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Why Marriage, Why Family

A family built on the marriage of a man and woman supplies the best setting for God’s plan to thrive.

Above the Great West Door of the renowned Westminster Abbey in London, England, stand the statues of 10 Christian martyrs of the 20th century. Included among them is Dietrich Bonhoeffer, a brilliant German theologian born in 1906.¹ Bonhoeffer became a vocal critic of the Nazi dictatorship and its treatment of Jews and others. He was imprisoned for his active opposition and finally executed in a concentration camp. Bonhoeffer was a prolific writer, and some of his best-known pieces are letters that

sympathetic guards helped him smuggle out of prison, later published as *Letters and Papers from Prison*.

One of those letters was to his niece before her wedding. It included these significant insights: “Marriage is more than your love for each other. . . . In your love you see only your two selves in the world, but in marriage you are a link in the chain of the generations, which God causes to come and to pass away to his glory, and calls into his kingdom. In your love you see only the heaven of your own happiness, but in marriage you are placed at a post of responsibility towards the world and mankind. Your love is your own private possession, but marriage is more than something personal—it is a status, an office. Just as it is the crown, and not merely the will to rule, that makes the king, so it is marriage, and not merely your love for each other, that joins you together in the sight of God and man. . . . So love comes from you, but marriage from above, from God.”²

In what way does marriage between a man and a woman transcend their love for one another and their own happiness to become “a post

of responsibility towards the world and mankind”? In what sense does it come “from above, from God”? To understand, we have to go back to the beginning.

Prophets have revealed that we first existed as intelligences and that we were given form, or spirit bodies, by God, thus becoming His spirit children—sons and daughters of heavenly parents.³ There came a time in this premortal existence of spirits when, in furtherance of His desire that we “could have a privilege to advance like himself,”⁴ our Heavenly Father prepared an enabling plan. In the scriptures it is given various names, including “the plan of salvation,”⁵ “the great plan of happiness,”⁶ and “the plan of redemption.”⁷ The two principal purposes of the plan were explained to Abraham in these words:

“And there stood one among them that was like unto God, and he said unto those who were with him: We will go down, for there is space there, and we will take of these materials, and we will make an earth whereon these [spirits] may dwell;

“And we will prove them herewith, to see if they will do all things whatsoever the Lord their God shall command them;

“And they who keep their first estate shall be added upon; . . . and they who keep their second estate shall have glory added upon their heads for ever and ever.”⁸

Thanks to our Heavenly Father, we had already become spirit beings. Now He was offering us a path to complete or perfect that being. The addition of the physical element is essential to the fullness of being and glory that God Himself enjoys. If, while with God in the premortal spirit world, we would agree to participate in His plan—or in



other words “keep [our] first estate”—we would “be added upon” with a physical body as we came to dwell on the earth that He created for us.

If, then in the course of our mortal experience, we chose to “do all things whatsoever the Lord [our] God [should] command [us],” we would have kept our “second estate.” This means that by our choices we would demonstrate to God (and to ourselves) our commitment and capacity to live His celestial law while outside His presence and in a physical body with all its powers, appetites, and passions. Could we bridle the flesh so that it became the instrument rather than the master of the spirit? Could we be trusted both in time and eternity with godly powers, including power to create life? Would we individually overcome evil? Those who did would “have glory added upon their heads for ever and ever”—a very significant aspect of that glory being a resurrected, immortal, and glorified physical body.⁹ No wonder we “shouted for joy” at these magnificent possibilities and promises.¹⁰

At least four things are needed for the success of this divine plan:

First was the Creation of the earth as our dwelling place. Whatever the details of the creation process, we know that it was not accidental but that it was directed by God the Father and implemented by Jesus Christ—“all things were made by him; and without him was not any thing made that was made.”¹¹

Second is the condition of mortality. Adam and Eve acted for all who had chosen to participate in the Father’s great plan of happiness.¹² Their Fall created the conditions needed for our physical birth and for mortal experience and learning outside the presence of God. With the Fall came an



awareness of good and evil and the God-given power to choose.¹³ Finally, the Fall brought about physical death needed to make our time in mortality temporary so that we would not live forever in our sins.¹⁴

Third is redemption from the Fall. We see the role of death in our Heavenly Father’s plan, but that plan would become void without some way to overcome death in the end, both physical and spiritual. Thus, a Redeemer, the Only Begotten Son of God, Jesus Christ, suffered and died to atone for Adam and Eve’s transgression, thereby providing resurrection and immortality for all. And since none of us will have been perfectly and consistently obedient to the gospel law, His Atonement also redeems us from our own sins on condition of repentance. With the Savior’s atoning grace providing forgiveness of sins and sanctification of the soul, we can spiritually be born again and reconciled to God. Our spiritual death—our separation from God—will end.¹⁵

Fourth, and finally, is the setting for our physical birth and subsequent spiritual rebirth into the kingdom of God. For His work to succeed to “[exalt

us] with himself,”¹⁶ God ordained that men and women should marry and give birth to children, thereby creating, in partnership with God, the physical bodies that are key to the test of mortality and essential to eternal glory with Him. He also ordained that parents should establish families and rear their children in light and truth,¹⁷ leading them to a hope in Christ. The Father commands us:

“Teach these things freely unto your children, saying:

“That . . . inasmuch as ye were born into the world by water, and blood, and the spirit, which I have made, and so became of dust a living soul, even so ye must be born again into the kingdom of heaven, of water, and of the [Holy] Spirit, and be cleansed by blood, even the blood of mine Only Begotten; that ye might be sanctified from all sin, and enjoy the words of eternal life in this world, and eternal life in the world to come, even immortal glory.”¹⁸

Knowing why we left the presence of our Heavenly Father and what it takes to return and be exalted with Him, it becomes very clear that nothing relative to our time on earth can be more important than physical birth and

spiritual rebirth, the two prerequisites of eternal life. This is, to use the words of Dietrich Bonhoeffer, the “office” of marriage, the “post of responsibility towards . . . mankind,” that this divine institution “from above, from God” occupies. It is the “link in the chain of the generations” both here and hereafter—the order of heaven.

A family built on the marriage of a man and woman supplies the best setting for God’s plan to thrive—the setting for the birth of children, who come in purity and innocence from God, and the environment for the learning and preparation they will need for a successful mortal life and eternal life in the world to come. A critical mass of families built on such marriages is vital for societies to survive and flourish. That is why communities and nations generally have encouraged and protected marriage and the family as privileged institutions. It has never been just about the love and happiness of adults.

The social science case for marriage and for families headed by a married man and woman is compelling.¹⁹ And so “we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.”²⁰ But our claims for the role of marriage and family rest not on social science but on the truth that they are God’s creation. It is He who in the beginning created Adam and Eve in His image, male and female, and joined them as husband and wife to become “one flesh” and to multiply and replenish the earth.²¹ Each individual carries the divine image, but it is in the matrimonial union of male and female as one that we attain perhaps the most complete meaning of our having been made in the image of God—male and female. Neither we nor any other mortal can

alter this divine order of matrimony. It is not a human invention. Such marriage is indeed “from above, from God” and is as much a part of the plan of happiness as the Fall and the Atonement.

In the premortal world, Lucifer rebelled against God and His plan, and his opposition only grows in intensity. He fights to discourage marriage and the formation of families, and where marriages and families are formed, he does what he can to disrupt them. He attacks everything that is sacred about human sexuality, tearing it from the context of marriage with a seemingly infinite array of immoral thoughts and acts. He seeks to convince men and women that marriage and family priorities can be ignored or abandoned, or at least made subservient to careers, other achievements, and the quest for self-fulfillment and individual autonomy. Certainly the adversary is pleased when parents neglect to teach and train their children to have faith in Christ and be spiritually born again. Brothers and sisters, many things are good, many are important, but only a few are essential.

To declare the fundamental truths relative to marriage and family is not to overlook or diminish the sacrifices and successes of those for whom the ideal is not a present reality. Some of you are denied the blessing of marriage for reasons including a lack of viable prospects, same-sex attraction, physical or mental impairments, or simply a fear of failure that, for the moment at least, overshadows faith. Or you may have married, but that marriage ended, and you are left to manage alone what two together can barely sustain. Some of you who are married cannot bear children despite overwhelming desires and pleading prayers.

Even so, everyone has gifts; everyone has talents; everyone can

contribute to the unfolding of the divine plan in each generation. Much that is good, much that is essential—even sometimes all that is necessary for now—can be achieved in less than ideal circumstances. So many of you are doing your very best. And when you who bear the heaviest burdens of mortality stand up in defense of God’s plan to exalt His children, we are all ready to march. With confidence we testify that the Atonement of Jesus Christ has anticipated and, in the end, will compensate all deprivation and loss for those who turn to Him. No one is predestined to receive less than all that the Father has for His children.

One young mother recently confided to me her anxiety about being inadequate in this highest of callings. I felt that the issues that concerned her were small and she needn’t worry; she was doing fine. But I knew she only wanted to please God and to honor His trust. I offered words of reassurance, and in my heart I pleaded that God, her Heavenly Father, would buoy her up with His love and the witness of His approval as she is about His work.

That is my prayer for all of us today. May we each find approval in His sight.



May marriages flourish and families prosper, and whether our lot is a fullness of these blessings in mortality or not, may the Lord's grace bring happiness now and faith in sure promises to come. In the name of Jesus Christ, amen. ■

NOTES

1. See Kevin Rudd, "Faith in Politics," *The Monthly*, Oct. 2006, themonthly.com.au/monthly-essays-kevin-rudd-faith-politics-300.
2. Dietrich Bonhoeffer, *Letters and Papers from Prison*, ed. Eberhard Bethge (1953), 42–43.
3. See, for example, Psalm 82:6; Acts 17:29; Hebrews 12:9; Doctrine and Covenants 93:29, 33; Moses 6:51; Abraham 3:22. The Prophet Joseph Smith provided this detail: "The first principles of man are self-existent with God. God himself, finding he was in the midst of spirits [or intelligences] and glory, because he was more intelligent, saw proper to institute laws whereby the rest could have a privilege to advance like himself. . . . He has power to institute laws to instruct the weaker intelligences, that they may be exalted with himself" (*Teachings of Presidents of the Church: Joseph Smith* [2007], 210).
4. *Teachings: Joseph Smith*, 210.
5. Alma 24:14.
6. Alma 42:8.
7. Alma 12:25; see also verses 26–33.
8. Abraham 3:24–26.
9. The Prophet Joseph Smith offered this summary statement: "The design of God before the foundation of the world was that we should take tabernacles [bodies], that through faithfulness we should overcome and thereby obtain a resurrection from the dead, in this wise obtaining glory, honor, power, and dominion." The Prophet also stated: "We came to this earth that we might have a body and present it pure before God in the celestial kingdom. The great principle of happiness consists in having a body. The devil has no body, and herein is his punishment. He is pleased when he can obtain the tabernacle of man, and when cast out by the Savior he asked to go into the herd of swine, showing that he would prefer a swine's body to having none. All beings who have bodies have power over those who have not" (*Teachings: Joseph Smith*, 211).
10. Job 38:7.
11. John 1:3; see also Doctrine and Covenants 76:23–24.
12. See 1 Corinthians 15:21–22; 2 Nephi 2:25.
13. See 2 Nephi 2:15–18; Alma 12:24; Doctrine



and Covenants 29:39; Moses 4:3. Joseph Smith said: "All persons are entitled to their agency, for God has so ordained it. He has constituted mankind moral agents, and given them power to choose good or evil; to seek after that which is good, by pursuing the pathway of holiness in this life, which brings peace of mind, and joy in the Holy Ghost here, and a fullness of joy and happiness at His right hand hereafter; or to pursue an evil course, going on in sin and rebellion against God, thereby bringing condemnation to their souls in this world, and an eternal loss in the world to come." The Prophet also noted: "Satan cannot seduce us by his enticements unless we in our hearts consent and yield. Our organization is such that we can resist the devil; if we were not organized so, we would not be free agents" (*Teachings: Joseph Smith*, 213).

14. See Genesis 3:22–24; Alma 42:2–6; Moses 4:28–31.
15. Even those who do not repent are redeemed from spiritual death by the Atonement in the sense that they come again into the presence of God for the Final Judgment (see Helaman 14:17; 3 Nephi 27:14–15).
16. *Teachings: Joseph Smith*, 210.
17. See Doctrine and Covenants 93:36–40.
18. Moses 6:58–59.
19. People may be loyal to one another in nonmarital relationships, and children can be born and raised, sometimes quite successfully, in other than a married two-parent family environment. But on average and in the majority of cases, evidence of the social benefits of marriage and of

the comparatively superior outcomes for children in families headed by a married man and woman is extensive. On the other hand, the social and economic costs of what one commentator calls "the global flight from the family," weigh increasingly on society. Nicholas Eberstadt catalogs the worldwide declines in marriage and childbearing and the trends regarding fatherless homes and divorce and observes: "The deleterious impact on the hardly inconsequential numbers of children disadvantaged by the flight from the family is already plain enough. So too the damaging role of divorce and out-of-wedlock childbearing in exacerbating income disparities and wealth gaps—for society as a whole, but especially for children. Yes, children are resilient and all that. But the flight from family most assuredly comes at the expense of the vulnerable young. That same flight also has unforgiving implications for the vulnerable old." (See "The Global Flight from the Family," *Wall Street Journal*, Feb. 21, 2015, wsj.com/articles/nicholas-eberstadt-the-global-flight-from-the-family-1424476179.)

20. "The Family: A Proclamation to the World," *Ensign* or *Liahona*, Nov. 2010, 129.
21. See Genesis 1:26–28; 2:7, 18, 21–24; 3:20; Moses 2:26–28; 3:7–8, 18, 20–24; 4:26.



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