appreciation for the restored gospel of Jesus Christ. Learning the Basic Doctrines will also help students be better prepared to live the gospel and teach these important truths to others. The lessons in this manual were created with the Basic Doctrines in mind. It is important to recognize that other significant doctrines of the gospel will also be emphasized in this manual, even though they are not listed among the Basic Doctrines.

The teaching of basic doctrines of the gospel occurs as you study the scriptures daily with students and as you help them master key scripture passages. You should not divert from sequential scripture study to focus on these doctrines. Rather, you should give attention to them as they naturally arise in the course of study and as you help students master key scripture passages. For example, as you teach that “The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the earth” in Doctrine and Covenants 1, you might want to point out to students that this truth can help them understand the Basic Doctrine of “Dispensation, Apostasy, and Restoration.” You might ask students to explain what else they know about these events and doctrines. Also, as students learn the scripture mastery passage in Doctrine and Covenants 130:22–23, you could help them see that the passage helps us understand the doctrine of the Godhead by explaining that the Father and the Son have physical bodies of flesh and bone and that the Holy Ghost is a personage of spirit. Growth in understanding, believing, and living the Basic Doctrines is a process that occurs over the four years of seminary and continues for the rest of a student’s life.

You may want to provide students with a list of the Basic Doctrines.

Basic Doctrines Assessment

A Basic Doctrines Assessment has been designed to provide teachers with information they can use to better bless the lives of their students. We recommend that teachers administer this assessment during the first week of class and again toward the end of the year. To find the Basic Doctrines Assessment and other assessments on the S&I website (si.lds.org), search using the key word *assessment*.

Teachers who send their students’ assessment results to the S&I Office of Research will receive a report that will help them adapt their teaching to better meet the needs of their students. For example, if results indicate that students did not understand the doctrine of repentance, several lessons in the yearly curriculum would be identified that may help students better understand this doctrine. As teachers prayerfully use this information in their sequential scripture teaching, our youth and young adults will be better prepared to accomplish the Objective of Seminaries and Institutes of Religion.

Basic Doctrines

The Basic Doctrines should be highlighted in both seminary and institute classes. Teachers are to help students identify, understand, believe, explain, and apply these doctrines of the gospel. Doing so will help students strengthen their testimonies and increase their appreciation for the restored gospel of Jesus Christ. A study of these doctrines will also help students be better prepared to teach these important truths to others.

Most of the 100 scripture mastery passages selected by Seminaries and Institutes of Religion were chosen to support students' understanding of the Basic Doctrines. The majority of the scripture references listed in this document refer to scripture mastery passages. They have been included to show how they relate to the Basic Doctrines.

1. Godhead

There are three separate personages in the Godhead: God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost (see Joseph Smith—History 1:15–20). The Father and the Son have tangible bodies of flesh and bone, and the Holy Ghost is a personage of spirit (see D&C 130:22–23). They are one in purpose and doctrine. They are perfectly united in bringing to pass Heavenly Father's divine plan of salvation.

God the Father

God the Father is the Supreme Ruler of the universe. He is the Father of our spirits (see Hebrews 12:9). He is perfect, has all power, and knows all things. He is also a God of perfect mercy, kindness, and charity.

Jesus Christ

Jesus Christ is the Firstborn of the Father in the spirit and is the Only Begotten of the Father in the flesh. He is Jehovah of the Old Testament and the Messiah of the New Testament.

Jesus Christ lived a sinless life and made a perfect Atonement for the sins of all mankind (see Alma 7:11–13). His life is the perfect example of how all mankind should live (see John 14:6; 3 Nephi 12:48). He was the first person on this earth to be resurrected (see 1 Corinthians 15:20–22). He will come again in power

and glory and will reign on the earth during the Millennium.

All prayers, blessings, and priesthood ordinances should be done in the name of Jesus Christ (see 3 Nephi 18:15, 20–21).

Related references: Helaman 5:12; D&C 19:23; D&C 76:22–24

The Holy Ghost

The Holy Ghost is the third member of the Godhead. He is a personage of spirit without a body of flesh and bones. He is often referred to as the Spirit, the Holy Spirit, the Spirit of God, the Spirit of the Lord, and the Comforter.

The Holy Ghost bears witness of the Father and the Son, reveals the truth of all things, and sanctifies those who repent and are baptized (see Moroni 10:4–5).

Related references: Galatians 5:22–23; D&C 8:2–3

2. Plan of Salvation

In the premortal existence, Heavenly Father introduced a plan to enable us to become like Him and obtain immortality and eternal life (see Moses 1:39). The scriptures refer to this plan as the plan of salvation, the great plan of happiness, the plan of redemption, and the plan of mercy.

The plan of salvation includes the Creation, the Fall, the Atonement of Jesus Christ, and all of the laws, ordinances, and doctrines of the gospel. Moral agency—the ability to choose and act for ourselves—is also essential in Heavenly Father's plan (see 2 Nephi 2:27). Because of this plan, we can be perfected through the Atonement, receive a fulness of joy, and live forever in the presence of God (see 3 Nephi 12:48). Our family relationships can last throughout the eternities.

Related references: John 17:3; D&C 58:27

Premortal Life

Before we were born on the earth, we lived in the presence of our Heavenly Father as His spirit children (see Abraham 3:22–23). In this premortal existence we participated in a council with Heavenly Father's other spirit children. During that council, Heavenly Father presented His plan

and the premortal Jesus Christ covenanted to be the Savior.

We used our agency to follow Heavenly Father's plan. We prepared to come to earth, where we could continue to progress.

Those who followed Heavenly Father and Jesus Christ were permitted to come to the earth to experience mortality and progress toward eternal life. Lucifer, another spirit son of God, rebelled against the plan. He became Satan, and he and his followers were cast out of heaven and denied the privileges of receiving a physical body and experiencing mortality.

Related reference: Jeremiah 1:4–5

The Creation

Jesus Christ created the heavens and the earth under the direction of the Father. The earth was not created from nothing; it was organized from existing matter. Jesus Christ has created worlds without number (see D&C 76:22–24).

The Creation of the earth was essential to God's plan. It provided a place where we could gain a physical body, be tested and tried, and develop divine attributes.

We are to use the earth's resources with wisdom, judgment, and thanksgiving (see D&C 78:19).

Adam was the first man created on the earth. God created Adam and Eve in His own image. All human beings—male and female—are created in the image of God (see Genesis 1:26–27).

The Fall

In the Garden of Eden, God commanded Adam and Eve not to partake of the fruit of the tree of knowledge of good and evil; the consequence of doing so would be spiritual and physical death. Spiritual death is separation from God. Physical death is the separation of the spirit from the mortal body. Because Adam and Eve transgressed God's command, they were cast out from His presence and became mortal. Adam and Eve's transgression and the resultant changes they experienced, including spiritual and physical death, are called the Fall.

As a result of the Fall, Adam and Eve and their posterity could experience joy and sorrow, know good and evil, and have

children (see 2 Nephi 2:25). As descendants of Adam and Eve, we inherit a fallen condition during mortality. We are separated from the presence of the Lord and subject to physical death. We are also tested by the difficulties of life and the temptations of the adversary. (See Mosiah 3:19.)

The Fall is an integral part of Heavenly Father's plan of salvation. It has a twofold direction—downward yet forward. In addition to introducing physical and spiritual death, it gave us the opportunity to be born on the earth and to learn and progress.

Mortal Life

Mortal life is a time of learning when we can prepare for eternal life and prove that we will use our agency to do all that the Lord has commanded. During this mortal life, we are to love and serve others (see Mosiah 2:17; Moroni 7:45, 47–48).

In mortality, our spirits are united with our physical bodies, giving us opportunities to grow and develop in ways that were not possible in the premortal life. Our bodies are an important part of the plan of salvation and should be respected as a gift from our Heavenly Father (see 1 Corinthians 6:19–20).

Related references: Joshua 24:15; Matthew 22:36–39; 2 Nephi 28:7–9; Alma 41:10; D&C 58:27

Life after Death

When we die, our spirits enter the spirit world and await the Resurrection. The spirits of the righteous are received into a state of happiness, which is called paradise. Many of the faithful will preach the gospel to those in spirit prison.

Spirit prison is a temporary place in the postmortal world for those who die without knowledge of the truth and for those who are disobedient in mortality. There, spirits are taught the gospel and have the opportunity to repent and accept ordinances of salvation that are performed for them in temples (see 1 Peter 4:6). Those who accept the gospel will dwell in paradise until the Resurrection.

Resurrection is the reuniting of our spirit bodies with our perfected physical bodies of flesh and bones (see Luke 24:36–39). After resurrection, the spirit and body will never again be separated and we

will be immortal. Every person born on earth will be resurrected because Jesus Christ overcame death (see 1 Corinthians 15:20–22). The righteous will be resurrected before the wicked and will come forth in the First Resurrection.

The Final Judgment will occur after the Resurrection. Jesus Christ will judge each person to determine the eternal glory that he or she will receive. This judgment will be based on each person's obedience to God's commands (see Revelation 20:12; Mosiah 4:30).

There are three kingdoms of glory (see 1 Corinthians 15:40–42). The highest of these is the celestial kingdom. Those who are valiant in the testimony of Jesus and obedient to the principles of the gospel will dwell in the celestial kingdom in the presence of God the Father and His Son, Jesus Christ (see D&C 131:1–4).

The second of the three kingdoms of glory is the terrestrial kingdom. Those who dwell in this kingdom will be the honorable men and women of the earth who were not valiant in the testimony of Jesus.

The telestial kingdom is the lowest of the three kingdoms of glory. Those who inherit this kingdom will be those who chose wickedness rather than righteousness during their mortal lives. These individuals will receive their glory after being redeemed from spirit prison.

Related reference: John 17:3

Atonement of Jesus Christ

To atone is to suffer the penalty for sin, thereby removing the effects of sin from the repentant sinner and allowing him or her to be reconciled to God. Jesus Christ was the only one capable of making a perfect atonement for all mankind. His Atonement included His suffering for the sins of mankind in the Garden of Gethsemane, the shedding of His blood, His suffering and death on the cross, and His Resurrection from the tomb (see Luke 24:36–39; D&C 19:16–19). The Savior was able to carry out the Atonement because He kept Himself free from sin and had power over death. From His mortal mother, He inherited the ability to die. From His immortal Father, He inherited the power to take up His life again.

Through grace, made available by the Savior's atoning sacrifice, all people will be resurrected and receive immortality.

The Atonement of Jesus Christ also makes it possible for us to receive eternal life (see Moroni 7:41). To receive this gift, we must live the gospel of Jesus Christ, which includes having faith in Him, repenting of our sins, being baptized, receiving the gift of the Holy Ghost, and enduring faithfully to the end (see John 3:5).

As part of His Atonement, Jesus Christ not only suffered for our sins but also took upon Himself the pains, sicknesses, and infirmities of all people (see Alma 7:11–13). He understands our suffering because He has experienced it. His grace, or enabling power, strengthens us to bear burdens and accomplish tasks that we could not do on our own (see Matthew 11:28–30; Philippians 4:13; Ether 12:27).

Related references: John 3:5; Acts 3:19–21

Faith in Jesus Christ

Faith is a "hope for things which are not seen, which are true" (Alma 32:21; see also Ether 12:6). It is a gift from God.

Faith must be centered in Jesus Christ in order for it to lead a person to salvation. Having faith in Jesus Christ means relying completely on Him and trusting in His infinite Atonement, power, and love. It includes believing His teachings and believing that even though we do not understand all things, He does (see Proverbs 3:5–6; D&C 6:36).

More than passive belief, faith is expressed by the way we live (see James 2:17–18). Faith can increase as we pray, study the scriptures, and obey God's commandments.

Latter-day Saints also have faith in God the Father, the Holy Ghost, and priesthood power as well as other important aspects of the restored gospel. Faith helps us receive spiritual and physical healing and strength to press forward, face our hardships, and overcome temptation (see 2 Nephi 31:19–20). The Lord will work mighty miracles in our lives according to our faith.

Through faith in Jesus Christ, a person may obtain a remission of sins and eventually be able to dwell in God's presence.

Related reference: Matthew 11:28–30

Repentance

Repentance is a change of mind and heart that gives us a fresh view about God, about ourselves, and about the world. It

includes turning away from sin and turning to God for forgiveness. It is motivated by love for God and the sincere desire to obey His commandments.

Our sins make us unclean—unworthy to return to and dwell in the presence of our Heavenly Father. Through the Atonement of Jesus Christ, our Father in Heaven has provided the only way for us to be forgiven of our sins (see Isaiah 1:18).

Repentance also includes feeling sorrow for committing sin, confessing to Heavenly Father and to others if necessary, forsaking sin, seeking to restore as far as possible all that has been damaged by one's sins, and living a life of obedience to God's commandments (see D&C 58:42–43).

Related references: Isaiah 53:3–5; John 14:6; 2 Nephi 25:23, 26; D&C 18:10–11; D&C 19:23; D&C 76:40–41

4. Dispensation, Apostasy, and Restoration

Dispensation

A dispensation is a period of time when the Lord reveals His doctrines, ordinances, and priesthood. It is a period in which the Lord has at least one authorized servant on the earth who bears the holy priesthood and who has a divine commission to dispense the gospel and to administer the ordinances thereof. Today we are living in the last dispensation—the dispensation of the fulness of times, which began with the revelation of the gospel to Joseph Smith.

Previous dispensations are identified with Adam, Enoch, Noah, Abraham, Moses, and Jesus Christ. In addition, there have been other dispensations, including those among the Nephites and the Jaredites. The plan of salvation and the gospel of Jesus Christ have been revealed and taught in every dispensation.

Apostasy

When people turn away from the principles of the gospel and do not have priesthood keys, they are in a state of apostasy.

Periods of general apostasy have occurred throughout the history of the world. One example is the Great Apostasy, which occurred after the Savior established His Church (see 2 Thessalonians 2:1–3). Following the deaths of the Savior's Apostles, the principles of the

gospel were corrupted and unauthorized changes were made in Church organization and priesthood ordinances. Because of this widespread wickedness, the Lord withdrew the authority and keys of the priesthood from the earth.

During the Great Apostasy, people were without divine direction from living prophets. Many churches were established, but they did not have the authority to confer the gift of the Holy Ghost or perform other priesthood ordinances. Parts of the holy scriptures were corrupted or lost, and the people no longer had an accurate understanding of God.

This apostasy lasted until Heavenly Father and His Beloved Son appeared to Joseph Smith and initiated the Restoration of the fulness of the gospel.

Restoration

The Restoration is God's reestablishment of the truths and ordinances of His gospel among His children on the earth (see Acts 3:19–21).

In preparation for the Restoration, the Lord raised up noble men during what is called the Reformation. They attempted to return religious doctrine, practices, and organization to the way the Savior had established them. They did not, however, have the priesthood or the fulness of the gospel.

The Restoration began in 1820 when God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to his prayer (see Joseph Smith—History 1:15–20). Some of the key events of the Restoration were the translation of the Book of Mormon, the restoration of the Aaronic and Melchizedek Priesthoods, and the organization of the Church on April 6, 1830.

The Aaronic Priesthood was restored to Joseph Smith and Oliver Cowdery by John the Baptist on May 15, 1829. The Melchizedek Priesthood and keys of the kingdom were also restored in 1829, when the Apostles Peter, James, and John conferred them upon Joseph Smith and Oliver Cowdery.

The fulness of the gospel has been restored, and The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth” (D&C 1:30). The Church will eventually fill the whole earth and stand forever.

Related references: Isaiah 29:13–14; Ezekiel 37:15–17; Ephesians 4:11–14; James 1:5–6

5. Prophets and Revelation

A prophet is a person who has been called by God to speak for Him (see Amos 3:7). Prophets testify of Jesus Christ and teach His gospel. They make known God's will and true character. They denounce sin and warn of its consequences. At times, they prophesy of future events (see D&C 1:37–38). Many teachings of prophets are found in the scriptures. As we study the words of prophets, we can learn truth and receive guidance (see 2 Nephi 32:3).

We sustain the President of the Church as a prophet, seer, and revelator and the only person on the earth who receives revelation to guide the entire Church. We also sustain the counselors in the First Presidency and the members of the Quorum of the Twelve Apostles as prophets, seers, and revelators.

Revelation is communication from God to His children. When the Lord reveals His will to the Church, He speaks through His prophet. The scriptures—the Bible, Book of Mormon, Doctrine and Covenants, and Pearl of Great Price—contain revelations given through ancient and latter-day prophets. The President of The Church of Jesus Christ of Latter-day Saints is God's prophet on the earth today.

Individuals can receive revelation to help them with their specific needs, responsibilities, and questions and to help strengthen their testimonies. Most revelations to leaders and members of the Church come through impressions and thoughts from the Holy Ghost. The Holy Ghost speaks to our minds and hearts in a still, small voice (see D&C 8:2–3). Revelation can also come through visions, dreams, and visitations by angels.

Related references: Psalm 119:105; Ephesians 4:11–14; 2 Timothy 3:15–17; James 1:5–6; Moroni 10:4–5

6. Priesthood and Priesthood Keys

The priesthood is the eternal power and authority of God. Through the priesthood, God created and governs the heavens and the earth. Through this power He redeems and exalts His children, bringing to pass “the immortality and eternal life of man” (Moses 1:39).

God gives priesthood authority to worthy male members of the Church so they can act in His name for the salvation of His children. The keys of the priesthood are the rights of presidency, or the power given to man by God to govern and direct the kingdom of God on the earth (see Matthew 16:15–19). Through these keys, priesthood holders can be authorized to preach the gospel and administer the ordinances of salvation. All who serve in the Church are called under the direction of one who holds priesthood keys. Thus, they are entitled to the power needed to serve and fulfill the responsibilities of their callings.

Related reference: D&C 121:36, 41–42

Aaronic Priesthood

The Aaronic Priesthood is often called the preparatory priesthood. The offices of the Aaronic Priesthood are deacon, teacher, priest, and bishop. In the Church today, worthy male members may receive the Aaronic Priesthood beginning at age 12.

The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism” (D&C 13:1).

Melchizedek Priesthood

The Melchizedek Priesthood is the higher, or greater, priesthood and administers in spiritual things (see D&C 107:8). This greater priesthood was given to Adam and has been on the earth whenever the Lord has revealed His gospel.

It was first called “the Holy Priesthood, after the Order of the Son of God” (D&C 107:3). It later became known as the Melchizedek Priesthood, named after a great high priest who lived during the time of the prophet Abraham.

Within the Melchizedek Priesthood are the offices of elder, high priest, patriarch, Seventy, and Apostle. The President of the Melchizedek Priesthood is the President of the Church.

Related reference: Ephesians 4:11–14

7. Ordinances and Covenants

Ordinances

In The Church of Jesus Christ of Latter-day Saints, an ordinance is a sacred, formal act that has spiritual meaning. Each ordinance was designed by God to

teach spiritual truths. The ordinances of salvation are performed by the authority of the priesthood and under the direction of those who hold priesthood keys. Some ordinances are essential to exaltation and are called saving ordinances.

The first saving ordinance of the gospel is baptism by immersion in water by one having authority. Baptism is necessary for an individual to become a member of the Church and to enter the celestial kingdom (see John 3:5).

The word *baptism* comes from a Greek word meaning to dip or immerse. Immersion is symbolic of the death of a person’s sinful life and his or her rebirth into a spiritual life, dedicated to the service of God and His children. It is also symbolic of death and resurrection.

After a person is baptized, one or more Melchizedek Priesthood holders lay their hands on the person’s head and confirm him or her a member of the Church. As part of this ordinance, called confirmation, the person is given the gift of the Holy Ghost.

The gift of the Holy Ghost is different from the influence of the Holy Ghost. Before baptism, a person can feel the influence of the Holy Ghost from time to time and through that influence can receive a testimony of the truth (see Moroni 10:4–5). After receiving the gift of the Holy Ghost, a person has the right to His constant companionship if he or she keeps the commandments.

Other saving ordinances include ordination to the Melchizedek Priesthood (for men), the temple endowment, and the marriage sealing (see D&C 131:1–4). All saving ordinances of the priesthood are accompanied by covenants. In the temple, these saving ordinances can also be performed vicariously for the dead. Vicarious ordinances become effective only when the deceased persons accept them in the spirit world and honor the related covenants.

Other ordinances, such as administering to the sick and the naming and blessing of children, are also important to our spiritual development.

Related reference: Acts 2:36–38

Covenants

A covenant is a sacred agreement between God and man. God gives the conditions for the covenant, and we

agree to do what He asks us to do; God then promises us certain blessings for our obedience (see D&C 82:10).

All the saving ordinances of the priesthood are accompanied by covenants. We covenant with the Lord at baptism and renew those covenants by partaking of the sacrament. Brethren who receive the Melchizedek Priesthood enter into the oath and covenant of the priesthood. We make further covenants in the temple.

Related references: Exodus 19:5–6; Psalm 24:3–4; 2 Nephi 31:19–20; D&C 25:13

8. Marriage and Family

Marriage between a man and a woman is ordained of God, and the family is central to His plan of salvation and to our happiness. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.

The sacred powers of procreation are to be employed only between a man and a woman, lawfully wedded as husband and wife. Parents are to multiply and replenish the earth, rear their children in love and righteousness, and provide for the physical and spiritual needs of their children.

Husband and wife have a solemn responsibility to love and care for each other. Fathers are to preside over their families in love and righteousness and provide the necessities of life. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners.

The divine plan of happiness enables family relationships to continue beyond the grave. The earth was created and the gospel was revealed so that families could be formed, sealed, and exalted eternally. (Adapted from “The Family: A Proclamation to the World,” *Ensign*, Nov. 2010, 129; see also LDS.org/topics/family-proclamation.)

Related references: Genesis 2:24; Psalm 127:3; Malachi 4:5–6; D&C 131:1–4

9. Commandments

Commandments are the laws and requirements that God gives to mankind. We manifest our love for Him by keeping His commandments (see John 14:15). Keeping the commandments will bring blessings from the Lord (see D&C 82:10).

The two most basic commandments are “love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. . . . And . . . love thy neighbour as thyself” (Matthew 22:36–39).

The Ten Commandments are a vital part of the gospel and are eternal principles that are necessary for our exaltation (see Exodus 20:3–17). The Lord revealed them to Moses in ancient times, and He has restated them in latter-day revelations.

Other commandments include praying daily (see 2 Nephi 32:8–9), teaching the gospel to others (see Matthew 28:19–20), keeping the law of chastity (see D&C 46:33), paying a full tithe (see Malachi 3:8–10), fasting (see Isaiah 58:6–7), forgiving others (see D&C 64:9–11), having a spirit of gratitude (see D&C 78:19), and observing the Word of Wisdom (see D&C 89:18–21).

Related references: Genesis 39:9; Isaiah 58:13–14; 1 Nephi 3:7; Mosiah 4:30; Alma 37:35; Alma 39:9; D&C 18:15–16; D&C 88:124

For more information on these topics, go to LDS.org, Teachings, Gospel Topics; or see *True to the Faith: A Gospel Reference* (2004).

THE FAMILY

A PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

WE, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshipped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize their divine destiny as heirs of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord"

(Psalm 127:3). Parents have a sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, and to teach them to love and serve one another, observe the commandments of God, and be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.



SEMINARIES AND INSTITUTES OF RELIGION

THE CHURCH OF
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