



DOCTRINE AND COVENANTS 2021

Come, Follow Me — For Individuals and Families

Living, Learning, and Teaching the Gospel of Jesus Christ

DOCTRINE AND COVENANTS 2021

Come, Follow Me— For Individuals and Families

Living, Learning, and Teaching the Gospel of Jesus Christ

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Contents

Introductory Materials

Conversion Is Our Goal	vi
Using <i>Come, Follow Me—For Individuals and Families</i>	vii
Ideas to Improve Your Personal Scripture Study	viii
Ideas to Improve Your Family Scripture Study	x
Additional Resources	xiv
December 28–January 3: Doctrine and Covenants 1	1
January 4–10: Joseph Smith—History 1:1–26	5
Voices of the Restoration: Joseph Smith’s Family	7
January 11–17: Doctrine and Covenants 2; Joseph Smith—History 1:27–65	10
January 18–24: Doctrine and Covenants 3–5	14
January 25–31: Doctrine and Covenants 6–9	18
Voices of the Restoration: Translation of the Book of Mormon	20
February 1–7: Doctrine and Covenants 10–11	23
February 8–14: Doctrine and Covenants 12–13; Joseph Smith—History 1:66–75	27
February 15–21: Doctrine and Covenants 14–17	31
Voices of the Restoration: Lucy Mack Smith and the Three and Eight Witnesses	33
February 22–28: Doctrine and Covenants 18–19	36
March 1–7: Doctrine and Covenants 20–22	40
March 8–14: Doctrine and Covenants 23–26	44
Voices of the Restoration: Emma Hale Smith	46
March 15–21: Doctrine and Covenants 27–28	49
March 22–28: Doctrine and Covenants 29	53
March 29–April 4: Easter	57
April 5–11: Doctrine and Covenants 30–36	61
Voices of the Restoration: Early Converts	63
April 12–18: Doctrine and Covenants 37–40	67
Voices of the Restoration: Gathering to Ohio	69
April 19–25: Doctrine and Covenants 41–44	72
April 26–May 2: Doctrine and Covenants 45	76
May 3–9: Doctrine and Covenants 46–48	80
May 10–16: Doctrine and Covenants 49–50	84
May 17–23: Doctrine and Covenants 51–57	88
May 24–30: Doctrine and Covenants 58–59	92
May 31–June 6: Doctrine and Covenants 60–62	96

June 7–13: Doctrine and Covenants 63	100
June 14–20: Doctrine and Covenants 64–66	104
June 21–27: Doctrine and Covenants 67–70	108
June 28–July 4: Doctrine and Covenants 71–75	112
July 5–11: Doctrine and Covenants 76	116
Voices of the Restoration: Testimonies of “the Vision”	118
July 12–18: Doctrine and Covenants 77–80	121
July 19–25: Doctrine and Covenants 81–83	125
July 26–August 1: Doctrine and Covenants 84	129
August 2–8: Doctrine and Covenants 85–87	133
August 9–15: Doctrine and Covenants 88	137
August 16–22: Doctrine and Covenants 89–92	141
August 23–29: Doctrine and Covenants 93	145
August 30–September 5: Doctrine and Covenants 94–97	149
September 6–12: Doctrine and Covenants 98–101	153
September 13–19: Doctrine and Covenants 102–105	157
Voices of the Restoration: Zion’s Camp	159
September 20–26: Doctrine and Covenants 106–108	162
September 27–October 3: Doctrine and Covenants 109–110	166
Voices of the Restoration: Spiritual Manifestations and the Kirtland Temple	168
October 4–10: Doctrine and Covenants 111–114	171
October 11–17: Doctrine and Covenants 115–120	175
October 18–24: Doctrine and Covenants 121–123	179
Voices of the Restoration: Liberty Jail	181
October 25–31: Doctrine and Covenants 124	184
Voices of the Restoration: The Relief Society	186
November 1–7: Doctrine and Covenants 125–128	189
Voices of the Restoration: Baptism for the Dead, “a New and Glorious Subject”	191
November 8–14: Doctrine and Covenants 129–132	194
November 15–21: Doctrine and Covenants 133–134	198
November 22–28: Doctrine and Covenants 135–136	202
November 29–December 5: Doctrine and Covenants 137–138	206
December 6–12: The Articles of Faith and Official Declarations 1 and 2	210
December 13–19: The Family: A Proclamation to the World	214
December 20–26: Christmas	218
Appendix	
The Restoration of the Fulness of the Gospel of Jesus Christ: A Bicentennial Proclamation to the World	222



Conversion Is Our Goal

The aim of all gospel learning and teaching is to deepen our conversion to Jesus Christ and help us become more like Him. For this reason, when we study the gospel, we're not just looking for new information; we want to become a "new creature" (2 Corinthians 5:17). This means relying on Heavenly Father and Jesus Christ to help us change our hearts, our views, our actions, and our very natures.

But the kind of gospel learning that strengthens our faith and leads to the miracle of conversion doesn't happen all at once. It extends beyond a classroom into an individual's heart and home. It requires consistent, daily efforts to understand and live the gospel. But Heavenly Father doesn't expect us to do it alone—He will send the Holy Ghost to help us become converted.

The Holy Ghost guides us to the truth and bears witness of that truth (see John 16:13). He enlightens our minds, quickens our understandings, and touches our hearts with revelation from God, the source of all truth. The Holy Ghost purifies our hearts. He inspires in us a desire to live by truth, and He whispers to us ways to do this. Truly, "the Holy Ghost . . . shall teach [us] all things" (John 14:26).

For these reasons, in our efforts to live, learn, and teach the gospel, we should first and foremost seek the companionship of the Spirit. This goal should govern our choices and guide our thoughts and actions. We should seek after whatever invites the influence of the Spirit and reject whatever drives that influence away—for we know that if we can be worthy of the presence of the Holy Ghost, we can also be worthy to live in the presence of Heavenly Father and His Son, Jesus Christ.

Using *Come, Follow Me—For Individuals and Families*

Who Is This Resource For?

This resource is for every individual and family in the Church. It is designed to help you learn the gospel—whether on your own or with your family. If you haven't studied the gospel regularly in the past, this resource can help you get started. If you already have a good habit of gospel study, this resource can help you have more meaningful experiences.

How Should I Use This Resource?

Use this resource in any way that is helpful to you. You may find it helpful as a guide or aid for personal and family scripture study. You could also use it for home evening. The outlines highlight important principles found in the Doctrine and Covenants, suggest study ideas and activities for individuals and families, and provide places to record your impressions.

Come, Follow Me—For Individuals and Families is not meant to replace or compete with other good things you are doing. Follow the Spirit's guidance to determine how to approach your own study of the word of God.

How Does This Resource Relate to What Happens at Church?

The outlines in this resource are organized according to a weekly reading schedule. *Come, Follow Me—For Primary* and *Come, Follow Me—For Sunday School* follow the same schedule. To support your efforts

to learn and live the gospel at home, your teachers at church will give you opportunities to share your experiences, thoughts, and questions about the scripture passages that you have been studying at home.

Because Sunday School is taught only twice a month, Sunday School teachers may choose to skip or combine outlines to keep up with the weekly schedule. This may also be necessary on weeks when regular Church meetings are not held because of stake conference or other reasons. During these weeks you are invited to continue to study the Doctrine and Covenants at home.

Do I Need to Follow the Schedule?

The schedule will help you finish reading the Doctrine and Covenants by the end of the year. In addition, following the same schedule as others can lead to meaningful experiences at home, at church, and everywhere else. But don't feel bound by the schedule or compelled to read every verse; the schedule is simply a guide to help you pace yourself. The important thing is that you are learning the gospel individually and as a family.





Ideas to Improve Your Personal Scripture Study

Here are some simple ways to enhance your study of the word of God in the scriptures.

Pray for Inspiration

The scriptures are the word of God, so ask Him for help to understand them.

Look for Truths about Jesus Christ

The scriptures teach us that all things testify of Christ (see 2 Nephi 11:4; Moses 6:63), so consider noting or marking verses that testify of the Savior, deepen your love for Him, and teach how to follow Him.

Look for Inspiring Words and Phrases

You may find that certain words and phrases in the scriptures impress you, as if they were written specifically for you. They may feel personally relevant and inspire and motivate you. Consider

marking them in your scriptures or writing them in a study journal.

Look for Gospel Truths

Sometimes gospel truths (often called doctrine or principles) are stated directly, and sometimes they are implied through an example or story. Ask yourself, “What eternal truths are taught in these verses?”

Listen to the Spirit

Pay attention to your thoughts and feelings, even if they are unrelated to what you are reading. Those impressions may be the very things that your Heavenly Father wants you to learn.

Liken the Scriptures to Your Life

Consider how the stories and teachings you are reading apply to your life. For example, you could ask yourself, “What experiences have I had that are similar to what I am reading?” or “How can I follow the example of this person in the scriptures?”

Ask Questions as You Study

As you study the scriptures, questions may come to mind. These questions might relate to what you are reading or to your life in general. Ponder these questions and look for answers as you continue studying the scriptures.

Use Scripture Study Helps

To gain additional insights into the verses you read, use the footnotes, the Topical Guide, the Bible Dictionary, the Guide to the Scriptures (scriptures.ChurchofJesusChrist.org), and other study helps.

Consider the Context of the Scriptures

You can find meaningful insights about a scripture passage as you consider its context, including the circumstances or setting it came from. For example, knowing the background and beliefs of the people God spoke to can help you better understand the intent of His words.

Record Your Thoughts and Feelings

There are many ways to record the impressions that come as you study. For example, you could mark a meaningful word or phrase and record your thoughts as a note in your scriptures. You could also keep a journal of the insights, feelings, and impressions you receive.

Study the Words of Latter-Day Prophets and Apostles

Read what latter-day prophets and apostles have taught about the principles you find in the scriptures

(for example, see conference.ChurchofJesusChrist.org and Church magazines).

Share Insights

Discussing insights from your personal study is not only a good way to teach others, but it also helps strengthen your understanding of what you have read.

Live by What You Learn

Scripture study should not only inspire us but also lead us to change the way we live. Listen to what the Spirit prompts you to do as you read, and then commit to act on those promptings.



Elder David A. Bednar said: “We should not expect the Church as an organization to teach or tell us everything we need to know and do to become devoted disciples and endure valiantly to the end. Rather, our personal responsibility is to learn what we should learn, to live as we know we should live, and to become who the Master would have us become. And our homes are the ultimate setting for learning, living, and becoming” (“Prepared to Obtain Every Needful Thing,” *Ensign* or *Liahona*, May 2019, 102).



Ideas to Improve Your Family Scripture Study

Regular family scripture study is a powerful way to help your family learn the gospel. How much and how long you read as a family is not as important as being consistent in your efforts. As you make scripture study an important part of your family life, you will help your family members come closer to each other and to Jesus Christ and build their testimonies on the foundation of His word.

Consider the following questions:

- How can you encourage family members to study the scriptures on their own?
- What can you do to encourage family members to share what they are learning?
- How can you emphasize the principles you are learning in the Doctrine and Covenants in everyday teaching moments?

Remember that the home is the ideal place for gospel learning. You can learn and teach the gospel at home in ways that are not possible in a Church class. Be creative as you think of ways to help your family learn from the scriptures.

Activity Ideas

Consider some of the following ideas to enhance your family scripture study:

Use music

Sing songs that reinforce the principles taught in the scriptures. A suggested hymn or children's song is listed in each weekly outline. You might ask questions about words or phrases in the lyrics. In addition to singing, your family can perform actions that go with the songs or listen to the songs as background music while they are doing other activities.



Share meaningful scriptures

Give family members time to share scripture passages that they have found meaningful during their personal study.

Use your own words

Invite family members to summarize in their own words what they learn from the scriptures you study.

Apply the scriptures to your life

After reading a scripture passage, ask family members to share ways the passage applies to their lives.

Ask a question

Invite family members to ask a gospel question, and then spend time looking for verses that can help answer the question.

Display a scripture

Select a verse you find meaningful, and display it where family members will see it often. Invite other family members to take turns selecting a scripture to display.

Make a scripture list

As a family, choose several verses that you would like to discuss during the coming week.

Memorize scriptures

Select a scripture passage that is meaningful to your family, and invite family members to memorize it by repeating it daily or playing a memorization game.

Share object lessons

Find objects that relate to the chapters and verses that you are reading as a family. Invite family members to talk about how each object relates to the teachings in the scriptures.

Pick a topic

Let family members take turns choosing a topic that the family will study together. Use the Topical Guide, the Bible Dictionary, or the Guide to the Scriptures (scriptures.ChurchofJesusChrist.org) to find scripture passages about the topic.

Draw a picture

Read a few verses as a family, and then allow time for family members to draw something that relates to what you read. Spend time discussing one another's drawings.

Act out a story

After reading a story, invite family members to act it out. Afterward, talk about how the story relates to the things that you are experiencing individually and as a family.

Teaching Children

If you have young children in your family, here are some activities that can help them learn:

Sing

Hymns and songs from the *Children's Songbook* teach doctrine powerfully. Each outline in this resource includes a suggested song. You could also use the topics index at the back of the *Children's Songbook* to find songs that relate to the gospel principles you are teaching. Help your children relate the messages of the songs to their lives.

Listen to or act out a story

Young children love stories—from the scriptures, from your life, from Church history, or from Church magazines. Look for ways to involve them in storytelling. They can hold pictures or objects, draw pictures of what they are hearing, act out the

story, or even help tell the story. Help your children recognize the gospel truths in the stories you share.

Read a scripture

Young children may not be able to read very much, but you can still engage them in learning from the scriptures. You may need to focus on a single verse, key phrase, or word.

Look at a picture or watch a video

Ask questions about a picture or video related to a gospel principle you are discussing. For example, you could ask, “What is happening in this picture? How does it make you feel?” The Gospel Library app, the Gospel Media Library at ChurchofJesusChrist.org, and children.ChurchofJesusChrist.org are good places to look for pictures and videos.

Create

Children can build, draw, or color something related to the story or principle they are learning.

Participate in object lessons

A simple object lesson can help your children understand a gospel principle that is difficult to comprehend. When using object lessons, find ways to let your children participate. They will learn more from an interactive experience than from just watching a demonstration.

Role-play

When children role-play a situation they will likely encounter in real life, they are better able to understand how a gospel principle applies to their lives.

Repeat activities

Young children may need to hear concepts multiple times to understand them. For example, you might

share a scripture story several times in different ways—reading from the scriptures, summarizing in your own words, letting your children help you tell the story, inviting them to act out the story, and so on.

Make connections to their personal development goals

Family scripture study can provide inspiration for youth and children to set goals for their spiritual, physical, intellectual, and social growth (see Luke 2:52).



Teaching Youth

If you have youth in your family, here are some activities that can help them learn:

Invite them to teach

We typically learn more when we teach something than when we just hear about it. Give your youth opportunities to lead family discussions about the scriptures.

Make connections to seminary

This year seminary students are studying the Doctrine and Covenants. If your youth are attending seminary, invite them to share what they are learning there.

Liken the scriptures

Sometimes youth have trouble seeing how the doctrine and principles in the scriptures connect to their lives. Help them see how the stories and teachings in the scriptures relate to the situations they face at home, at school, or with their friends.

Ask questions that encourage pondering

Many youth respond well to questions that allow them to express their thoughts and feelings about the scriptures rather than simply repeating what the scriptures say. For example, you could ask, “What might the Lord be teaching you in these verses?” or “Why do you think this revelation would have been meaningful to the Saints in the 1830s?”

Make connections to their personal development goals

Family scripture study can provide inspiration for youth and children to set goals for their spiritual, physical, intellectual, and social growth (see Luke 2:52).

Be open to their questions

A question from a youth is a precious opportunity to share truth and seek understanding on a topic that he or she is genuinely interested in. Don't be afraid of questions or dismiss them, even if they seem unrelated to the topic of discussion. It's OK if you don't have all of the answers. The home is the ideal place to look for answers together.

Encourage them to share their insights

Youth have unique perspectives and insights to contribute to family scripture study. Let them know that you are interested in what the Spirit is teaching them about the scriptures. You could even ask them to share insights from their personal study.

Be flexible

If you have a youth who isn't willing to participate in family scripture study, look for other ways to connect with him or her. For example, could you bring up the gospel naturally in your conversations or share a meaningful scripture in a way that doesn't seem preachy or overbearing? Scripture study doesn't have to look the same in every family. Some children may respond better to studying the scriptures one on one. Be prayerful and follow the promptings of the Spirit.

President Russell M. Nelson said: “I promise that as you diligently work to remodel your home into a center of gospel learning, over time *your* Sabbath days will truly be a delight. *Your* children will be excited to learn and to live the Savior's teachings, and the influence of the adversary in *your* life and in *your* home will decrease. Changes in your family will be dramatic and sustaining” (“Becoming Exemplary Latter-day Saints,” *Ensign* or *Liahona*, Nov. 2018, 113).



Additional Resources

Most of these resources can be found in the Gospel Library app and at ChurchofJesusChrist.org.

Revelations in Context

Revelations in Context: The Stories behind the Sections of the Doctrine and Covenants is a collection of essays about the history surrounding the revelations contained in the Doctrine and Covenants. The context provided in this resource can help you better understand what the Lord's words in the Doctrine and Covenants may have meant to the early Latter-day Saints.

Saints

Saints is a multivolume narrative history of the Church. Volume 1, *The Standard of Truth*, and volume 2, *No Unhallowed Hand*, cover the same period of Church history as the Doctrine and Covenants. These histories can give you insights into the context surrounding the revelations you study in the Doctrine and Covenants.

Church History Topics

Numerous articles about the people, artifacts, geography, and events of Church history can be found at ChurchofJesusChrist.org/study/history/topics.

Seminary and Institute Manuals

Seminary and institute manuals provide historical background and doctrinal commentary for principles and accounts found in the scriptures.

Hymns and Children's Songbook

Sacred music invites the Spirit and teaches doctrine in a memorable way. In addition to the printed versions of *Hymns* and *Children's Songbook*, you can find audio and video recordings of many hymns and children's songs at music.ChurchofJesusChrist.org and in the Sacred Music app.

Church Magazines

The *Friend*, *New Era*, *Ensign*, and *Liahona* magazines contain stories and activities that can supplement the principles you are teaching from the Doctrine and Covenants.

Doctrine and Covenants Stories

Doctrine and Covenants Stories uses pictures and simplified language to help children learn from the Doctrine and Covenants. You can also find videos of these stories in the Gospel Library app and the Gospel Media Library at ChurchofJesusChrist.org.

Scripture Stories Coloring Book: Doctrine and Covenants

This resource contains activity pages designed to enhance children's learning from the Doctrine and Covenants.

Videos and Art

Artwork, videos, and other media can help your family visualize the doctrine and stories related to the scriptures. Visit the Gospel Media Library at ChurchofJesusChrist.org to browse the Church's collection of media resources. These resources are also available in the Gospel Media app, and many images are also found in the *Gospel Art Book*.

Gospel Topics

In Gospel Topics you can find basic information about a variety of gospel subjects, along with links to helpful resources, such as related general conference messages, articles, scriptures, and videos. You can also find Gospel Topics Essays, which offer in-depth answers to doctrinal and historical questions.

True to the Faith

For additional help understanding and explaining gospel principles, consider looking in *True to the Faith*. This resource consists of an alphabetical list of gospel topics explained in simple terms.

Preach My Gospel

This guide for missionaries provides an overview of the basic principles of the gospel.

For the Strength of Youth

This resource outlines Church standards that help youth and others become faithful disciples of Jesus Christ. Consider referring to it often, especially if you are teaching youth.

Teaching in the Savior's Way

This resource can help you learn about and apply principles of Christlike teaching.



DECEMBER 28–JANUARY 3

Doctrine and Covenants 1

“HEARKEN, O YE PEOPLE”

Think of Doctrine and Covenants 1 as the Lord’s personal introduction to this book of His latter-day revelations. What does He want you to know about the Doctrine and Covenants? Ponder this question, and write down any impressions that come as you read section 1.

RECORD YOUR IMPRESSIONS _____

In November 1831, the restored Church of Jesus Christ was just a year and a half old. Though growing, it was still an obscure group of believers living in a sparsely settled frontier, led by a prophet in his mid-twenties. But God considered these believers to be His servants and His messengers, and He wanted the revelations He had given them to be published to the world.

Doctrine and Covenants section 1 is the Lord’s preface to the compilation of these revelations, and it clearly shows that even though the membership

of the Church was small, there was nothing small about the message God wanted His Saints to share. It is a “voice of warning” for all “the inhabitants of the earth,” teaching them to repent and establish God’s “everlasting covenant” (verses 4, 8, 22). The servants carrying this message are “the weak and the simple,” but humble servants are just what God needs—then and now—to bring His Church “out of obscurity and out of darkness” (verses 23, 30).

For more about the history behind Doctrine and Covenants 1, see *Saints*, 1:140–43.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 1

The Lord invites me to “search these commandments.”

A preface introduces a book. It identifies the book’s themes and purposes and helps readers prepare to read. As you read section 1—the Lord’s “preface” to the Doctrine and Covenants (verse 6)—look for the themes and purposes the Lord gave for His revelations. What do you learn from section 1 that will help you get the most benefit from your study of the Doctrine and Covenants? For example, you might ponder what it means to “hear the voice of the Lord” in these revelations (verse 14) or to “search these commandments” (verse 37).

See also the introduction to the Doctrine and Covenants.

DOCTRINE AND COVENANTS 1:1–6, 23–24, 37–39

God speaks through His servants, and His words will be fulfilled.

Section 1 begins and ends with God’s declaration that He speaks through His chosen servants (see verses 4–6, 23–24, 38). Write down what you learn from this revelation about the Lord and His voice. What do you learn about the Lord’s servants? When have you heard the Lord’s voice in the voice of His servants? (see verse 38).



Prophets and apostles teach us God’s commandments.

DOCTRINE AND COVENANTS 1:3, 24–28, 31–33

If I am humble, the Lord’s chastening can lead me to repent.

Notice that in verse 3 and verses 24–28, the Lord said that people’s sins and errors would be made known. In one case this is a painful, sorrowful experience, and in the other case it is instructive. Why are these situations so different? Consider how you react when you become aware of your sins and weaknesses. What qualities do you find in verses 24–28 that can help you respond in the right way? What do these verses, along with verses 31–33, teach you about how the Lord views your weaknesses and sins?

See also Proverbs 3:11–12; Ether 12:27; Moroni 6:8.

DOCTRINE AND COVENANTS 1:12–30, 35–36

The Lord restored His gospel to help me face the challenges of the latter days.

Although section 1 warns of distressing days to come, it also contains a reassuring message: “I the Lord, knowing the calamity which should come upon the inhabitants of the earth, called upon my servant Joseph Smith, Jun., and spake unto him from heaven” (verse 17).

Note the calamities that the Lord warned about (see, for example, verses 13–16, 35). What other calamities do you notice in today’s world—or in your own life? Verses 17–30 describe what the Lord

has done for you in anticipation of these calamities. Consider making a list of what you find.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 1:1–6, 37–39. To start a discussion about warnings from the Lord, you could talk about warnings we receive from others about dangers we cannot see—such as a slippery floor, a violent storm, or an approaching car. What do these examples teach us about the Lord’s warnings? According to Doctrine and Covenants 1:1–6, 37–39, how does the Lord warn us? What has He warned us about recently? Perhaps you could watch or read parts of recent general conference messages and look for examples of God’s “voice of warning.”

Doctrine and Covenants 1:16. What does it mean to “establish [the Lord’s] righteousness”? How can we make sure we are doing that, rather than walking “in [our] own way”?

Doctrine and Covenants 1:30. What does it mean to say that the Church is “true and living”? To get

your family thinking about this question, perhaps you could show them pictures of living things and nonliving things. You could also discuss what you can do as a family to help “bring [the Church] forth out of obscurity and out of darkness.”

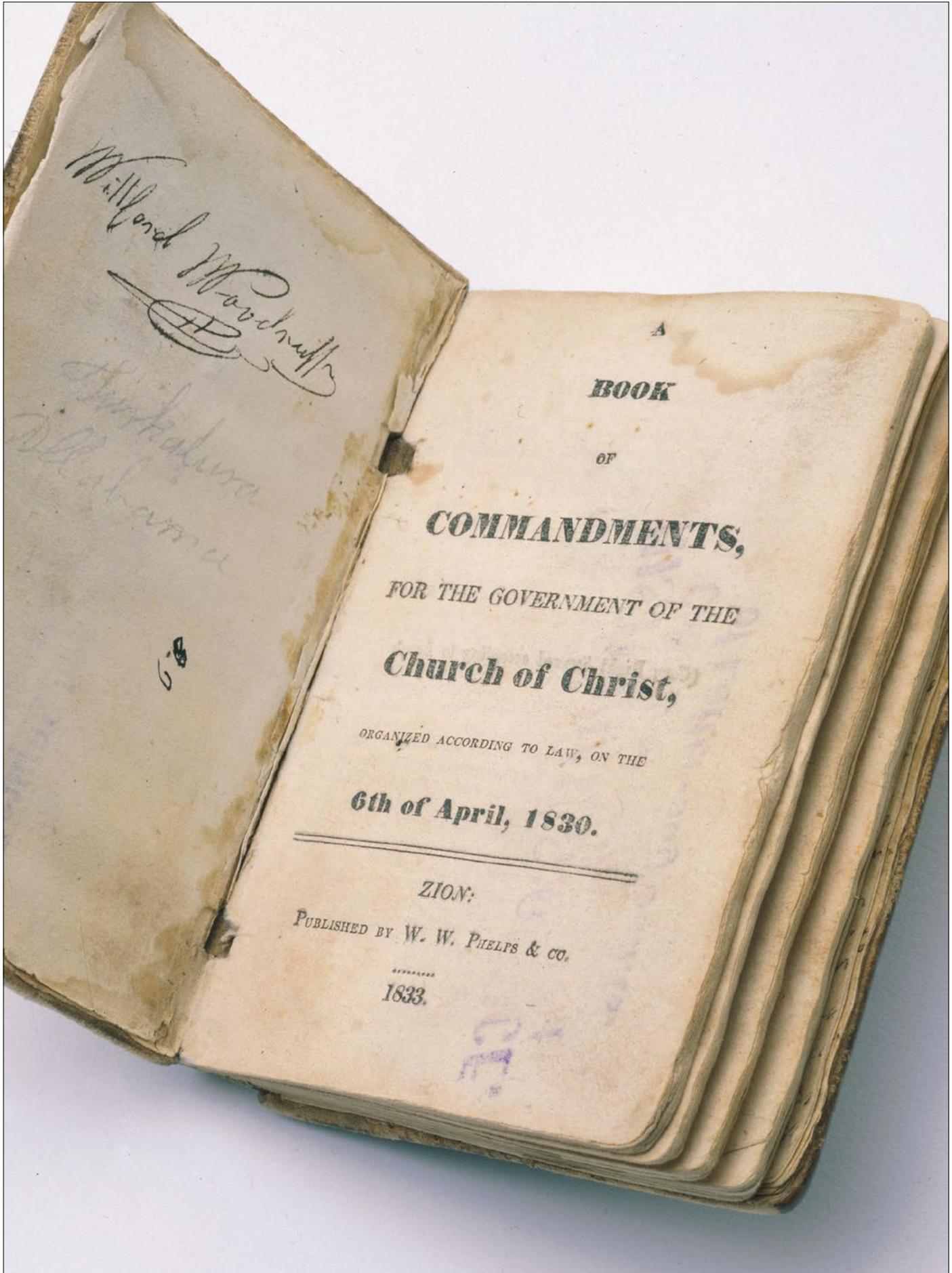
Doctrine and Covenants 1:37. Consider planning as a family how you will “search these commandments” in the Doctrine and Covenants this year. How will you make your scripture study a regular part of family life? What study ideas can help you learn from the scriptures? (See “Ideas to Improve Your Family Scripture Study” at the beginning of this resource.)

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Follow the Prophet,” *Children’s Songbook*, 110–11, especially the last verse.

Improving Personal Study

Look for Jesus Christ. The purpose of the scriptures is to testify of the Savior and His gospel. As you read Doctrine and Covenants 1, consider marking or noting verses that teach you something about Jesus Christ.



Willard Woodruff

Harkness
Alabama

68

A
BOOK

OF

COMMANDMENTS,

FOR THE GOVERNMENT OF THE

Church of Christ,

ORGANIZED ACCORDING TO LAW, ON THE

6th of April, 1830.

ZION:

PUBLISHED BY W. W. PHELPS & CO.

1833.

The first revelations to the restored Church were compiled into the Book of Commandments.



Sacred Grove, by Greg K. Olsen

JANUARY 4-10

Joseph Smith—History 1:1-26

“I SAW A PILLAR OF LIGHT”

As you read Joseph Smith—History 1:1-26, what messages do you find for your life? What is of most value to you and your family?

RECORD YOUR IMPRESSIONS _____

The Doctrine and Covenants is a book of answers to prayers: many of the sacred revelations in this book came in response to questions. So it’s appropriate to begin studying the Doctrine and Covenants by considering the question that began the latter-day outpouring of revelation—the one Joseph Smith asked in a grove of trees in 1820. A “war of words and tumult of opinions” (Joseph Smith—History 1:10) had left Joseph confused about religion and the state of his soul; perhaps you can relate to that. There are many conflicting ideas and persuasive voices in our day, and when we want to sort through

these messages and find truth, we can do what Joseph did. We can ask questions, study the scriptures, ponder, and ultimately ask God. In response to Joseph’s prayer, a pillar of light descended from heaven; God the Father and Jesus Christ appeared and answered his questions. Joseph’s testimony of that miraculous experience boldly declares that anyone “who [lacks] wisdom might ask of God, and obtain” (Joseph Smith—History 1:26). We can all receive, if not a heavenly vision, at least a clearer vision, illuminated by heavenly light.



Ideas for Personal Scripture Study

JOSEPH SMITH—HISTORY 1:1–26

Joseph Smith is the Prophet of the Restoration.

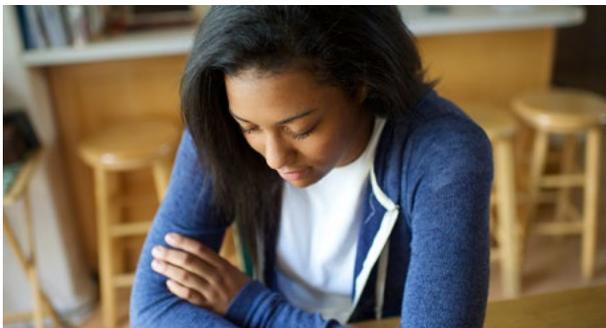
The purpose of Joseph Smith’s history was to put us “in possession of the facts” because the truth about Joseph has often been distorted (Joseph Smith—History 1:1). As you read Joseph Smith—History 1:1–26, what strengthens your testimony of his divine calling? Note the evidences you find that the Lord prepared Joseph Smith for his prophetic mission. As you read, you might also record your thoughts and feelings about Joseph Smith and his testimony.

See also *Saints*, 1:3–19.

JOSEPH SMITH—HISTORY 1:5–20

If I ask in faith, God will answer.

Have you ever “lacked wisdom” or felt confused about a decision you needed to make? (Joseph Smith—History 1:13). What do you learn from Joseph Smith’s experience in verses 5–20? Think of your own need for wisdom and greater understanding, and consider how you will seek truth.



We can ask God our questions through prayer.

See also 1 Nephi 10:17–19; 15:6–11; Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” *Ensign* or *Liahona*, May 2018, 93–96.

JOSEPH SMITH—HISTORY 1:15–20

Why are there various accounts of the First Vision?

During his life, Joseph Smith recorded his experience in the Sacred Grove at least four times, often using a scribe. In addition, several secondhand accounts were written by people who heard Joseph talk about his vision. Although these accounts differ in some details, depending on the audience and setting, they are otherwise consistent. And each account adds details that help us better understand Joseph Smith’s experience, just as each of the four Gospels helps us better understand the Savior’s ministry.

To read Joseph’s other accounts, see “First Vision Accounts” (Gospel Topics, topics.ChurchofJesusChrist.org). What do you learn from reading all of these accounts?

JOSEPH SMITH—HISTORY 1:15–20

The First Vision began the Restoration of Jesus Christ’s gospel.

Joseph Smith trusted that God would answer his prayer, but he could not have anticipated how that answer would change his life—and the world. As you read about Joseph’s experience, ponder how the First Vision has changed your life. For example, you might complete this sentence in different ways: “Because the First Vision happened, I know that . . .” How have you been blessed because of the First Vision?

See also “Ask of God: Joseph Smith’s First Vision,” video, ChurchofJesusChrist.org; *Saints*, 1:14–19; Russell M. Nelson, “Hear Him,” *Ensign* or *Liahona*, May 2020, 88–92.

JOSEPH SMITH—HISTORY 1:21–26

I can remain true to what I know, even if others reject me.

One of the blessings of the scriptures is that they contain inspiring examples of valiant men and women who faced challenges with faith in Jesus

Christ. When Joseph Smith faced opposition because of his vision, he identified with the Apostle Paul, who was also persecuted for saying he had seen a vision. As you read Joseph’s account, what inspires you to remain true to your testimony? What other examples—from the scriptures or people you know—give you courage to stay true to the spiritual experiences you have had?



Ideas for Family Scripture Study and Home Evening

Joseph Smith—History 1:6. How can we handle disagreements without becoming contentious like the people described in this verse?

Joseph Smith—History 1:11–13. Reading these verses might inspire family members to share experiences when a scripture passage touched their hearts and inspired them to act.

Joseph Smith—History 1:16–20. As your family reads these verses, consider showing the painting that accompanies this outline or another picture of the First Vision (perhaps your family would enjoy drawing their own depiction). You could also watch the video “Ask of God: Joseph Smith’s First Vision” (ChurchofJesusChrist.org). You could each make a list of truths we learn from this vision, then share your lists with one another. This would be a great time for family members to share how they obtained their testimonies of Joseph Smith’s First Vision.

Joseph Smith—History 1:17. When God appeared to Joseph Smith, He called Joseph by name. When have members of your family felt that Heavenly Father knows them personally?

Joseph Smith—History 1:21–26. How can we respond when people question our testimonies?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

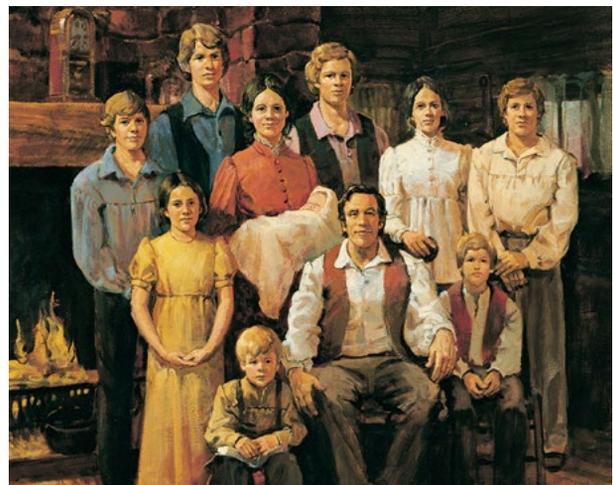
Suggested song: “Joseph Smith’s First Prayer,” *Hymns*, no. 26.



Voices of the Restoration

JOSEPH SMITH’S FAMILY

We are each profoundly affected by our family life, and Joseph Smith was no different. His parents’ religious convictions and practices planted seeds of faith that made the Restoration possible. Joseph’s journal records this tribute: “Words and language [are] inadequate to express the gratitude that I owe to God for having given me so honorable a parentage.”¹



Joseph Smith Family, by Dan Baxter

The following quotations from his mother, Lucy Mack Smith; his brother William Smith; and the Prophet himself give us a glimpse into the religious influence in the Smith home.

Lucy Mack Smith



“[In about 1802], I was taken sick. . . . Said I to myself, I am not prepared to die for I do not know the ways of Christ, and it seemed to me as though there was a dark and lonely chasm between myself and Christ that I dare not attempt to cross. . . .

“I looked to the Lord and begged and plead with the Lord that he would spare my life that I might bring up my children and comfort the heart of my husband; thus I lay all night. . . . I covenanted with God [that] if he would let me live I would endeavor to get that religion that would enable me to serve him right, whether it was in the Bible or wherever it might be found, even if it was to be obtained from heaven by prayer and faith. At last a voice spoke to me and said, ‘Seek and ye shall find, knock and it shall be opened unto you. Let your heart be comforted. Ye believe in God; believe also in me.’ . . .

“From this time forward I gained strength continually. I said but little upon the subject of religion although it occupied my mind entirely, and I thought that I would make all diligence as soon as I was able to seek some pious person who knew the ways of God to instruct me in things of Heaven.”²

William Smith



“My mother, who was a very pious woman and much interested in the welfare of her children, both here and hereafter, made use of every means which her parental love could suggest, to get us engaged in seeking for our souls’ salvation, or (as the term then was) ‘in getting religion.’ She prevailed on us to attend the meetings, and almost the whole family became interested in the matter, and seekers after truth.”³

“We always had family prayers since I can remember. I well remember father used to carry his spectacles in his vest pocket, . . . and when us boys saw him feel

for his specs, we knew that was a signal to get ready for prayer, and if we did not notice it mother would say, ‘William,’ or whoever was the negligent one, ‘get ready for prayer.’ After the prayer we had a song we would sing.”⁴



Joseph Sr. and Lucy Smith taught their family to study the scriptures.

Joseph Smith



“I now say, that [my father] never did a mean act that might be said was ungenerous, in his life, to my knowledge. I loved my father and his memory; and the memory of his noble deeds, rest with ponderous weight upon my mind; and many of his kind and parental words to me, are written on the tablet of my heart. Sacred to me, are the thoughts which I cherish of the history of his life, that have rolled through my mind and has been implanted there, by my own observation since I was born. . . . My mother also is one of the noblest, and the best of all women.”⁵

Notes

1. Journal, December 1841–December 1842, 180, josephsmithpapers.org.
2. Lucy Mack Smith, *History, 1844–1845*, book 2, pages 2–4, josephsmithpapers.org; spelling and punctuation modernized.
3. *William Smith on Mormonism: A True Account of the Origin of the Book of Mormon* (1883), 6.
4. In J. W. Peterson, “Another Testimony: Statement of William Smith, concerning Joseph, the Prophet,” *Deseret Evening News*, Jan. 20, 1894, 11.
5. Journal, December 1841–December 1842, 180, josephsmithpapers.org.



The First Vision of the Restoration, by Michael Bedard



He Called Me by Name, by Michael Malm

JANUARY 11–17

Doctrine and Covenants 2; Joseph Smith—History 1:27–65

“THE HEARTS OF THE CHILDREN SHALL TURN TO THEIR FATHERS”

The Holy Ghost can teach you every time you read the scriptures—even scriptures you have read many times before. So be open to new insights and inspiration.

RECORD YOUR IMPRESSIONS _____

It had been three years since God the Father and His Son, Jesus Christ, appeared to Joseph Smith in the grove, but Joseph hadn’t received any additional revelations since then. He began to wonder about his standing before the Lord. Like all of us, he had made mistakes, and he felt condemned by them. Yet God still had a work for him to do. And the work Joseph was called to do is connected to what God asks of us. Joseph would bring forth the Book of Mormon; what have we been asked to do with it? Joseph would

receive priesthood keys to turn the hearts of the children to their fathers; how are we turning our hearts to our ancestors? Joseph was told of prophecies that would soon be fulfilled; what is our part in helping to fulfill them? When we take part in God’s work, we can expect to face opposition and even persecution, just as the Prophet did. But we can also have faith that the Lord will make us instruments in His hands, just as He did for Joseph.

See also *Saints*, 1:20–48.



Ideas for Personal Scripture Study

JOSEPH SMITH—HISTORY 1:27–33

God has a work for me to do.

As you read Joseph Smith—History 1:27–33, consider that God has a work for you to do, as He did for Joseph Smith. Ponder this invitation from President Russell M. Nelson: “Ask your Heavenly Father, in the name of Jesus Christ, how He feels about you and your mission here on earth. If you ask with real intent, over time the Spirit will whisper the life-changing truth to you. . . . I promise you that when you begin to catch even a glimpse of how your Heavenly Father sees you and what He is counting on you to do for Him, your life will never be the same!” (“Becoming True Millennials” [worldwide devotional for young adults, Jan. 10, 2016], broadcasts.ChurchofJesusChrist.org).

You may sometimes feel the way Joseph did in verses 28–29. What can you learn from Joseph’s example about what to do when your actions are not consistent with the work God has called you to do?

JOSEPH SMITH—HISTORY 1:34–65

The Book of Mormon contains “the fulness of the everlasting Gospel.”

As you read Joseph Smith—History 1:34–65, consider what details in these verses might stand out to you if you had never heard of the Book of Mormon before. As a believer, why is this account important to your testimony of the Book of Mormon?

Consider how the Book of Mormon fulfills the prophecies in Isaiah 29:4, 11–18.

JOSEPH SMITH—HISTORY 1:36–41

The Restoration of the gospel fulfilled ancient prophecies.

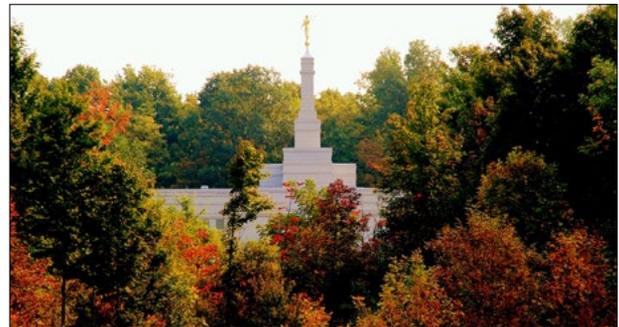
Moroni quoted to Joseph several Old and New Testament prophecies, such as Isaiah 11; Acts 3:22–23; and Joel 2:28–32. Why might these prophecies have been important for Joseph to know? Why are they important for you to know?

DOCTRINE AND COVENANTS 2

What did Elijah restore?

President Henry B. Eyring said: “It is important to know why the Lord promised to send Elijah. 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” (“Hearts Bound Together,” *Ensign* or *Liahona*, May 2005, 78).

See also Doctrine and Covenants 110:13–16; David A. Bednar, “Let This House Be Built unto My Name,” *Ensign* or *Liahona*, May 2020, 84–87.



Palmyra New York Temple. Families are sealed in the temple by the power restored through Elijah.

DOCTRINE AND COVENANTS 2

Elijah came to turn my heart to my ancestors.

What do words like “plant,” “hearts,” and “turn” in this section teach you about the mission of Elijah and the blessings of the priesthood keys he restored? How have you felt your heart turn toward

your ancestors? Think of ways you can experience such feelings more often. Perhaps you could ask a relative to share a story with you about one of your ancestors—even better, you could record it. Maybe you could identify a deceased ancestor who never received gospel ordinances and then perform that work in the temple.



Ideas for Family Scripture Study and Home Evening

Joseph Smith—History 1:28-29. How did Joseph Smith feel about his mistakes? What did he do in response to those feelings? What do we learn from him about what to do when we make mistakes?

Joseph Smith—History 1:33-54. You could ask a family member to read aloud part or all of Moroni’s message from Joseph Smith—History 1:33-42 four times (because Moroni repeated this message four times). Between each reading, ask the other family members to share what they remember from his message, without looking at the scriptures. Why might the Lord repeat important messages several times? What are some other ways the Lord teaches us through repetition?

Doctrine and Covenants 2:2. To help your children understand the “promises made to the fathers,”

you could read Abraham 2:9-11 together or watch the video “Special Witnesses of Christ—President Russell M. Nelson” (ChurchofJesusChrist.org). Identify the promises God made as part of His covenant with Abraham. How do we “plant” these promises in our hearts?

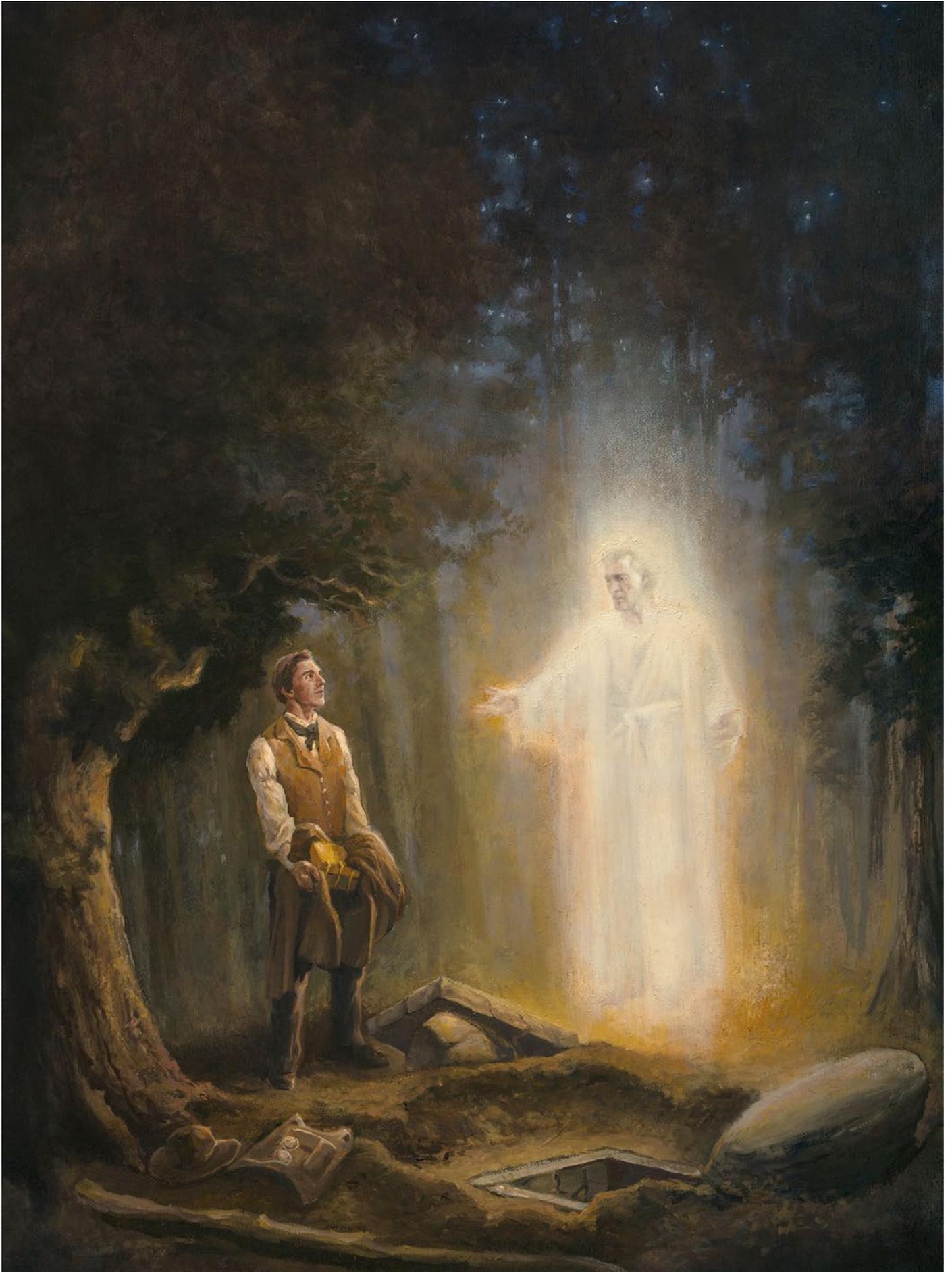
Doctrine and Covenants 2:2-3. To help family members turn their hearts to their fathers (or ancestors), you could invite them to learn about an ancestor and to share what they learn with the rest of the family. Why does the Lord want us to learn about our family members and perform temple ordinances for them? How are we blessed when we participate in family history and temple work? (see Dale G. Renlund, “Family History and Temple Work: Sealing and Healing,” *Ensign or Liahona*, May 2018, 46-49).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Family History—I Am Doing It,” *Children’s Songbook*, 94.

Improving Personal Study

Use scripture study helps. Tools like the footnotes, Topical Guide, Bible Dictionary, Guide to the Scriptures, and ChurchofJesusChrist.org can help you better understand the people, events, and phrases in the scriptures.



Joseph Receives the Plates, by Gary E. Smith



Harvest Time in France, by James Taylor Harwood

JANUARY 18-24

Doctrine and Covenants 3-5

“MY WORK SHALL GO FORTH”

Write down what you learn and feel as you study the scriptures. This will help you remember those impressions and share them with others.

RECORD YOUR IMPRESSIONS _____

During his first few years as the Lord’s prophet, Joseph Smith didn’t yet know everything about the “marvelous work” he had been called to do. But one thing his early experiences taught him was that to qualify for God’s work, his eye must truly be “single to the glory of God” (Doctrine and Covenants 4:1, 5). For example, if the Lord gave him counsel that went against his own desires, he needed to follow the Lord’s counsel. And even if he had “many revelations, and . . . power to do many mighty works,” if his own will became more important in his eyes than God’s will, he “must fall” (Doctrine and Covenants 3:4). But Joseph learned something else just as important about doing God’s work: “God is merciful,” and if Joseph sincerely repented,

he was “still chosen” (verse 10). God’s work is, after all, a work of redemption. And that work “cannot be frustrated” (verse 1).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 3:1-15

I should trust God rather than fearing man.

Early in Joseph Smith’s ministry, good friends were hard to come by—especially friends like Martin

Harris, a respected, prosperous man, who was in a position to provide valuable support. And Martin willingly supported Joseph, even though it cost him the respect of his peers and required financial sacrifice.

So it's easy to see why Joseph wanted to honor Martin's request to take the first portion of the Book of Mormon translation to show his wife, who doubted the truth of the Book of Mormon. Joseph continued to ask the Lord about this request, even when He forbade it, until finally, after Joseph asked a third time, the Lord said yes. Tragically, the manuscript was lost while it was in Martin's possession, and Joseph and Martin were sharply chastised by the Lord (see *Saints*, 1:51–53).

As you read Doctrine and Covenants 3:1–15, ponder how other people's opinions may be influencing you. You may also note that in addition to rebuking Joseph Smith, the Lord spoke words of mercy. What do you learn from the way the Lord both corrected and encouraged Joseph? What counsel do you find that can help you when you are tempted to fear other people more than God?

See also “The Contributions of Martin Harris,” *Revelations in Context*, 1–9, history.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 4

The Lord asks me to serve Him with all my heart.

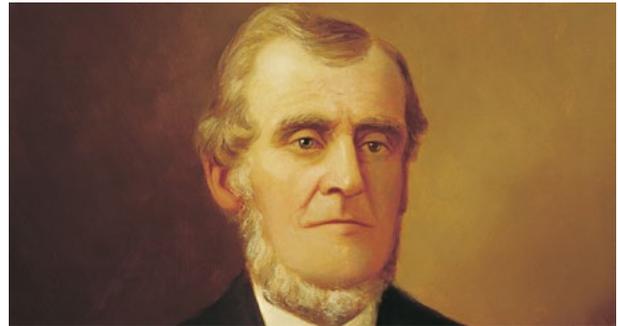
Section 4 is often applied to full-time missionaries. However, it's interesting to note that this revelation was given originally to Joseph Smith Sr., who wasn't being called on a mission but still had “desires to serve God” (verse 3).

One way to read this section is to imagine it as a job description for someone who wants to do the Lord's work. What are the qualifications? Why are

these skills or characteristics necessary? Perhaps you could prayerfully choose one thing you could do to better “qualify [yourself] for the work” (verse 5).

DOCTRINE AND COVENANTS 5

I can gain my own witness of the Book of Mormon.



Martin Harris, by Lewis A. Ramsey

If you were called to testify in court about the truthfulness of the Book of Mormon, what evidence would you provide? A similar question was on Martin Harris's mind when his wife, Lucy, filed a claim that Joseph Smith was deceiving the people by pretending to translate gold plates (see *Saints*, 1:56–58). So Martin asked Joseph for more evidence that the gold plates were real. Doctrine and Covenants 5 is a revelation in response to Martin's request.

What do you learn from Doctrine and Covenants 5 about the following:

- How the Lord feels about those who won't believe in spiritual truths unless they have evidence (see verses 5–8; see also John 20:24–29).
- The role of witnesses in the work of the Lord (see verses 11–15; see also 2 Corinthians 13:1).
- How to gain a testimony of the Book of Mormon for yourself (see verse 16; see also Moroni 10:3–5).

DOCTRINE AND COVENANTS 5:1–10

This generation shall receive God’s word through Joseph Smith.

What does Doctrine and Covenants 5:1–10 teach you about Joseph Smith’s important role in our dispensation—and in your life? Ponder how you have received the word of God through the Prophet Joseph Smith. Consider recording in a journal or sharing with someone your gratitude for the truths that were restored or clarified through him.

See also 2 Nephi 3:6–24.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 3:1–4. Ask a family member to walk in a “crooked” line and then in a “straight” line. What does it mean to our family to know that “[God’s] paths are straight”?

Doctrine and Covenants 3:7–10. When someone is pressuring us to disobey God, what truths in these verses can help us remain faithful? Perhaps family members could role-play a situation in which someone remains faithful despite pressure to disobey God.

Doctrine and Covenants 4. As your family discusses what it means to work in God’s field, they could do some work in a garden (or pretend to). What tools are needed for gardening work? What does God describe in section 4 that could be considered tools needed to do His work? Your family could discuss why each tool is important in doing God’s work.

Doctrine and Covenants 5:7. What are some examples of truths we believe in but can’t see? How could we respond to a friend who wants evidence that the Book of Mormon is true?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Will Be Valiant,” *Children’s Songbook*, 162.

Improving Personal Study

Memorize a verse. “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” (Richard G. Scott, “The Power of Scripture,” *Ensign* or *Liahona*, Nov. 2011, 6).



Devastating Weight of 116 Pages, by Kwani Povi Winder



JANUARY 25-31

Doctrine and Covenants 6-9

"THIS IS THE SPIRIT OF REVELATION"

The Lord reveals truths to us in our minds and hearts (see Doctrine and Covenants 8:2-3). As you read Doctrine and Covenants 6-9, record any impressions you receive.

RECORD YOUR IMPRESSIONS _____

In the fall of 1828, a young schoolteacher named Oliver Cowdery took a teaching job in Manchester, New York, and stayed with the family of Lucy and Joseph Smith Sr. Oliver had heard about their son Joseph, who was now living in Harmony, Pennsylvania, and Oliver, who considered himself a seeker of truth, wanted to know more. The Smiths described visits from angels, an ancient record, and the gift to translate by the power of God. Oliver was fascinated. Could it be true? Lucy and Joseph Sr. gave him advice that applies to anyone seeking truth: pray and ask the Lord.

Oliver did, and the Lord answered, speaking peace and reassurance to Oliver's mind. Revelation, Oliver discovered, can be personal—something he would learn even more profoundly in the coming months. Revelation isn't just for prophets; it's for anyone who desires it and seeks it. Oliver didn't know everything yet, but he knew enough to take his next step. The Lord was doing something important through Joseph Smith, and Oliver wanted to be part of it.

For more information about the history behind Doctrine and Covenants 6-9, see *Saints*, 1:58-64; "Days of Harmony" (video, ChurchofJesusChrist.org).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 6; 8–9

Heavenly Father speaks to me through “the Spirit of truth.”

In spring 1829 Oliver Cowdery traveled to Harmony and volunteered to be Joseph Smith’s scribe as he translated the Book of Mormon. Oliver now had a close view of the revelatory process of translation. The experience thrilled him, and he wondered if he could also be blessed with a gift to translate. The Lord allowed him to attempt to translate, but receiving revelation was new for Oliver, and his attempt did not go well. He still had a lot to learn, and Doctrine and Covenants 6, 8, and 9 show that the Lord was willing to teach him.

As you read these sections, notice what the Lord taught about personal revelation. How do His words relate to experiences you’ve had—or would like to have?

For example, what do Doctrine and Covenants 6:5–7; 8:1; 9:7–8 suggest about what the Lord requires of you before He will reveal His will?

What do you learn from Doctrine and Covenants 6:14–17, 22–24; 8:2–3; 9:7–9 about the different ways revelation might come?

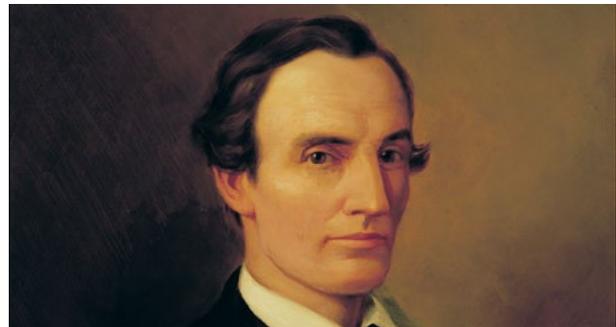
Is there anything else you learn about revelation from these sections?

To learn more about revelation, see Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” *Ensign or Liahona*, May 2018, 93–96; Julie B. Beck, “And upon the Handmaids in Those Days Will I Pour Out My Spirit,” *Ensign or Liahona*, May 2010, 10–12. For more information about the “gift of Aaron” described in section 8, see “Oliver Cowdery’s Gift,” *Revelations in Context*, 15–19.

DOCTRINE AND COVENANTS 6:18–21, 29–37

Look unto Christ in every thought.

Even though Joseph had already experienced “difficult circumstances” while doing the Lord’s work (Doctrine and Covenants 6:18), he and Oliver likely had no idea how difficult those circumstances would become over the next several years. But the Lord knew, and He knows what trials are in your future too. His counsel to Joseph and Oliver in Doctrine and Covenants 6:18–21, 29–37 can also help you. How might Joseph and Oliver have felt after hearing these words? What do you find in these verses that helps you trust the Lord? How can you look unto Christ more in your life?



Oliver Cowdery, by Lewis A. Ramsey

DOCTRINE AND COVENANTS 6–7; 9:3, 7–14

“Even as you desire of me so it shall be.”

Notice how many times words like “desire” or “desires” appear in sections 6 and 7. What do you learn from these sections about the importance God places on your desires? Ask yourself the Lord’s question in Doctrine and Covenants 7:1: “What desirest thou?”

One of Oliver Cowdery’s righteous desires—to translate as Joseph Smith did—was not fulfilled. As you read Doctrine and Covenants 9:3, 7–14, what impressions do you receive that might help you when your righteous desires go unfulfilled?

See also Doctrine and Covenants 11:8; Dallin H. Oaks, “Desire,” *Ensign or Liahona*, May 2011, 42–45.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 6:7, 13. How can you help your family understand that real “riches” are found in eternal life? (verse 7). You could invite family members to make pretend money and write or draw on it some of the many blessings your family has received because of the restored gospel.

Doctrine and Covenants 6:15, 22–23; 8:2–3; 9:7–9. Reading these verses about how God speaks to His children may be a wonderful opportunity to share with your family how He has spoken to you.

Doctrine and Covenants 6:33–37. Family members could share ways they can “do good,” even when they feel afraid. It could also help to watch all or some of Elder Ronald A. Rasband’s message “Be Not Troubled” (*Ensign* or *Liahona*, Nov. 2018, 18–21). What does it mean to “look unto [Christ] in every thought”? (verse 36). What are some other examples of people who turned to the Lord to overcome doubt and fear? (see, for instance, Esther 4; Alma 26:23–31).

Doctrine and Covenants 8:10. This may be a wonderful opportunity to share how faith in Jesus Christ has strengthened you and your family. Why is it important that we “ask in faith”? What blessings have you seen from seeking answers or help in faith?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Dare to Do Right,” *Children’s Songbook*, 158.



Voices of the Restoration

TRANSLATION OF THE BOOK OF MORMON

In April 1829, the month when sections 6–9 of the Doctrine and Covenants were received, Joseph Smith’s main work was the translation of the Book of Mormon. When asked later to relate how this record was translated, Joseph said “that it was not intended to tell the world all the particulars.”¹ He often stated simply that it was translated “by the gift, and power of God.”²

We don’t know many details about the miraculous translation process, but we do know that Joseph Smith was a seer, aided by instruments that God had prepared: two transparent stones called the Urim and Thummim and another stone called a seer stone.³

The following statements, from eyewitnesses to the translation process, support Joseph’s witness.



It is believed that this box, which belonged to Hyrum Smith, was used to temporarily hide the gold plates.

Emma Smith



“When my husband was translating the Book of Mormon, I wrote a part of it, as he dictated each sentence, word for word, and when he came to proper names he could not pronounce, or long words, he spelled them out, and

while I was writing them, if I made any mistake in spelling, he would stop me and correct my spelling although it was impossible for him to see how I was writing them down at the time. Even the word *Sarah* he could not pronounce at first, but had to spell it, and I would pronounce it for him.”⁴

“The plates often lay on the table without any attempt at concealment, wrapped in a small linen tablecloth, which I had given him to fold them in. I once felt of the plates, as they thus lay on the table, tracing their outline and shape. They seemed to be pliable like thick paper, and would rustle with a metallic sound when the edges were moved by the thumb, as one does sometimes thumb the edges of a book. . . .



Illustration of Emma and Joseph Smith by Michael Malm

“My belief is that the Book of Mormon is of divine authenticity—I have not the slightest doubt of it. I am satisfied that no man could have dictated the

writing of the manuscripts unless he was inspired; for, when acting as his scribe, [Joseph] would dictate to me hour after hour; and when returning after meals, or after interruptions, he would at once begin where he had left off, without either seeing the manuscript or having any portion of it read to him. This was a usual thing for him to do. It would have been improbable that a learned man could do this; and, for one so ignorant and unlearned as he was, it was simply impossible.”⁵

Oliver Cowdery



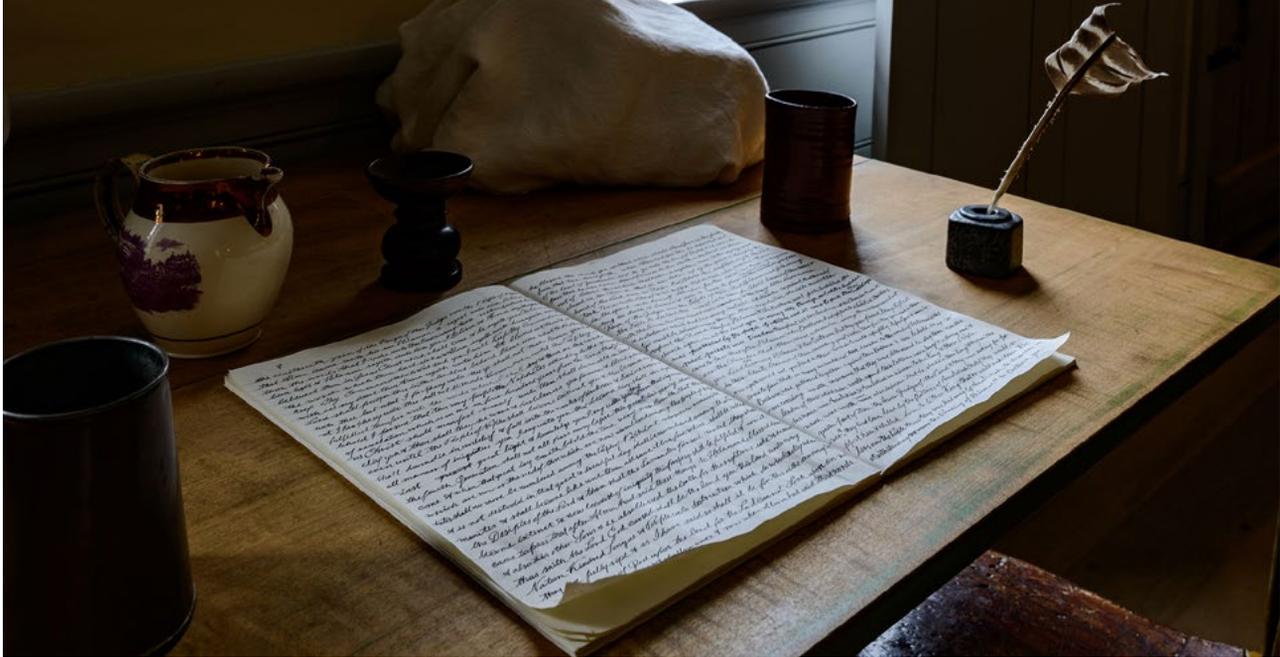
“I wrote with my own pen the entire Book of Mormon (save a few pages) as it fell from the lips of the prophet, as he translated it by the gift and power of God, by means of the Urim and Thummim, or, as it is called by the book, holy interpreters. I beheld with my eyes, and handled with my hands, the gold plates from which it was translated. I also beheld the interpreters.”⁶

Notes

1. “Minutes, 25–26 October 1831,” Minute Book 2, 13, josephsmithpapers.org.
2. In “Church History,” *Times and Seasons*, Mar. 1, 1842, 707; see also *Teachings of Presidents of the Church: Joseph Smith* (2007), 441.
3. For more information, see “Book of Mormon Translation,” Gospel Topics, topics.ChurchofJesusChrist.org; Richard E. Turley Jr., Robin S. Jensen, and Mark Ashurst-McGee, “Joseph the Seer,” *Ensign*, Oct. 2015, 48–55.
4. In Edmund C. Briggs, “A Visit to Nauvoo in 1856,” *Journal of History*, vol. 9, no. 4 (Oct. 1916), 454; quoted in Russell M. Nelson, “A Treasured Testament,” *Ensign*, July 1993, 62.
5. In “Last Testimony of Sister Emma,” *Saints’ Herald*, Oct. 1, 1879, 290; spelling modernized.
6. In Reuben Miller journal, Oct. 21, 1848, Church History Library, Salt Lake City; spelling, punctuation, and capitalization modernized.



Joseph Smith and Oliver Cowdery learned much through the process of translating the gold plates.



Replica of the original Book of Mormon manuscript.

FEBRUARY 1-7

Doctrine and Covenants 10-11

“THAT YOU MAY COME OFF CONQUEROR”

Recording impressions while reading the scriptures is like planting seeds; even small impressions can lead to meaningful personal revelation.

RECORD YOUR IMPRESSIONS _____

As the translation of the Book of Mormon progressed, a question naturally arose: What should Joseph Smith and Oliver Cowdery do about those pages of the translation that had been lost? The logical thing might be to go back and retranslate that portion, but the Lord could see something that they could not—wicked men were plotting to alter the words on those pages to cast doubt on Joseph’s inspired work. God had a plan to thwart Satan’s efforts and compensate for what was lost. This plan was put into motion thousands of years earlier when the prophet Nephi felt inspired to create a second record that covered the same time period. Later, Mormon was inspired to include this record in the

Book of Mormon “for a wise purpose” known to the Lord (see Words of Mormon 1:3-7).

“My wisdom,” the Lord said to Joseph, “is greater than the cunning of the devil” (Doctrine and Covenants 10:43). That’s a reassuring message in a day like ours, when the adversary’s ongoing efforts to weaken faith are intensifying. Like Joseph, we can be “faithful and continue on” in the work God has called us to do (verse 3). Then we will find that He has already provided a way so that “the gates of hell shall not prevail” against us (verse 69).

See *Saints*, 1:51-61.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 10:1–33

Satan seeks to destroy the work of God.

Satan would prefer that we forget he exists—or that we at least fail to recognize his attempts to influence us (see 2 Nephi 28:22–23). But the Lord’s words in Doctrine and Covenants 10 reveal that Satan is in constant, active opposition to God’s work. As you read verses 1–33, identify how Satan sought to destroy God’s work in Joseph Smith’s time (see also verses 62–63). What similarities do you see with the ways Satan works today? You could ask the Lord to help you see how Satan may be tempting you. What do you learn from section 10 that can help you resist Satan’s efforts?

DOCTRINE AND COVENANTS 10:34–52

The Lord’s “wisdom is greater than the cunning of the devil.”

More than 2,400 years in advance, the Lord prepared to compensate for the lost pages of the Book of Mormon (see 1 Nephi 9). What do you learn about the Lord from Doctrine and Covenants 10:34–52? What evidence of the Lord’s wisdom and foreknowledge have you seen in your life?

The record that God prepared to replace the lost manuscript is now found in 1 Nephi through Omni. How have the stories and teachings in this record “[thrown] greater views upon [the] gospel” for you? (Doctrine and Covenants 10:45).



Mormon Abridging the Plates, by Tom Lovell

DOCTRINE AND COVENANTS 11

If I ask of God, I will receive.

Several of Joseph Smith’s family members and friends asked him to seek the Lord’s will on their behalf. Joseph was happy to do so, but the Lord was also willing to give them personal revelation. In Doctrine and Covenants 11, a revelation that Joseph received for his older brother Hyrum, the Lord said, “I will impart unto you of my Spirit, . . . and then shall ye know . . . all things whatsoever you desire of me” (Doctrine and Covenants 11:13–14).

The Lord said His words were for “all who have good desires, and have thrust in their sickle to reap” (verse 27). In Doctrine and Covenants 11, what is the Lord trying to tell you about personal revelation? about participating in God’s work? What other messages does He have for you?

DOCTRINE AND COVENANTS 11:15–26

As I seek to “obtain [God’s] word,” I will receive His Spirit and power.

Even before the Book of Mormon had been translated, Hyrum Smith was anxious to preach the gospel. As you read the Lord’s response to his desires, consider what it means to you to “obtain [God’s] word” (verse 21). How does obtaining God’s word help you serve in the Church? How does it bring God’s power into your life?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 10:5. What do we learn from this verse about the power of prayer? How do we “pray always”? (For some ideas, see David A. Bednar, “Pray Always,” *Ensign* or *Liahona*, Nov. 2008, 41–44.)

Doctrine and Covenants 10:38–46. To help your family discuss how the Lord compensated for the lost pages of the Book of Mormon translation, perhaps family members could talk about something they have recently lost. How did they feel when they discovered it was lost? How did they feel when it was found? Although the lost Book of Mormon pages were never found, how did the Lord compensate for their loss, according to Doctrine and Covenants 10:38–46?

Doctrine and Covenants 10:55–70. Invite family members to find or mark phrases that begin with “I am” or “I will.” What do we learn from the “I am” phrases about who Jesus Christ is and what He is like? What do we learn from the “I will” phrases about what He does? Encourage family members to

share how these truths strengthen their faith in Jesus Christ.

Doctrine and Covenants 11:12–14. Reading these verses can help your family members recognize when the Spirit is communicating with them. You could shine a flashlight on the floor and invite a family member to move to where the light is shining. How is this like following the guidance of the Holy Ghost? What personal experiences could you share?

Doctrine and Covenants 11:15–30. Consider making a list of the things the Lord told Hyrum Smith to do so that he would be ready to share the gospel. What should we work on as a family?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Search, Ponder, and Pray,” *Children’s Songbook*, 109; see “Ideas to Improve Your Family Scripture Study.”

Improving Our Teaching

Apply the scriptures to your life. After reading a scripture passage, ask family members to share ways the message applies to their lives. For instance, they could share how the Spirit has influenced them in the ways described in Doctrine and Covenants 11:12–13.



Joseph and Hyrum Smith, by Ken Corbett



FEBRUARY 8–14

Doctrine and Covenants 12–13; Joseph Smith— History 1:66–75

“UPON YOU MY FELLOW SERVANTS”

Joseph Smith and Oliver Cowdery received additional knowledge as they prayed about truths they learned in the scriptures (see Joseph Smith—History 1:68). How will you follow their example?

RECORD YOUR IMPRESSIONS _____

Most people around the world have probably never heard of a place called Harmony, Pennsylvania. But the Lord often chooses obscure locations for the most significant events in His kingdom. In a wooded area near Harmony on May 15, 1829, John the Baptist appeared as a resurrected being to Joseph Smith and Oliver Cowdery. He placed his hands on their heads and conferred the Aaronic Priesthood upon them, calling them “my fellow servants” (Doctrine and Covenants 13:1).

To be considered a fellow servant with John the Baptist, who baptized the Savior and prepared the way for His coming (see Matthew 3:1–6, 13–17), must have been humbling, perhaps even overwhelming to these two young men in their twenties. At the time, Joseph and Oliver were relatively unknown, much as Harmony was. But service in God’s work has always been about *how* we serve, not about who notices. However small or unseen your contribution may seem at times, you too are a fellow servant in the Lord’s great work.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 12

The Lord wants me to help establish the cause of Zion.

Joseph Knight Sr. and his wife, Polly, met Joseph Smith when, as a 20-year-old, he began to work on their farm in Colesville, New York. Joseph Knight described him as the best worker he ever had. He believed Joseph Smith’s testimony about the gold plates and took Polly to visit Joseph Smith while he was translating the Book of Mormon at his home in Harmony, Pennsylvania. She immediately believed. For the rest of their lives, Joseph and Polly remained faithful to the restored gospel. More than 60 members of the Knight family joined and helped establish the Church in New York, Ohio, Missouri, Nauvoo, and eventually Salt Lake City.

Joseph Knight wanted to know how he could help in the work of the Lord. The Lord’s answer (now Doctrine and Covenants 12) applies to “all those who have desires to bring forth and establish this work” (verse 7)—including you. What does it mean to you “to bring forth and establish the cause of Zion”? (verse 6). How do the principles and attributes in verses 7–9 help you do this?

See also “The Knight and Whitmer Families,” *Revelations in Context*, 20–24.

DOCTRINE AND COVENANTS 13

The Aaronic Priesthood was restored by John the Baptist.

In just one sentence, John the Baptist revealed many truths about the Aaronic Priesthood. Consider listing everything you learn from this section (including from the section heading). You might find it

helpful to study some of the phrases you find. Here are some examples to get you started:

- “The keys of the ministering of angels”: 2 Nephi 32:2–3; Moroni 7:29–32; Jeffrey R. Holland, “The Ministry of Angels,” *Ensign* or *Liahona*, Nov. 2008, 29–31; Guide to the Scriptures, “Angels,” scriptures.ChurchofJesusChrist.org
- “The keys . . . of the gospel of repentance”: 3 Nephi 27:16–22; Doctrine and Covenants 84:26–27; Dale G. Renlund, “The Priesthood and the Savior’s Atoning Power,” *Ensign* or *Liahona*, Nov. 2017, 64–67
- “The sons of Levi”: Numbers 3:5–13; Doctrine and Covenants 84:31–34; Guide to the Scriptures, “Aaronic Priesthood,” “Levi,” scriptures.ChurchofJesusChrist.org

What blessings have you received through the ordinances of the Aaronic Priesthood?



Joseph Smith Baptizes Oliver Cowdery, by Del Parson

JOSEPH SMITH—HISTORY 1:66–75

Ordinances give me access to God’s power.

Sister Carole M. Stephens, former counselor in the Relief Society General Presidency, taught: “Priesthood ordinances and covenants provide access to the fulness of the blessings promised to us by God, which are made possible by the Savior’s Atonement. They arm sons and daughters of God with power, God’s power, and provide us with the

opportunity to receive eternal life” (“Do We Know What We Have?” *Ensign* or *Liahona*, Nov. 2013, 12).

As you read Joseph Smith—History 1:66–75, including the note at the end of verse 71, consider what inspired Joseph and Oliver to inquire about baptism, and note the blessings that came to them after participating in priesthood ordinances. Consider reading journal entries you may have written after receiving ordinances or recording your memories of those events. What blessings have you received through priesthood ordinances?

See also Doctrine and Covenants 84:20–22; *Saints*, 1:65–68.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 12:8. Why are the characteristics listed in this verse necessary when we are doing the Lord’s work?

Doctrine and Covenants 13. What might build your family’s faith in the restoration of the Aaronic Priesthood? The video “Restoration of the Aaronic Priesthood” (ChurchofJesusChrist.org) or the artwork that accompanies this outline could help your family visualize the restoration of the Aaronic Priesthood. Would they enjoy drawing a picture of the event, based on what they read in Joseph Smith—History 1:68–74? They could also share their

testimonies about the power of the priesthood in their lives.

See also “Priesthood Restoration Site” at history.ChurchofJesusChrist.org.

Joseph Smith—History 1:68. How can we follow the example of Joseph Smith and Oliver Cowdery to find answers to our questions? Perhaps as you read together, you could make it a regular habit to pause and ask if anyone has questions about what they are reading.

Joseph Smith—History 1:71, note. What impresses members of your family about Oliver Cowdery’s words? What are some of your family’s “days never to be forgotten”?

Joseph Smith—History 1:73–74. What effect did the Holy Ghost have on Joseph and Oliver? When has the Spirit helped your family understand the scriptures and rejoice in the Lord?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “The Priesthood Is Restored,” *Children’s Songbook*, 89.

Improving Our Teaching

Study a topic. As a family, choose a topic you would like to study in more detail. For instance, this week you might use the Topical Guide or Guide to the Scriptures (scriptures.ChurchofJesusChrist.org) to find scriptures about the Aaronic Priesthood.



Upon You My Fellow Servants, by Linda Curley Christensen



FEBRUARY 15–21

Doctrine and Covenants 14–17

“STAND AS A WITNESS”

Joseph Smith’s family and friends sometimes asked him to seek revelation about what God wanted them to do. As you read these revelations, consider what direction God has for you.

RECORD YOUR IMPRESSIONS _____

Even though the work of translation was progressing well, by May 1829 the situation in Harmony had become more difficult for Joseph, Emma, and Oliver. Hostility from neighbors was growing while support from Emma’s family was waning. Feeling that Harmony was no longer safe, Oliver reached out to a friend who had expressed interest in Joseph’s work: David Whitmer. David lived with his parents and siblings in Fayette, New York, about 100 miles away. He had met Oliver a year earlier, and Oliver had written him several letters since then, sharing his experiences working with the Prophet. Neither David nor anyone in his family

had ever met Joseph. But when Oliver asked if he and Joseph might move to the Whitmer home to finish translating the Book of Mormon, the Whitmers readily opened their doors. And the Lord had more in store for the Whitmers than simply housing the Prophet. He had some specific instruction for them, found in Doctrine and Covenants 14–17, and in time they were to become one of the foundational families of the Church and witnesses to the unfolding Restoration.

For more about the Whitmer family, see *Saints*, 1:68–71.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 14

I can participate in God’s “great and marvelous work.”

When he met Joseph Smith, David Whitmer was a young man dedicated to his work on the family farm. But the Lord had a different labor in mind for David—though in some ways it was a bit like farming. As you read Doctrine and Covenants 14:1–4, notice how the Lord compares His work to the kind of work David was familiar with. What do you learn about the work of the Lord from this comparison?

How can you “thrust in [your] sickle”? (verse 4). Notice the promises given throughout this section to those who “seek to bring forth and establish . . . Zion” (verse 6).

DOCTRINE AND COVENANTS 14:2

The word of God is “quick and powerful.”

The Lord compared His word to a “two-edged sword” (Doctrine and Covenants 14:2). What does this comparison suggest to you about the word of God? For instance, how is His word quick, powerful, and sharp? How have you experienced the power of God’s word?

Consider other ways God describes His word. For example, what do you learn about God’s word from the comparisons in the following passages?

Psalm 119:105 _____

Isaiah 55:10–11 _____

Matthew 4:4 _____

1 Nephi 15:23–24 _____

Alma 32:28 _____



The Lord compared His word to a sword.

DOCTRINE AND COVENANTS 14:7

Eternal life is “the greatest of all the gifts of God.”

As you read Doctrine and Covenants 14:7, ponder why eternal life is “the greatest of all the gifts of God.” This insight from President Russell M. Nelson might help: “Under God’s great plan of happiness, families can be sealed in temples and be prepared to return to dwell in His holy presence forever. That is eternal life!” (“Thanks Be to God,” *Ensign* or *Liahona*, May 2012, 77).

Consider adding cross references to verse 7 that help you understand more about eternal life (see “Eternal Life” in the Topical Guide or Guide to the Scriptures, scriptures.ChurchofJesusChrist.org). What do you learn that inspires you to strive for eternal life?

DOCTRINE AND COVENANTS 15–16

Bringing souls unto Christ is of great worth.

John and Peter Whitmer both wanted to know what “would be of the most worth” in their lives (Doctrine and Covenants 15:4; 16:4). Have you ever wondered about this for yourself? As you read Doctrine and Covenants 15–16, ponder why bringing souls to Christ is of such great worth. How can you invite souls unto Christ?

See also Doctrine and Covenants 18:10–16.

DOCTRINE AND COVENANTS 17**The Lord uses witnesses to establish His word.**

What is a witness? Why does the Lord use witnesses in His work? (see 2 Corinthians 13:1). Ponder these questions as you read God’s words to the Three Witnesses in Doctrine and Covenants 17. It might also be helpful to review “The Testimony of Three Witnesses” in the Book of Mormon. How do witnesses help bring about God’s “righteous purposes”? (verse 4).

Did you know that Mary Whitmer also received a witness of the gold plates? The angel Moroni showed them to her as an acknowledgment of the sacrifices she made while Joseph, Emma, and Oliver were living in her home (see *Saints*, 1:70–71). What do you learn from her experience about receiving a witness?

See also *Saints*, 1:73–75; Ulisses Soares, “The Coming Forth of the Book of Mormon,” *Ensign* or *Liahona*, May 2020, 32–35.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 14:1–4. Consider inviting your family to find phrases related to farming in these verses. Why might the Lord compare His work to a harvest? What can we do to help in His work?

Doctrine and Covenants 14:2. The activity for this verse in “Ideas for Personal Scripture Study” lists some scripture passages about the word of God. Maybe family members could read them and share what they learn. How do these scripture passages inspire us to “give heed” to the word of God?

Doctrine and Covenants 15:6; 16:6. These verses could inspire a conversation about things that are

of most worth to your family (see also Doctrine and Covenants 18:10).

Doctrine and Covenants 17. Your family might enjoy drawing pictures of each of the items the Three Witnesses saw (see verse 1). As you read section 17, look for phrases that teach about the importance of the Book of Mormon. How can we be witnesses of the Book of Mormon? Your family could also watch the video “A Day for the Eternities” (ChurchofJesusChrist.org).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I’ll Go Where You Want Me to Go,” *Hymns*, no. 270.



Voices of the Restoration

LUCY MACK SMITH AND THE THREE AND EIGHT WITNESSES

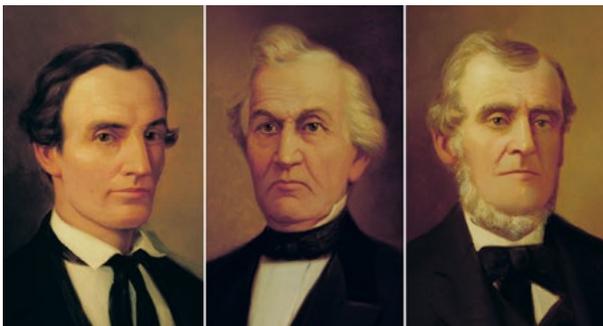
The angel Moroni showed the gold plates to Joseph Smith, Oliver Cowdery, David Whitmer, and Martin Harris in the woods near the Whitmer home in Fayette, New York. Joseph’s parents were visiting the Whitmers at the time. Lucy Mack Smith, Joseph’s mother, described the effect this miraculous experience had on the witnesses:



“It was between three and four o’clock. Mrs. Whitmer and Mr. Smith and myself were sitting in a bedroom. I sat on the bedside. When Joseph came in, he threw himself down beside me. ‘Father! Mother!’ said he. ‘You do not know how happy I am. The Lord has caused the plates to be shown to three more besides me, who have also seen an angel and will have to testify to the truth of what I have said. For they know for themselves that I do not go about to deceive the people. And I do feel as though I was relieved of a dreadful burden, which was almost too much for me to

endure. But they will now have to bear a part, and it does rejoice my soul that I am not any longer to be entirely alone in the world.’ Martin Harris then came in. He seemed almost overcome with excess of joy. He then testified to what he had seen and heard, as did also the others, Oliver and David. Their testimony was the same in substance as that contained in the Book of Mormon. . . .

“Martin Harris particularly seemed altogether unable to give vent to his feelings in words. He said, ‘I have now seen an angel from Heaven who has of a surety testified of the truth of all that I have heard concerning the record, and my eyes have beheld him. I have also looked upon the plates and handled them with my hands and can testify of the same to the whole world. But I have received for myself a witness that words cannot express, that no tongue can describe, and I bless God in the sincerity of my soul that he has condescended to make me, even me, a witness of the greatness of his work and designs in behalf [of] the children of men.’ Oliver and David also joined with him in solemn praises to God for his goodness and mercy. We returned home [to Palmyra, New York,] the next day a cheerful, rejoicing little company.”¹



Portraits of Oliver Cowdery, David Whitmer, and Martin Harris by Lewis A. Ramsey

Lucy Mack Smith was also present when the Eight Witnesses returned from their experience:

“After these witnesses returned to the house, the angel again made his appearance to Joseph; at which time Joseph delivered up the plates into his hands. That evening we held a meeting, in which all the witnesses bore testimony to the facts as stated above; and all of our family, even to Don Carlos [Smith], who was but 14 years of age, testified of the truth of the latter day dispensation—that it was then fully ushered in.”²



Sculpture of Joseph Smith and the Eight Witnesses by Gary Ernest Smith

Notes

1. Lucy Mack Smith, *History, 1844–1845*, book 8, page 11–book 9, page 1, josephsmithpapers.org; capitalization and punctuation modernized.
2. Lucy Mack Smith, *History, 1845*, 156–57, josephsmithpapers.org.



The Angel Moroni Showing the Gold Plates to Joseph Smith, Oliver Cowdery, and David Whitmer, by Gary B. Smith



Martin Harris Farm, by Al Rounds

FEBRUARY 22–28

Doctrine and Covenants 18–19

“THE WORTH OF SOULS IS GREAT”

The revelations in the Doctrine and Covenants were given in response to specific circumstances nearly 200 years ago, but the principles they teach are timeless. Look for these principles as you read, and consider how they apply to you.

RECORD YOUR IMPRESSIONS _____

Martin and Lucy Harris had one of the finest farms in Palmyra, New York. It had taken them years to acquire, had enabled them to raise a family, and had given them good standing in the community. But in 1829 it became clear that the Book of Mormon could be published only if Martin mortgaged his farm to pay the printer. Martin had a testimony of the Book of Mormon, but Lucy did not. If Martin went forward with the mortgage and the Book of Mormon did not sell well, he would lose his farm and jeopardize his marriage. At some time or another, we all face questions similar to those that Martin may have been facing: What is the gospel

of Jesus Christ worth to me? What am I willing to sacrifice to help build God’s kingdom? It may help us to remember that no one has ever paid a higher price to bless God’s children than Jesus Christ, “the greatest of all” (Doctrine and Covenants 19:18).

Martin made the decision to mortgage his farm. His sacrifice paid for the printing of the first 5,000 copies of the Book of Mormon. And now, more than 190 million copies later, millions of souls around the world have been blessed.

For more information about the publication of the Book of Mormon, see *Saints*, 1:76–84.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 18:10–16

The Lord rejoices when we repent.

Notice how often the words *repent* and *repentance* are used throughout Doctrine and Covenants 18 and 19, and ponder what you learn from these words each time they are used. Consider especially Doctrine and Covenants 18:10–16; how do these verses affect how you feel about repentance—your own repentance and the duty to invite others to repent?

See also Alma 36:18–21; Dale G. Renlund, “Repentance: A Joyful Choice,” *Ensign* or *Liahona*, Nov. 2016, 121–24.

DOCTRINE AND COVENANTS 18:34–36

I can hear the Lord’s voice in the Doctrine and Covenants.

If someone asked you what the voice of the Lord is like, what would you say? Think about this question as you read Doctrine and Covenants 18:34–36. What have you learned about the voice of the Lord from reading the Doctrine and Covenants? What can you do to hear His voice more clearly?

DOCTRINE AND COVENANTS 19:15–20

Jesus Christ suffered so that I can repent and come unto Him.

The New Testament describes the Savior’s suffering in Gethsemane from the perspective of those who observed it. In Doctrine and Covenants 19:15–20, Jesus Christ told about His suffering in His own words. As you read this sacred, personal account, look for words and phrases that describe the Savior’s suffering. Consider what each word or phrase teaches you. Why was the Savior willing to

suffer? Consider recording your feelings about Jesus Christ and His sacrifice for you.

See John 15:13; Mosiah 3:7; Alma 7:11–12; Doctrine and Covenants 18:10–13.



Worth of a Soul, by Liz Lemon Swindle

DOCTRINE AND COVENANTS 19:26–27, 34–41

God’s blessings are greater than the treasures of the earth.

The Book of Mormon did not sell very well in Palmyra, and as a result, Martin Harris ended up having to sell a large portion of his farm to pay the debt (see “The Contributions of Martin Harris,” *Revelations in Context*, 7–8). Ponder that sacrifice—and the blessings you’ve received because of it—as you read these verses. You might also think about what the Lord has asked you to sacrifice. What do you find in these verses that inspires you to make these sacrifices with “rejoicing” and “gladness”? (see also verses 15–20).

DOCTRINE AND COVENANTS 19:23

Peace comes from learning of Jesus Christ and following Him.

Consider the Savior’s invitation “Learn of me.” What do you learn about Jesus Christ in Doctrine and Covenants 19? Record your thoughts, and ponder how these truths about the Savior help you find peace. What does it mean to you to “walk in the meekness of [His] Spirit”?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 18:1–5. Perhaps family members could share some of the “many instances” (verse 2) in which the Spirit has manifested to them that the scriptures are true, just as He did for Oliver Cowdery. How can your family “rely upon the things which are written” (verse 3) in the scriptures? How can you build your family’s foundation on the “rock” (verse 4) of the gospel?

Doctrine and Covenants 18:10–13; 19:16–19. Each family member could read Doctrine and Covenants 18:10–13 and substitute his or her name in place of the words “soul,” “souls,” and “all men.” You could then discuss how these verses help us understand our worth to the Father and the Son (see Doctrine and Covenants 19:16–19).

Doctrine and Covenants 18:21–25. Do your family members’ names have special meaning? Maybe you could talk about why names are important and what

it means to take upon ourselves the name of Jesus Christ (see Mosiah 5:7). This could be a good opportunity to help family members prepare to take Christ’s name upon themselves when they are baptized.

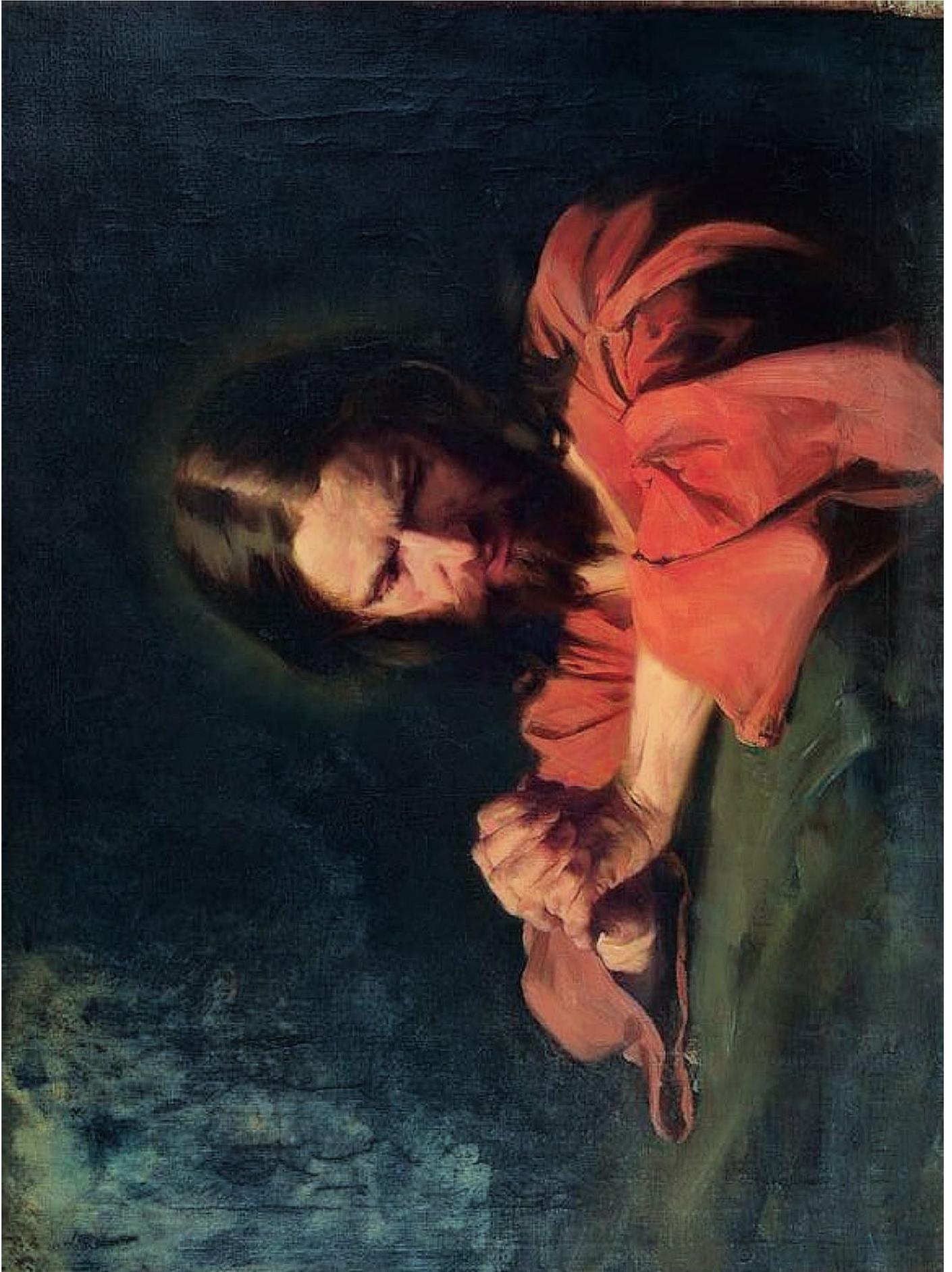
Doctrine and Covenants 19:15–20. To help your family have a meaningful experience with these verses, perhaps you could read them while displaying a picture of Jesus Christ (one accompanies this outline). Family members could then share their feelings about the Savior. A favorite hymn about the Savior could also invite the Spirit.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

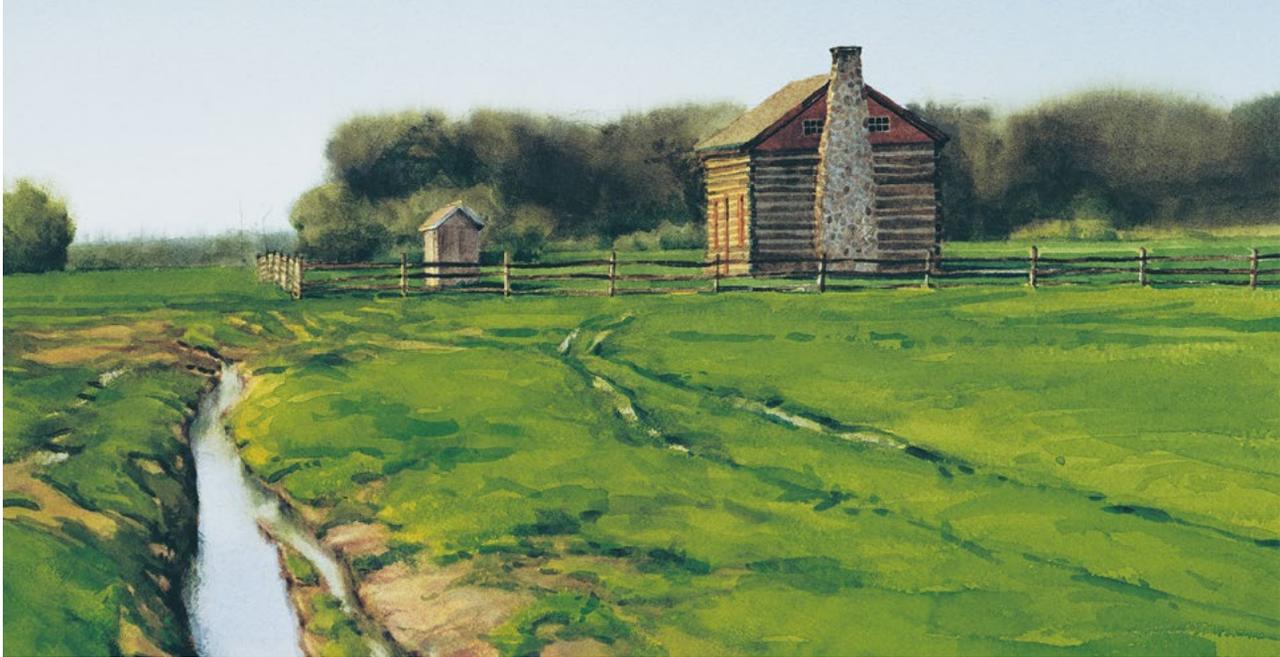
Suggested song: “I Stand All Amazed,” *Hymns*, no. 193.

Improving Personal Study

Ask questions. The Doctrine and Covenants is evidence that questions lead to revelation. As you study the scriptures, record questions that occur to you. Then ponder and pray to seek answers.



Christ Praying in the Garden of Gethsemane, by Hermann Clementz



Peter Whitmer Home by Al Rounds

MARCH 1–7

Doctrine and Covenants 20–22

“THE RISE OF THE CHURCH OF CHRIST”

As you read Doctrine and Covenants 20–22, be open to the impressions of the Holy Ghost. Consider recording them so you can refer back to them.

RECORD YOUR IMPRESSIONS _____

The Prophet Joseph Smith’s work of translating the Book of Mormon was now complete. But the work of the Restoration had only just begun. It was clear from earlier revelations that in addition to restoring doctrine and priesthood authority, the Lord wanted to restore a formal organization—His Church (see Doctrine and Covenants 10:53; 18:5). So on April 6, 1830, more than 40 believers crowded into the Whitmer family’s log home in Fayette, New York, to witness the organization of the Church of Jesus Christ.

Still, some people wonder, why is an organized Church necessary? The answer may be found, at least in part, in the revelations connected with that first Church meeting in 1830. Here, blessings are described that would not be possible if the true Church of Jesus Christ had not been “regularly organized and established” in the latter days (Doctrine and Covenants 20:1).

See also *Saints*, 1:84–86; “Build Up My Church,” *Revelations in Context*, 29–32.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 20:1–36

The Church of Jesus Christ of Latter-day Saints is founded on true doctrine.

Section 20 is introduced as a “revelation on Church organization and government” (section heading). But before outlining Church policies, priesthood offices, and procedures for performing ordinances, this revelation begins by teaching fundamental doctrine. As you read the first 36 verses of this revelation, ask yourself why that might be. You might also make a list of the gospel truths you find. Here are some examples:

- The Book of Mormon and its role in the Restoration (verses 8–12)
- The nature of God (verses 17–19)
- The Atonement of Jesus Christ (verses 20–27)

Why would these truths be important to emphasize as the Church was being established?

DOCTRINE AND COVENANTS 20:37, 75–79

Sacred ordinances are an essential part of the restored Church.

When the Church was organized, the Lord taught His Saints about sacred ordinances, including baptism and the sacrament. As you read the instructions “concerning the manner of baptism” in verse 37, think about your own baptism. Did you have any of the feelings described in this verse? Do you have them now? Ponder what you can do to keep vibrant your “determination to serve [Jesus Christ] to the end.”

As you read about the sacrament in Doctrine and Covenants 20:75–79, try to read these sacred prayers from the perspective of someone hearing them for

the first time. What insights do you receive about the sacrament? about yourself? How might these insights affect the way you prepare to take the sacrament this week?



The sacrament is a sacred ordinance.

DOCTRINE AND COVENANTS 20:38–60

Priesthood service blesses Church members and their families.

If someone asked you to name the duties of a priesthood holder, what would you say? Read Doctrine and Covenants 20:38–60, which lists the duties of various priesthood offices. Does anything in these verses change the way you think about priesthood duties and how the Savior does His work? How have you been blessed by the work described in these verses?

To learn about how women exercise priesthood authority in the work of the Church, see Dallin H. Oaks, “The Keys and Authority of the Priesthood,” *Ensign* or *Liahona*, May 2014, 49–52.

DOCTRINE AND COVENANTS 21

The Church of Jesus Christ is led by a living prophet.

What do you learn from Doctrine and Covenants 21:4–9 about the words of the Lord’s prophets? Consider the promises described in verse 6 for those who receive the Lord’s words through His prophet. What do these promises mean to you?

How can you receive the living prophet’s word “as if from [God’s] own mouth”? (verse 5). What counsel has today’s prophet given that could lead to the blessings promised in verse 6?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 20. What would we say if someone asked us why we need the Church? What answers do we find in Doctrine and Covenants 20? See also D. Todd Christofferson, “Why the Church,” *Ensign or Liahona*, Nov. 2015, 108–11.

Doctrine and Covenants 20:69. What does it mean to “[walk] in holiness before the Lord”? It might be fun for family members to draw or write on pieces of paper some things that could help them walk in holiness or things that could distract them from doing so. Then they could create a path using the papers and try to walk on the path, stepping only on the drawings that will bring them to Christ.

Doctrine and Covenants 20:37, 71–74. If someone in your family is not yet baptized, these verses could lead to a discussion about how to prepare for baptism (see verse 37) and how baptisms are performed (see verses 71–74). Family members could share pictures or memories from their baptismal day.

Doctrine and Covenants 20:75–79. How could your family use these verses to prepare for meaningful, reverent experiences with the sacrament? These verses might suggest things you could ponder during the sacrament, and family members could find or draw pictures of those things. As appropriate, you might bring those pictures to your next sacrament meeting as a reminder of what to think about during the sacrament.

Doctrine and Covenants 21:4–7. Consider inviting family members to look for words and phrases in verses 4–5 that teach us about following the Lord’s prophet. What does it mean to receive the prophet’s words in patience? in faith? When have we received the blessings promised in verse 6?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “The Church of Jesus Christ,” *Children’s Songbook*, 77.

Improving Our Teaching

Emulate the Savior’s life. “The Savior’s power to teach and lift others came from the way He lived and the kind of person He was. The more diligently you strive to *live* like Jesus Christ, the more you will be able to *teach* like Him” (*Teaching in the Savior’s Way*, 13).



Oliver Cowdery Ordains Joseph Smith, by Walter Rane



MARCH 8-14

Doctrine and Covenants 23-26

"STRENGTHEN THE CHURCH"

As you read Doctrine and Covenants 23-26, make note of the impressions you receive from the Holy Ghost. How can you apply the counsel in these revelations to strengthen your own discipleship and also the Church?

RECORD YOUR IMPRESSIONS _____

After the Church was organized, the Saints faced a new challenge—to spread the gospel and strengthen those who had already united with the Church, all while persecution continued to increase. Emma Smith witnessed the opposition firsthand. In June 1830, Emma and members of the Knight family wished to be baptized. But enemies of the Church tried to disrupt what should have been a sacred experience. First they destroyed the dam that had been built to provide deep enough water for the baptisms. Even after the dam was repaired,

the persecutors gathered to shout threats and mock those being baptized. Then, just as Joseph was about to confirm the new members, he was arrested for upsetting the community by preaching about the Book of Mormon. It seemed like an unpromising start for the Lord's newly restored Church. But in the midst of this uncertainty and upheaval, the Lord provided precious words of counsel and encouragement, which represent His "voice unto all" (Doctrine and Covenants 25:16).

See also *Saints*, 1:89-90, 94-97.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 23–26

I can help strengthen the Lord’s Church.

Today, almost 200 years after the restored Church was organized, the need “to strengthen the church” continues (Doctrine and Covenants 23:3–5). And this work is not just for Joseph Smith, Oliver Cowdery, or our current Church leaders—it is for all of us. Throughout your study of Doctrine and Covenants 23–26, ponder the counsel the Lord gave early Church members to help them strengthen the Church. What do you feel the Lord wants you to do to participate in this effort?

DOCTRINE AND COVENANTS 24

The Savior can lift me “up out of [my] afflictions.”

Leading the Church during a time of intense persecution must have been a heavy burden for Joseph Smith. Look for the Lord’s words of encouragement to him in Doctrine and Covenants 24.

What do the following scriptures suggest to you about how the Savior can lift you out of your afflictions?

Doctrine and Covenants 24:1–3 _____

Doctrine and Covenants 24:8 _____

Doctrine and Covenants 121:7–8 _____

Isaiah 40:28–31 _____

Mosiah 24:14–15 _____

How has Jesus Christ lifted you out of your afflictions? What can you do to continue to seek His help during difficult times?

DOCTRINE AND COVENANTS 25

Emma Smith is “an elect lady.”

When Emma Hale married Joseph Smith, she likely knew she would be making sacrifices. She was going against the wishes of her father and trading a relatively comfortable life for a life of uncertainty. She might have wondered what the Lord expected of her in the work of the Restoration. Look for the answers the Lord provided in Doctrine and Covenants 25. Note the Lord’s words in verse 16—do you find anything in this section that you feel is His “voice unto [you]”?

See also “An Elect Lady” (video, ChurchofJesusChrist.org); “Thou Art an Elect Lady,” *Revelations in Context*, 33–39; Joy D. Jones, “An Especially Noble Calling,” *Ensign or Liahona*, May 2020, 15–18.

DOCTRINE AND COVENANTS 26:2

What is common consent?

When members receive callings or priesthood ordinations in the Church, we have the opportunity to formally sustain them by raising our hands as a show of support. The principle of demonstrating public support and agreement is called *common consent*. As President Gordon B. Hinckley taught, “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).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 23:6. Why does the Lord want us to pray “in [our] family, and among [our] friends, and in all places”? What does the song “Love Is Spoken Here” (*Children’s*

Songbook, 190–91)—or another song about prayer—teach us about the power of prayer?

See also 2 Nephi 32:8–9; 3 Nephi 18:18–23.

Doctrine and Covenants 24:8. Would it be helpful for your family to talk about what it means to “be patient in afflictions”? If you have young children, it might be fun to re-create the experiment that President Dieter F. Uchtdorf described in “Continue in Patience” (*Ensign* or *Liahona*, May 2010, 56; see also the video on ChurchofJesusChrist.org). What does Doctrine and Covenants 24:8 teach us about patience? How does the Lord help us be patient in our afflictions?

Doctrine and Covenants 25:11–12. Perhaps you could sing each family member’s favorite hymn or song and talk about why it is his or her “song of the heart.” How are these songs like “a prayer unto [God]”?

Doctrine and Covenants 26:2. It might be helpful to look up “Common Consent” in the Guide to the Scriptures (scriptures.ChurchofJesusChrist.org). How do we show our support for our leaders?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Lift Up Your Voice and Sing,” *Children’s Songbook*, 252 (see “Ideas to Improve Your Family Scripture Study”).



Voices of the Restoration

EMMA HALE SMITH

The Lord’s words to Emma Smith recorded in Doctrine and Covenants 25 reveal how He felt about her and the contributions she could make to His work. But what was Emma like? What do we know about her personality, her relationships, her strengths? One way to get to know this “elect lady”

(Doctrine and Covenants 25:3) is to read the words of people who knew her personally.



Emma Smith, by Lee Greene Richards

Joseph Smith Jr., her husband



“With what unspeakable delight, and what transports of joy swelled my bosom, when I took by the hand, on that night, my beloved Emma—she that was my wife, even the wife of my youth; and the choice of my heart. Many were the re-vibrations of my mind when I contemplated for a moment the many scenes we had been called to pass through. The fatigues, and the toils, the sorrows, and sufferings, and the joys and consolations from time to time had strewed our paths and crowned our board. Oh! what a co-mingling of thought filled my mind for the moment, Again she is here, even in the seventh trouble, undaunted, firm, and unwavering, unchangeable, affectionate Emma.”¹

Lucy Mack Smith, her mother-in-law



“She was then young, and, being naturally ambitious, her whole heart was in the work of the Lord, and she felt no interest except for the church and the cause of truth. Whatever her hands found to do, she did with her might and did not ask the selfish question ‘Shall I be benefited any more than anyone else?’ If elders were sent away to

preach, she was the first to volunteer her services to assist in clothing them for their journey, let her own privations be what they might.”²

“I have never seen a woman in my life, who would endure every species of fatigue and hardship, from month to month, and from year to year, with that unflinching courage, zeal and patience, which she has always done; for I know that which she has had to endure; that she has been tossed upon the ocean of uncertainty; that she has breasted the storm of persecution, and buffeted the rage of men and devils, until she has been swallowed up in a sea of trouble which [would] have borne down almost any other woman.”³

Joseph Smith Sr., her father-in-law

Emma’s patriarchal blessing, pronounced by Joseph Smith Sr., who was serving as patriarch of the Church:

“Emma, my daughter-in-law, thou art blessed of the Lord, for thy faithfulness and truth: thou shalt be blessed with thy husband, and rejoice in the glory which shall come upon him: Thy soul has been afflicted because of the wickedness of men in seeking the destruction of thy companion, and thy whole soul has been drawn out in prayer for his deliverance: rejoice, for the Lord thy God has heard thy supplication.

“Thou hast grieved for the hardness of the hearts of thy father’s house, and thou hast longed for their salvation. The Lord will have respect to thy cries, and by his judgments he will cause some of them to see their folly and repent of their sins; but it will be by affliction that they will be saved. Thou shalt see many days; yea, the Lord will spare thee till thou art satisfied, for thou shalt see thy Redeemer. Thy heart shall rejoice in the great work of the Lord, and no one shall take thy rejoicing from thee.



Emma Smith with her children. *Time to Laugh*, by Liz Lemon Swindle

“Thou shalt ever remember the great condescension of thy God in permitting thee to accompany my son when the angel delivered the record of the Nephites to his care. Thou hast seen much sorrow because the Lord has taken from thee three of thy children: in this thou are not to be blamed, for he knows thy pure desires to raise up a family, that the name of my son might be blessed. And now, behold, I say unto thee, that thus says the Lord, if thou wilt believe, thou shalt yet be blessed in this thing and thou shalt bring forth other children, to the joy and satisfaction of thy soul, and to the rejoicing of thy friends.

“Thou shalt be blessed with understanding, and have power to instruct thy sex. Teach thy family righteousness, and thy little ones the way of life, and the holy angels shall watch over thee: and thou shalt be saved in the kingdom of God; even so. Amen.”⁴

Notes

1. Journal, December 1841–December 1842, 164, josephsmithpapers.org; punctuation standardized.
2. Lucy Mack Smith, *History*, 1844–1845, book 13, pages 7–8, josephsmithpapers.org; language modernized.
3. Lucy Mack Smith, *History*, 1845, 190, josephsmithpapers.org; capitalization and spelling modernized.
4. “Blessing from Joseph Smith Sr., 9 December 1834,” Patriarchal Blessing Book 1, 4–5, josephsmithpapers.org; paragraphing altered and spelling standardized.



Emma's Hymns, by Liz Lemon Swindle



MARCH 15–21

Doctrine and Covenants 27–28

“ALL THINGS MUST BE DONE IN ORDER”

Elder D. Todd Christofferson said that as you study the scriptures and record impressions, “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).

RECORD YOUR IMPRESSIONS _____

Revelation was still a relatively new concept for the Saints as the Restoration continued to unfold. Early Church members knew that the Prophet Joseph Smith could receive revelation for the Church, but could others? Questions like this became critical when Hiram Page, one of the Eight Witnesses of the gold plates, believed he had received revelations for the Church. Many faithful Saints believed that these revelations were from God. The Lord responded by teaching that in His Church “all things must be done in order” (Doctrine and Covenants 28:13),

which meant having only one “appointed to receive commandments and revelations” for the entire Church (Doctrine and Covenants 28:2). Even so, others could receive personal revelation for their part in the Lord’s work. In fact, the Lord’s words to Oliver Cowdery are a reminder to all of us: “It shall be given thee . . . what thou shalt do” (Doctrine and Covenants 28:15).

See also “All Things Must Be Done in Order,” *Revelations in Context*, 50–53.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 27:1-4

I should take the sacrament with an eye single to God’s glory.

Sally Knight and Emma Smith were baptized in June 1830, but their confirmations were disrupted by a mob. Two months later, Sally and her husband, Newel, came to visit Emma and Joseph, and it was decided that the confirmations should now be performed and that the group would partake of the sacrament together. While on his way to obtain wine for the sacrament, Joseph was stopped by an angel. What did the angel teach him about the sacrament? (see Doctrine and Covenants 27:1-4).

What do these verses teach you about how the Savior wants you to approach the sacrament? What do you feel inspired to do because of what you are learning?



The sacrament reminds us of the Savior’s sacrifice.

DOCTRINE AND COVENANTS 27:15-18

The armor of God will help me stand against evil.

President M. Russell Ballard said: “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).

As you read Doctrine and Covenants 27:15-18, you could create a chart like the one below. What are you doing to put on each piece of the armor of God?

Piece of armor	Part of body protected	What that body part may represent
Breastplate of righteousness	Heart	Our desires and affections
Helmet of salvation	Head or mind	

See also Ephesians 6:11-18; 2 Nephi 1:23.

DOCTRINE AND COVENANTS 28

The living prophet is God’s mouthpiece for His Church.

Imagine what it would be like if anyone could receive commandments and revelation for the entire Church. When Hiram Page claimed to have received such revelation, there was confusion among Church members. In Doctrine and Covenants 28, the Lord revealed an order for revelation in His Church. What do you learn from this section about the specific role of the President of the Church? What do you learn from the Lord’s words to Oliver Cowdery in verse 3? What do you learn from this section about how God can direct you?

See also Dallin H. Oaks, “Two Lines of Communication,” *Ensign* or *Liahona*, Nov. 2010, 83-86.

DOCTRINE AND COVENANTS 28:8-9

Why was Oliver Cowdery’s mission to the Lamanites significant?

One purpose of the Book of Mormon is “that the Lamanites might come to the knowledge of their fathers, and that they might know the promises

of the Lord” (Doctrine and Covenants 3:20). This was consistent with promises the Lord made to many Book of Mormon prophets (see, for example, 1 Nephi 13:34–41; Enos 1:11–18; Helaman 15:12–13). Early Church members considered the American Indians to be descendants of the Book of Mormon people. (The official position of the Church today is that the Lamanites “are among the ancestors of the American Indians” [introduction to the Book of Mormon].)

To read more about Oliver’s mission to nearby American Indian tribes, see “A Mission to the Lamanites” (*Revelations in Context*, 45–49). What does this mission teach you about the Lord and His work?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 27:1–2. How can we better remember the Savior’s sacrifice for us as we partake of the sacrament?

Doctrine and Covenants 27:5–14. What do we know about the prophets in these verses? You could search for information about them in the Guide to the Scriptures (scriptures.ChurchofJesusChrist.org). What blessings have been unlocked for us through the keys they held? For more information about some of these keys, see Matthew 16:16–19; Doctrine and Covenants 110:11–16.

Doctrine and Covenants 27:15–18. Perhaps your family would enjoy staging a pretend battle with additional clothing to represent the armor of God, such as hats, vests, aprons, or shoes. How does armor help protect us in battle? Discuss some of the evil influences your family faces and the things you can do to put on spiritual armor. Consider showing the video “Put on the Whole Armor of God” (ChurchofJesusChrist.org).

Doctrine and Covenants 28:2–7. What do we learn from these verses about a prophet’s calling? Maybe family members could review past messages from our living prophet and share how his counsel helps us follow Jesus Christ.

Doctrine and Covenants 28:11. When we want to offer someone correction, why is it important to handle it “between him and thee alone”?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Come, Listen to a Prophet’s Voice,” *Hymns*, no. 21.

Improving Personal Study

Study the words of latter-day prophets and apostles. Read what latter-day prophets and apostles have taught about the principles you find in the scriptures. Consider reviewing the general conference topic index on conference [.ChurchofJesusChrist.org](http://ChurchofJesusChrist.org) or on the Gospel Library app.

The Armor of God

D&C: 27:16

The breastplate of righteousness



D&C: 27:18

The helmet of salvation



D&C: 27:17

The shield of faith



D&C: 27:18

The sword of my Spirit



D&C: 27:16

Loins girt about with truth



D&C: 27:16

Feet shod with the preparation of the gospel of peace





Every Knee Shall Bow, by J. Kirk Richards

MARCH 22-28

Doctrine and Covenants 29

JESUS CHRIST WILL GATHER HIS PEOPLE

One of the purposes of studying the scriptures is to learn doctrine, or gospel truths that are essential for our salvation. As you study Doctrine and Covenants 29 this week, look for doctrinal insights that are meaningful to you.

RECORD YOUR IMPRESSIONS _____

Even though the Church of Jesus Christ had been organized in 1830, many gospel truths were still to be revealed, and several early Church members had questions. They had read prophecies in the Book of Mormon about the gathering of Israel and the building up of Zion (see 3 Nephi 21). How would that happen? The revelations Hiram Page claimed to receive addressed that subject, which only increased members' curiosity (see Doctrine and Covenants 28). Other people wondered about the Fall of Adam and Eve and spiritual death. The Lord

welcomed these questions in 1830: "Whatsoever ye shall ask in faith," He told the Saints, "being united in prayer according to my command, ye shall receive" (Doctrine and Covenants 29:6). And He welcomes our questions today; He's just waiting for us to ask Him in prayer. In fact, as the doctrinally rich revelation in Doctrine and Covenants 29 shows, He sometimes responds by imparting truth and knowledge beyond the questions we asked in the first place.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 29

Heavenly Father prepared the perfect plan for our exaltation.

Doctrine and Covenants 29 teaches many truths about God’s plan for His children. As you read, look for truths you learn about each of the following parts of the plan:

- Premortal life (see verses 36–37)
- Creation (see verses 31–33)
- The Fall of Adam and Eve (see verses 40–41)
- Mortal life (see verses 39, 42–45)
- The Atonement of Jesus Christ (see verses 1, 42–43, 46–50)
- The Resurrection (see verses 13, 26)
- The Final Judgment (see verses 12–13, 27–30)

What new insights did you gain? How would your life be different if you didn’t know about these truths?

You can study more about Heavenly Father’s plan in “The Plan of Salvation” (*Preach My Gospel: A Guide to Missionary Service*, rev. ed. [2018], ChurchofJesusChrist.org/manual/missionary).

DOCTRINE AND COVENANTS 29:1-8

Jesus Christ will gather His people before His Second Coming.

Jesus Christ speaks of gathering His people “as a hen gathereth her chickens under her wings” (Doctrine and Covenants 29:2). What does this

image teach you about the Savior’s desire to gather you? As you read Doctrine and Covenants 29:1–8, look for insights about why we gather, who will gather, and how we can help gather the “elect” (verse 7).

In our day, gathering to Zion means uniting in stakes of Zion around the world. How does gathering as Saints help us “be prepared in all things” for the tribulations that will come before the Savior’s Second Coming? (verse 8; see also verses 14–28).

See also Articles of Faith 1:10; Russell M. Nelson and Wendy W. Nelson, “Hope of Israel” (worldwide devotional for youth, June 3, 2018, ChurchofJesusChrist.org).



How Many Times, by Liz Lemon Swindle

DOCTRINE AND COVENANTS 29:31-35

“All things unto me are spiritual.”

In what sense are all commandments spiritual? What does knowing that all commandments are spiritual teach you about the purpose of commandments? You might list a few commandments and consider the spiritual principles related to each one.

What might change if you looked for spiritual meaning or purpose in your everyday tasks, even those that seem temporal or mundane?

See also Romans 8:6; 1 Nephi 15:30–32.

DOCTRINE AND COVENANTS 29:36–50**Jesus Christ redeems us from the Fall.**

This revelation opens with the Lord introducing Himself as our Redeemer, who has “atoned for [our] sins” (verse 1). The revelation goes on to explain some of the reasons we need a Redeemer. Consider how you would use verses 36–50 to explain why we need redemption through the Savior Jesus Christ. In many faith traditions, the Fall is seen as a tragedy; what do you find in these verses that teaches the positive results of the Fall? (See also 1 Corinthians 15:22; 2 Nephi 2:6–8, 15–29; Mosiah 3:1–19; Moses 5:9–12.)



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 29. You could use the images at the end of this outline along with Doctrine and Covenants 29 to teach your family about the plan of salvation. For example, family members could learn about different parts of the plan by reading and discussing the verses suggested. They could find additional truths in Gospel Topics ([topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics)) or the Guide to the Scriptures ([scriptures.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/scriptures)). Write down what you learn. Why are we thankful to know about the plan of salvation? How does knowing about it influence our everyday lives?

Doctrine and Covenants 29:2, 7–8. What does it mean to be gathered by the Savior? How can we help Him gather the elect?

Doctrine and Covenants 29:3–5. What do we learn about the Savior in these verses that helps us “lift up [our] hearts and be glad”? (verse 5). The video “We Can Find Happiness” ([ChurchofJesusChrist.org](https://www.ChurchofJesusChrist.org)) could help you discuss how knowing about the plan of salvation has brought your family happiness.

Doctrine and Covenants 29:34–35. Reading these verses could give your family an opportunity to talk about the spiritual reasons behind some of the commandments or prophetic counsel you are trying to follow. For example, why does the Lord want us to read the scriptures as a family? What spiritual benefits have we seen from keeping the commandments?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Israel, Israel, God Is Calling,” *Hymns*, no. 7.

Improving Personal Study

Look for Jesus Christ. The scriptures teach us that all of God’s creations testify of Jesus Christ (see Moses 6:62–63), so look for Him as you read the scriptures. Consider noting or marking verses that teach about Him.



MARCH 29–APRIL 4

Easter

“I AM HE WHO LIVETH, I AM HE WHO WAS SLAIN”

As you prepare to commemorate the Savior’s Resurrection on Easter Sunday, ponder how modern revelation has deepened your faith that Jesus Christ is the Only Begotten Son of God and the Redeemer of the world.

RECORD YOUR IMPRESSIONS _____

April 3, 1836, was Easter Sunday. After helping administer the sacrament to Saints gathered in the newly dedicated Kirtland Temple, Joseph Smith and Oliver Cowdery found a quiet place behind a veil in the temple and bowed in silent prayer. Then, on this sacred day when Christians everywhere were commemorating the Resurrection of Jesus Christ, the risen Savior Himself appeared in His temple, declaring, “I am he who liveth, I am he who was slain” (Doctrine and Covenants 110:4).

What does it mean to say that Jesus Christ is “he who liveth”? It doesn’t just mean that He rose from the tomb on the third day and appeared to His

Galilean disciples. It means that He lives today. He speaks through prophets today. He leads His Church today. He heals wounded souls and broken hearts today. So we can echo the words of Joseph Smith’s powerful testimony: “After the many testimonies which have been given of him, this is the testimony . . . which we give of him: That he lives!” (Doctrine and Covenants 76:22). We can hear His voice in these revelations. We can witness His hand in our lives. And we can each feel “the joy this sentence gives: ‘I know that my Redeemer lives!’” (*Hymns*, no. 136).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 29:5; 38:7; 62:1; 76:11–14, 20–24; 110:1–10

Jesus Christ lives.

The Prophet Joseph Smith saw the risen Savior several times, and two of these experiences are recorded in the Doctrine and Covenants. As you read sections 76:11–14, 20–24; 110:1–10, what impresses you about Joseph Smith’s testimony? Why is his testimony valuable to you?

Throughout the Doctrine and Covenants, the Savior bore witness of His own mission and divinity. What do you learn about the living Christ from His words in Doctrine and Covenants 29:5; 38:7; 62:1? You might consider recording declarations like these that you find as you study the Doctrine and Covenants.

See also Joseph Smith—History 1:17.

DOCTRINE AND COVENANTS 29:26–27; 42:45–46; 63:49; 88:14–17, 27–31; 93:33–34

Because of Jesus Christ, I will be resurrected.

Joseph Smith knew how it feels to mourn the death of loved ones. Two of his brothers, Alvin and Don Carlos, died as young men. Joseph and Emma buried six children, each younger than two years old. But from the revelations he received, Joseph gained an eternal perspective on death and God’s eternal plan. Consider the truths revealed in Doctrine and Covenants 29:26–27; 42:45–46; 63:49; 88:14–17, 27–31; 93:33–34. How do these revelations affect the way you view death? How can they affect the way you live?

See also 1 Corinthians 15; M. Russell Ballard, “The Vision of the Redemption of the Dead,” *Ensign or Liahona*, Nov. 2018, 71–74; *Teachings of Presidents of the Church: Joseph Smith* (2007), 174–76.

DOCTRINE AND COVENANTS 18:10–13; 19:16–19; 45:3–5; 76:69–70

Jesus Christ accomplished a “perfect atonement.”

One way to focus on the Savior at Easter time is to study revelations in the Doctrine and Covenants that teach about His atoning sacrifice. Some of these can be found in Doctrine and Covenants 18:10–13; 19:16–19; 45:3–5; 76:69–70. Perhaps you could make a list of truths about the Savior’s Atonement that you find in these verses. To deepen your study, you could add to your list by searching scripture references listed in “Atone, Atonement” (Guide to the Scriptures, scriptures.ChurchofJesusChrist.org).

Here are some questions that could guide your study:

- Why did Jesus Christ choose to suffer?
- What must I do to receive the blessings of His sacrifice?
- How can I tell if His Atonement is having an effect in my life?



Lord of Prayer, by Yongsung Kim



Ideas for Family Scripture Study and Home Evening

General conference. Because general conference coincides with Easter Sunday this year, you might

consider how the conference messages (including the music) can deepen your family's testimony of Jesus Christ. For example, young children could draw a picture of the Savior, or hold up a picture of Him, when they hear a message or song about Jesus Christ. Other family members could make a list of truths they hear about the Savior. Afterward, family members could share their drawings or lists and their own testimonies of Jesus Christ.

Doctrine and Covenants 88:14–17; 138:17, 50.

Your family might enjoy thinking of an analogy or object lesson to explain what it means to die and be resurrected—one that illustrates the body and spirit being separated and then reunited, such as a hand and a glove. How do these verses deepen our appreciation for what the Savior did for us?

“The Living Christ: The Testimony of the Apostles.” To encourage discussion about modern prophets' testimonies of the Savior, you could assign each family member to read a portion of “The Living Christ: The Testimony of the Apostles” (*Ensign* or *Liahona*, May 2017, inside front cover) and share what they learned about Jesus Christ. You could also show the video “Apostle Testimony Montage” (ChurchofJesusChrist.org). What truths do we find that inspire us?

“I Know That My Redeemer Lives.” To help your family consider the many ways the risen Savior blesses us today, you could sing together “I Know That My Redeemer Lives” (*Hymns*, no. 136) and connect truths taught in this song with those taught in the following scriptures: Doctrine and Covenants 6:34; 45:3–5; 84:77; 98:18; 138:23. Your family might also enjoy writing additional verses for the hymn that express how they know that their Redeemer lives.

For an Easter video and other resources, see [Easter .ComeUntoChrist.org](http://Easter.ComeUntoChrist.org).

For more ideas for teaching children, see this week's outline in *Come, Follow Me—For Primary*.

Suggested song: “Jesus Has Risen,” *Children's Songbook*, 70.

Improving Our Teaching

Find lessons in everyday things. Consider how the daily experiences of your family members might lead to meaningful conversations about a gospel truth (see *Teaching in the Savior's Way*, 4). For example, a rainstorm could be an opportunity to talk about how God showers blessings on His children.



Jesus Christ Appears to the Prophet Joseph Smith and Oliver Cowdery, by Walter Rane



APRIL 5–11

Doctrine and Covenants 30–36

“YOU ARE CALLED TO PREACH MY GOSPEL”

In the scriptures, we can find insights for our unique circumstances. Ask the Lord to help you find a message meant for you in Doctrine and Covenants 30–36.

RECORD YOUR IMPRESSIONS _____

Parley P. Pratt had been a member of the Church for about a month when he was called “into the wilderness” to preach the gospel (Doctrine and Covenants 32:2). Thomas B. Marsh had been a member for even less time than that when he was told, “The hour of your mission is come” (Doctrine and Covenants 31:3). Orson Pratt, Edward Partridge, and many others had likewise barely been baptized when their mission calls came. Perhaps this timing was all of necessity—in the fall of 1830, *no one* had been a member of the Church for more than six months. But there’s also a lesson in this pattern for us today: if you know enough to accept the restored gospel by baptism, you know enough to share it

with others. Of course we always want to increase our gospel knowledge, but God has never hesitated to call upon the “unlearned” to preach His gospel (Doctrine and Covenants 35:13). In fact, He invites all of us, “Open your mouth to declare my gospel” (Doctrine and Covenants 30:5). And we do that best not through our own wisdom and experience but “by the power of [the] Spirit” (Doctrine and Covenants 35:13).

See also “The Faith and Fall of Thomas Marsh,” “Ezra Thayer: From Skeptic to Believer,” “Orson Pratt’s Call to Serve,” *Revelations in Context*, 54–69.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 30–36

I am called to preach the gospel of Jesus Christ.

Whether or not you have a formal calling as a missionary, the Lord wants you to share His gospel, and many of His words to the early missionaries of this dispensation are for you too. As you study Doctrine and Covenants 30–36, record what you learn about the call to preach the gospel. You could make a list of things the Lord asks of His missionaries (for example, see Doctrine and Covenants 30:8) and another list of things the Lord promises them (for example, see Doctrine and Covenants 30:11).

How might these verses encourage someone you know who is serving or preparing to serve a proselyting or Church-service mission? What do you find that inspires you to share the gospel?

See also Doctrine and Covenants 35:13–15; Russell M. Nelson and Wendy W. Nelson, “Hope of Israel” (worldwide devotional for youth, June 3, 2018), HopeofIsrael.ChurchofJesusChrist.org; Silvia H. Allred, “Go Ye Therefore,” *Ensign or Liahona*, Nov. 2008, 10–12.



We are all missionaries for the Church of Jesus Christ.

DOCTRINE AND COVENANTS 31:1–2, 5–6, 9, 13

The Lord can help me with my family relationships.

Families in the 1830s struggled with many of the same issues that families face today. What guidance and promises did the Lord give to Thomas B. Marsh about his family? How can His words help you in your family relationships?

For more information about Thomas B. Marsh, see *Saints*, 1:79–80, 119–20.

DOCTRINE AND COVENANTS 32; 35

Was the mission to the Lamanites a failure?

When Oliver Cowdery, Peter Whitmer Jr., Parley P. Pratt, and Ziba Peterson set out to preach to the American Indians west of Missouri, they believed they were fulfilling Book of Mormon prophecies about the Lamanites receiving the gospel in the latter days (see, for example, 1 Nephi 13:34–41; Enos 1:11–18). And yet by the end of their mission, even though they had positive encounters with some groups, they had not baptized a single American Indian. But they had baptized over a hundred people near Kirtland, Ohio, where they had stopped along the way to Missouri. Among those converts were future influential Church leaders, including Sidney Rigdon, and Kirtland later became an important gathering place for the Church. What does this experience teach you about how the Lord accomplishes His work?

See also “A Mission to the Lamanites,” *Revelations in Context*, 45–49.

DOCTRINE AND COVENANTS 33:12–18

If I build my life on the Savior’s gospel, I will not fall.

Doctrine and Covenants 33 was addressed to Northrop Sweet and Ezra Thayer, two recent converts. Northrop left the Church soon after this

revelation was given. Ezra served faithfully for some time, but he also eventually fell away. This could be a good opportunity to evaluate how firmly you are built “upon [the] rock” (verse 13) of the gospel. What truths in these verses can help you remain faithful to the Savior?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 30:2. How are we doing as a family at focusing on the things of God rather than “the things of the earth”?

Doctrine and Covenants 31. As you read the Lord’s promises to Thomas B. Marsh about his family, you could talk about the blessings that have come to your family because of missionary work. You could also sing a related hymn, such as “I’ll Go Where You Want Me to Go” (*Hymns*, no. 270). How has your family been blessed by sharing the gospel with others?

Doctrine and Covenants 33:7–10. What imagery did the Lord use in these verses to describe sharing the gospel? What other images or metaphors can your family think of? Perhaps these images could help your family think of creative ways to share the gospel. This discussion could then lead to a plan to share the gospel. Consider role-playing some potential situations.

Doctrine and Covenants 34:10. Pick a phrase from verse 10, and invite a family member to whisper it. Other family members could try to guess the phrase. Then ask a family member to say the phrase in a loud voice. How does this activity help us understand why the Lord commands us to “lift up your voice”?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Hope They Call Me on a Mission,” *Children’s Songbook*, 169.



Voices of the Restoration

EARLY CONVERTS

Even before the Church was organized, the Lord declared, “The field is white already to harvest” (Doctrine and Covenants 4:4). This statement proved true in the months that followed, as many seekers of truth were led by the Spirit of God to find the restored Church of Jesus Christ.

Many of these early converts were instrumental in laying the foundation of the Restoration, and their stories of conversion are valuable to us today. The faith they showed is the same faith we need to become converted to the gospel of Jesus Christ.

Abigail Calkins Leonard

When Abigail Calkins Leonard was in her mid-thirties, she felt desires to be forgiven of her sins. She occasionally read the Bible, and people from Christian churches visited her home, but she was confused about what differentiated one church from another. “One morning,” she said, “I took my Bible and went to the woods, when I fell upon my knees.” She prayed fervently to the Lord. “Immediately a vision passed before my eyes,” she said, “and the different sects passed one after another by me, and a voice called to me, saying: ‘These are built up for gain.’ Then, beyond, I could see a great light, and a voice from above called out: ‘I shall raise up a people, whom I shall delight to own and bless.’” A short while later, Abigail heard about the Book of Mormon. Even though she didn’t yet have a copy, she sought to “know the truth of this book,

by the gift and power of the Holy Ghost,” and she “immediately felt its presence.” When she finally was able to read the Book of Mormon, she was “ready to receive it.” She and her husband, Lyman, were baptized in 1831.¹

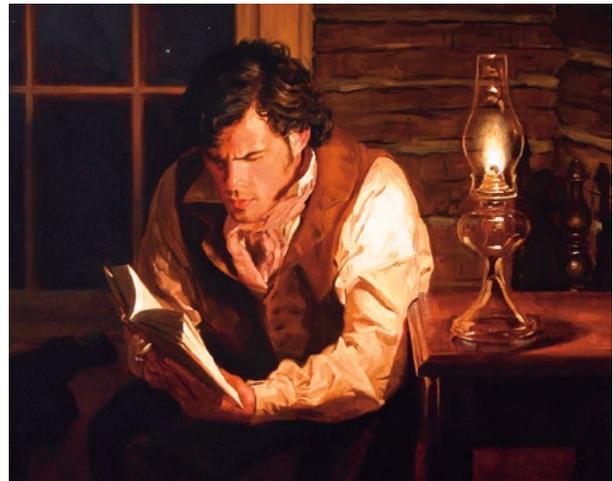
Thomas B. Marsh

When Thomas B. Marsh was a young adult, he studied the Bible and joined a Christian church. But he was unsatisfied, finally withdrawing from all churches. “I had a measure of the spirit of prophecy,” he said, “and told [a religious leader] that I expected a new church would arise, which would have the truth in its purity.” Not long after this, Thomas had a spiritual prompting to leave his home in Boston, Massachusetts, and travel west. After spending three months in western New York without finding what he was looking for, he started for home. On the way, a woman asked Thomas if he had heard about “the Golden Book found by a youth named Joseph Smith.” Captivated by this thought, Thomas immediately traveled to Palmyra and met Martin Harris at the printing shop, just as the first 16 pages of the Book of Mormon were coming off the press. Thomas was allowed to take a copy of those 16 pages, and he brought them home to his wife, Elizabeth. “She was well pleased” with the book, he recalled, “believing it to be the work of God.” Thomas and Elizabeth later moved to New York with their children and were baptized.² (For more information about Thomas B. Marsh, see Doctrine and Covenants 31.)

Parley and Thankful Pratt

Like Thomas Marsh, Parley and Thankful Pratt responded to spiritual stirrings to leave their prosperous farm in Ohio with the intent to preach the gospel as they understood it from the Bible. As Parley told his brother, “The spirit of these things had wrought so powerfully on my mind of late that I could not rest.”³ When they reached eastern New York, Parley had a prompting to stay awhile in the

area. Thankful, they decided, would continue on without him. “I have a work to do in this region of country,” Parley told her, “and what it is, or how long it will take to perform it, I know not; but I will come when it is performed.”⁴ It was there that Parley first heard of the Book of Mormon. “I felt a strange interest in the book,” he said.⁵ He requested a copy and read through the night. By morning, he knew the book was true, valuing it “more than all the riches of the world.”⁶ Within a few days Parley was baptized. He then returned to Thankful, who was also baptized. (For more information about Parley P. Pratt, see Doctrine and Covenants 32.)



Painting of Parley P. Pratt by Jeffrey Hein

Sidney and Phebe Rigdon

On his way from New York to a mission in Missouri, Parley Pratt and his fellow laborers stopped in Mentor, Ohio, at the home of Sidney and Phebe Rigdon—old friends Parley knew from his days in Ohio. Sidney was a Christian minister, and Parley was once a member of his congregation and considered him a spiritual mentor. Parley eagerly told his friends about the Book of Mormon and the Restoration of Jesus Christ’s gospel. Sidney himself had been searching for a restoration of the true Church that he found described in the New Testament, though he was skeptical about the Book of Mormon at first. “But I will read your book,”

he told his friend Parley, “and will endeavor to ascertain, whether it be a revelation from God or not.”⁷ After two weeks of study and prayer, both he and Phebe were convinced the book was true. But Sidney also knew that joining the Church would be a major sacrifice for his family. He would obviously lose his job as a minister, along with his social status in the community. As he and Phebe discussed this possibility, Phebe declared, “I have counted the cost, and . . . it is my desire to do the will of God, come life or come death.”⁸

Notes

1. See Edward W. Tullidge, *The Women of Mormondom* (1877), 160–63.
2. “History of Thos. Baldwin Marsh,” *Deseret News*, Mar. 24, 1858, 18.
3. *Autobiography of Parley P. Pratt* (1938), 34.
4. *Autobiography of Parley P. Pratt*, 36.
5. *Autobiography of Parley P. Pratt*, 37.
6. *Autobiography of Parley P. Pratt*, 39; see also *Saints*, 1:92–94.
7. In *History, 1838–56* (Manuscript History of the Church), volume A-1, 73, josephsmithpapers.org.
8. In *History, 1838–56* (Manuscript History of the Church), volume A-1, 75, josephsmithpapers.org.



Go into the Wilderness, by Robert T. Barrett



Saints Move to Kirtland, by Sam Lawlor

APRIL 12-18

Doctrine and Covenants 37-40

“IF YE ARE NOT ONE YE ARE NOT MINE”

Recording impressions as you study is one way you can obey God’s counsel to “treasure up wisdom” (Doctrine and Covenants 38:30).

RECORD YOUR IMPRESSIONS _____

To the early Saints, the Church was more than a place to hear some preaching on Sunday. Throughout His revelations to Joseph Smith, the Lord described the Church with words like *cause*, *kingdom*, *Zion*, and, quite often, *work*. That may have been part of what attracted many early members to the Church. As much as they loved the Church’s restored doctrine, many also wanted something they could dedicate their lives to. Even so, the Lord’s 1830 command to the Saints to gather in Ohio was not easy for some to follow. For people like Phebe Carter, it meant leaving comfortable homes for an unfamiliar frontier (see “Voices of the Restoration” at the end of this outline). Today we can see clearly

what those Saints could see only with the eye of faith: the Lord had great blessings waiting for them in Ohio.

The need to gather to Ohio has long since passed, but Saints today still unite around the same cause, the same work: to “bring forth Zion” (Doctrine and Covenants 39:13). Like those early Saints, we forsake “the cares of the world” (Doctrine and Covenants 40:2) because we trust the Lord’s promise: “You shall receive . . . a blessing so great as you never have known” (Doctrine and Covenants 39:10).

See also *Saints*, 1:109–11.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 37:1

What was Joseph Smith translating in 1830?

In this verse, the Lord was referring to Joseph Smith’s work on an inspired revision of the Bible, which was referred to as a “translation.” When Joseph received the revelation recorded in section 37, he had completed a few chapters of the book of Genesis and had just learned about Enoch and his city of Zion (see Genesis 5:18–24; Moses 7). Some of the principles the Lord taught Enoch are similar to those He revealed in section 38.

See also Church History Topics, “Joseph Smith Translation of the Bible,” ChurchofJesusChrist.org/study/topics.



Joseph Smith works with Sidney Rigdon on an inspired revision of the Bible. Illustration by Annie Henrie Nader

DOCTRINE AND COVENANTS 38

God gathers us to bless us.

The Lord concluded His command to gather to Ohio by saying, “Behold, here is wisdom” (Doctrine and Covenants 37:4). But not everyone saw the wisdom in it right away. In section 38, the Lord revealed His wisdom in more detail. What do you learn from verses 11–33 about the blessings of gathering? Church members are no longer commanded to

gather by moving to one location; in what ways do we gather today? How do these blessings apply to us? (see Russell M. Nelson, “The Gathering of Scattered Israel,” *Ensign* or *Liahona*, Nov. 2006, 79–81).

As you read the rest of this section, look for passages that may have helped the Saints gain the faith they needed to obey God’s commandment to gather in Ohio. Also think about commandments He has given you and the faith you need to obey them. The following questions could guide your study:

- What do you find in verses 1–4 that gives you confidence in the Lord and His commandments?
- How can verse 39 help you obey God’s commandments even when they require sacrifice?

What else do you find?

DOCTRINE AND COVENANTS 38:11–13, 22–32, 41–42

If I am prepared, I need not fear.

The Saints had already faced much opposition, and the Lord knew more was coming (see Doctrine and Covenants 38:11–13, 28–29). To help them not be afraid, He revealed a precious principle: “If ye are prepared ye shall not fear” (Doctrine and Covenants 38:30). Take a minute to ponder the challenges you face. Then as you study section 38, listen for promptings from the Spirit about ways you can prepare for challenges so that you need not fear.

See also Ronald A. Rasband, “Be Not Troubled,” *Ensign* or *Liahona*, Nov. 2018, 18–21.

DOCTRINE AND COVENANTS 39–40

The cares of the world must not distract me from obeying God’s word.

Read sections 39–40, including the historical background in the section headings, and consider ways James Covel’s experience might apply to you. For example, think of times when your “heart . . . was right before [God]” (Doctrine and Covenants

40:1). How were you blessed for your faithfulness? Also think of what “cares of the world” you face (Doctrine and Covenants 39:9; 40:2). What do you find in these sections that inspires you to be more consistently obedient?

See also Matthew 13:3–23.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 37:3. To help your family understand the sacrifice the Saints made to gather to Ohio, you could refer to the map that accompanies this outline.

Doctrine and Covenants 38:22. How can we make Jesus Christ our family’s “lawgiver”? How does following His laws make us “a free people”?

Doctrine and Covenants 38:24–27. To teach children what it means to “be one,” you could help them count the members of your family and talk about why each person is important to your family. Emphasize that together you are *one* family. You could help your children draw a large *1* on a poster and decorate it with names and drawings or pictures of each family member. You could also write on the poster things you will do to be more united as a family. You might also watch the video “Love in Our Hearts” (ChurchofJesusChrist.org) or read Moses 7:18.

Doctrine and Covenants 38:29–30. You could discuss recent family or personal experiences that required preparation. How did your preparation affect the experience? What does the Lord want us to prepare for? How can being prepared help us not to be fearful? What can we do to prepare?

Doctrine and Covenants 40. What does the phrase “cares of the world” (verse 2) mean to us? Are there any cares of the world that are preventing us from

receiving God’s word “with gladness”? How will we overcome them?

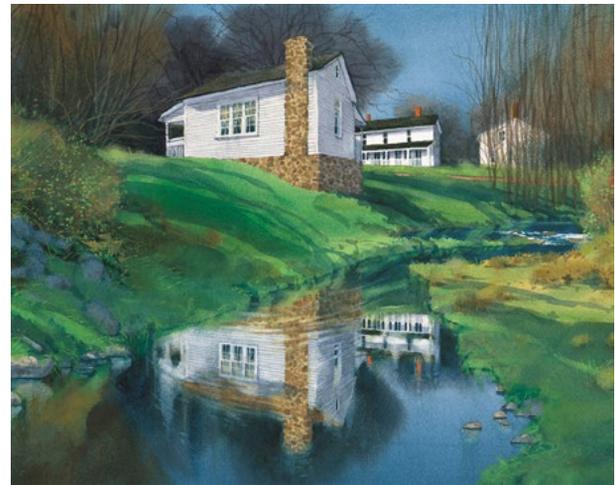
For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Jesus Said Love Everyone,” *Children’s Songbook*, 61.



Voices of the Restoration

GATHERING TO OHIO



Kirtland Village, by Al Rounds

Phebe Carter



Among the many Saints who gathered to Ohio in the 1830s was Phebe Carter. She joined the Church in the northeastern United States in her mid twenties, though her parents did not. She later wrote of her decision to move to Ohio to unite with the Saints:

“My friends marveled at my course, as did I, but something within impelled me on. My mother’s grief at my leaving home was almost more than I could bear; and had it not been for the spirit within I should have faltered at the last. My mother told

me she would rather see me buried than going thus alone out into the heartless world.

“‘[Phebe],’ she said, impressively, ‘will you come back to me if you find Mormonism false?’

“I answered, ‘yes, mother; I will.’ . . . My answer relieved her trouble; but it cost us all much sorrow to part. When the time came for my departure I dared not trust myself to say farewell; so I wrote my good-byes to each, and leaving them on my table, ran downstairs and jumped into the carriage. Thus I left the beloved home of my childhood to link my life with the saints of God.”¹

In one of those farewell messages, Phebe wrote:

“Beloved Parents—I am now about to leave my paternal roof for a while . . . I know not how long—but not without grateful feelings for the kindness which I have received from my infancy until the present time—but Providence seems to order it otherwise now than it has been. Let us commit all these things into the hands of Providence and

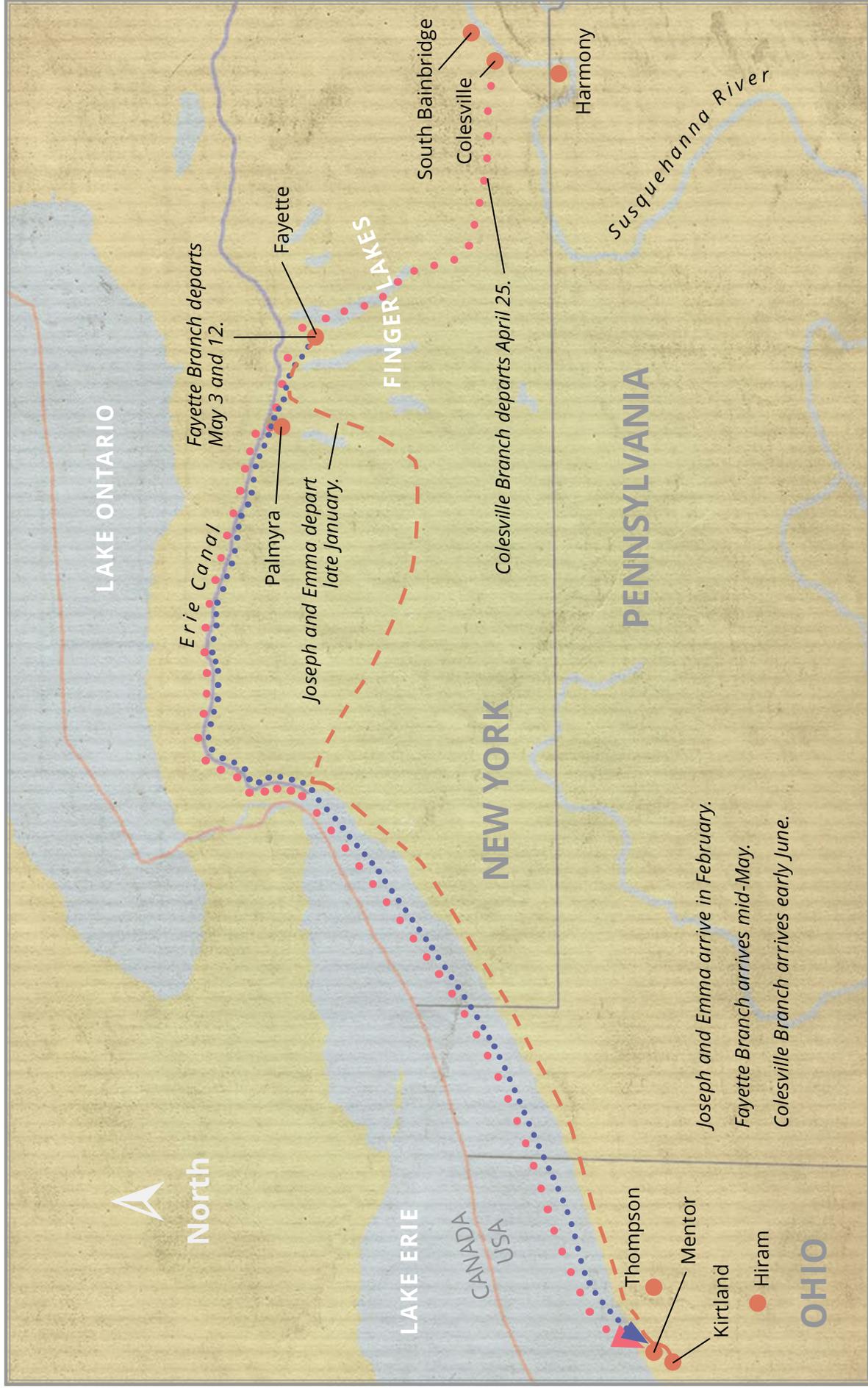
be thankful that we have been permitted to live together so long under so favorable circumstances as we have, believing that all things will work for our good if we love God supremely. Let us realize that we can pray to one God who will hear the sincere prayers of all his creatures and give us that which is best for us. . . .

“Mother, I believe it is the will of God for me to go to the west and I have been convinced that it has been for a long time. Now the way has opened . . . ; I believe that it is the spirit of the Lord that has done it which is sufficient for all things. O be not anxious for your child; the Lord will comfort me. I believe that the Lord will take care of me and give me that which is for the best. . . . I go because my Master calls—he has made my duty plain.”²

Notes

1. In Edward W. Tullidge, *The Women of Mormondom* (1877), 412.
2. Phebe Carter letter to her parents, no date, Church History Library, Salt Lake City; punctuation modernized. Phebe joined the Church in 1834, moved to Ohio around 1835, and married Wilford Woodruff in 1837.

The New York, Pennsylvania, and Ohio area of the United States, 1831





APRIL 19–25

Doctrine and Covenants 41–44

“MY LAW TO GOVERN MY CHURCH”

“If thou shalt ask,” the Lord promised, “thou shalt receive revelation upon revelation, knowledge upon knowledge” (Doctrine and Covenants 42:61). What questions can you ask in order to receive the revelation you need?

RECORD YOUR IMPRESSIONS _____

The rapid growth of the Church in 1830 and 1831—especially the rush of new converts coming to Kirtland, Ohio—was exciting and encouraging to the Saints. But it also presented some challenges. How do you unify a quickly expanding body of believers, especially when they are bringing with them doctrine and practices from their previous faiths? For example, when Joseph Smith arrived in Kirtland in early February 1831, he found new members sharing common property in a genuine attempt to imitate the New Testament Christians (see Acts 4:32–37). The Lord made some important

corrections and clarifications on this and other topics, largely through a revelation recorded in Doctrine and Covenants 42, that He called “my law to govern my church” (verse 59). In this revelation, we learn truths that are fundamental in establishing the Lord’s Church in the latter days, including a significant promise making clear that there is always more to learn: “If thou shalt ask, thou shalt receive revelation upon revelation, knowledge upon knowledge” (Doctrine and Covenants 42:61).

See also *Saints*, 1:114–19.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 41

“He that receiveth my law and doeth it, the same is my disciple.”

By early 1831, the Saints were starting to gather in Ohio, eager to receive the law that God had promised to reveal there (see Doctrine and Covenants 38:32). But first, the Lord taught how His disciples should *prepare* to receive His law. What principles do you find in verses 1–5 that would have helped the Saints receive God’s law? How might these principles help you receive instruction from Him?

DOCTRINE AND COVENANTS 42

God’s laws govern His Church and can govern our lives.

The Saints considered the revelation found in Doctrine and Covenants 42:1–72 to be one of the most important the Prophet had received. It was among the first to be published, appearing in two Ohio newspapers, and it was known simply as “the law.” Many of the principles in this section had been revealed by the Lord before. While the section does not include every commandment the Lord wanted His Saints to obey, it is worth pondering why these principles were important to repeat to the newly restored Church.

It might help you to read section 42 in smaller portions like the following and identify the principles taught in each. As you do, consider how this law to guide the Church could also help guide your personal life.

Verses 4–9, 11–17, 56–58 _____

Verses 18–29 _____

Verses 30–31 _____

Verses 40–42 _____

Verses 43–52 _____

See also 3 Nephi 15:9.

DOCTRINE AND COVENANTS 42:30–42

How did the Saints “consecrate of [their] properties” to support the poor?

An important part of the law revealed in section 42 is what came to be known as the law of consecration and stewardship. This law taught the Saints how they could, like the followers of Christ anciently, have “all things common” (Acts 2:44; 4 Nephi 1:3), with “no poor among them” (Moses 7:18). Saints consecrated their property by giving it to the Lord, through the bishop (see Doctrine and Covenants 42:30–31). The bishop returned to them what they needed (see verse 32)—usually what they had consecrated and more. Members donated their surplus to help the poor (see verses 33–34). This law was a great blessing to the Saints, especially to those who had left everything to come to Ohio. Many Saints were generous in their donations.

Though we do it differently today, Latter-day Saints still live the law of consecration. As you read Doctrine and Covenants 42:30–42, ponder how you can consecrate what God has given you to build His kingdom and bless those in need.

See also Linda K. Burton, “I Was a Stranger,” *Ensign* or *Liahona*, May 2016, 13–15; “The Law,” *Revelations in Context*, 93–95, history.ChurchofJesusChrist.org.



Christ and the Rich Young Ruler, by Heinrich Hofmann

DOCTRINE AND COVENANTS 42:61, 65–68; 43:1–16
God gives revelation to guide His Church.

Imagine that you are having a conversation with a new member of the Church who is excited to know that the Church is guided by revelation. How could you use Doctrine and Covenants 43:1–16 to explain to him or her the Lord’s pattern for guiding His Church through His prophet? How could you use Doctrine and Covenants 42:61, 65–68 to teach about receiving personal revelation?

See also “All Things Must Be Done in Order,” *Revelations in Context*, 50–53, history .ChurchofJesusChrist.org.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 41:1–5. What are some examples of civil laws, and how do those laws benefit us? How do Heavenly Father’s laws or commandments bless us? Family members could draw pictures of themselves obeying God’s laws.

Doctrine and Covenants 42:45, 88. What would help your family “live together in love”? (see also Mosiah 4:14–15). Consider writing or saying positive things about one another or singing a hymn about love within the family, such as “Love at Home” (*Hymns*, no. 294).

Doctrine and Covenants 42:61. Maybe you could read this verse while putting a puzzle together. Use the puzzle to teach how God reveals His mysteries—“revelation upon revelation, knowledge upon knowledge.” Family members could share how God has revealed truth to them a little at a time.

Doctrine and Covenants 43:25. Perhaps there is something your family could use to create the sounds of a thunderstorm as a way to introduce a discussion about verse 25. How is the Lord’s voice a “voice of thunders”? Search the verse together for ways the Lord may call on us to repent. How can we be more responsive to the Lord’s voice?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Want to Live the Gospel,” *Children’s Songbook*, 148; see “Ideas to Improve Your Family Scripture Study.”

Improving Our Teaching

Nurture a loving atmosphere. The way family members feel about and treat each other can profoundly influence the spirit of your home. Help all family members do their part to establish a loving, respectful home so that everyone will feel safe sharing experiences, questions, and testimonies. (See *Teaching in the Savior’s Way*, 15.)



Joseph Smith Preaching in Nauvoo, by Sam Lawlor



APRIL 26–MAY 2

Doctrine and Covenants 45

“THE PROMISES . . . SHALL BE FULFILLED”

President Russell M. Nelson taught: “Write the thoughts that come to your mind. Record your feelings and follow through with actions that you are prompted to take” (“Revelation for the Church, Revelation for Our Lives,” *Ensign* or *Liahona*, May 2018, 95).

RECORD YOUR IMPRESSIONS _____

We live in perilous times, and that can be troubling. Even Jesus’s disciples, when they heard His prophesy of the calamities that would occur in our day, “were troubled” (Doctrine and Covenants 45:34). The early Saints in Kirtland, Ohio, were also troubled by the perilous times in which they lived. Among other things, there were “many false reports . . . and foolish stories” that were undermining the gospel message (Doctrine and Covenants 45, section heading). But the Lord’s response, then and

now, is “be not troubled” (verse 35). Yes, there is wickedness, but there is also evidence that God is hastening His work. Yes, there are perils predicted to precede the Second Coming, and we should be aware of them. But these aren’t just warnings of danger; they are also signs that God’s promises are about to be fulfilled. Perhaps this is why Doctrine and Covenants 45—a revelation that describes many of these signs in detail—was received “to the joy of the Saints” (section heading).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 45:1-5

Jesus Christ is our Advocate with the Father.

Have you ever felt inadequate or unworthy before God? You may find reassurance in Doctrine and Covenants 45:1–5. What do words like “advocate” and “pleading” suggest to you? How does the Savior advocate for you, or plead your cause? What does it mean to you to know that Christ is your Advocate?

The following words from President Joseph Fielding Smith could help you ponder these verses: “Jesus [is] our advocate, pleading for us as our mediator through his ministry and labors to reconcile us, to bring us into agreement with God” (in Conference Report, Oct. 1953, 58).

See also 2 Nephi 2:8–9; Mosiah 15:7–9; Moroni 7:27–28; Doctrine and Covenants 29:5; 62:1.

DOCTRINE AND COVENANTS 45:9-10

The gospel is a standard to the nations.

Anciently, a standard was a banner or flag carried into battle. It rallied and unified soldiers and helped them know where to gather and what to do. A standard is also an example or rule that other things can be measured against. As you read Doctrine and Covenants 45:9–10, ponder how gospel covenants have been a standard for you. How would your life be different if you did not have these covenants?

See also Isaiah 5:26; 11:10–12; Doctrine and Covenants 115:5–6.

DOCTRINE AND COVENANTS 45:11-75

The Lord’s promises will be fulfilled.

War, iniquity, and desolation will precede the Savior’s Second Coming. But “be not troubled,” the Lord said, “for, when all these things shall come to pass, ye may know that the promises which have been made unto you shall be fulfilled” (Doctrine and Covenants 45:35).

As you study Doctrine and Covenants 45:11–75, consider focusing not just on the troubling events that are prophesied but also on the blessings the Lord promises (for example, the promises in verses 54–59 about the Savior’s millennial reign). You could do this by creating lists or by labeling or marking the verses. What do you find that helps you “be not troubled” about the last days?

DOCTRINE AND COVENANTS 45:31-32, 56-57

“Stand in holy places,” and be not moved.

One reason the Savior and His prophets teach us about the signs of the Second Coming is to help us prepare. What do you learn in Doctrine and Covenants 45:31–32, 56–57 about preparing for the Lord’s Second Coming? It might be helpful to review the parable of the ten virgins, found in Matthew 25:1–13. The Savior compared the oil in this parable to truth and to the Holy Spirit (see Doctrine and Covenants 45:57). What insights do you gain when you read the parable this way?



Parable of the Ten Virgins, by Dan Burr

DOCTRINE AND COVENANTS 45:11–15, 66–71

Zion is a place of safety for the Saints of God.

The Saints in Joseph Smith’s time were eager to build Zion, the New Jerusalem, as described in the Book of Mormon (see Ether 13:2–9) and in Joseph Smith’s inspired revision of the Bible (see Moses 7:62–64). What do you learn about Zion—both the ancient city of Enoch’s day and the latter-day city—from Doctrine and Covenants 45:11–15, 66–71?

Today the command to establish Zion refers to establishing God’s kingdom wherever we live—wherever the children of God gather to the safety of His “everlasting covenant” (verse 9). What can you do to help build Zion where you are?

See also Gospel Topics, “Zion,” [topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics/zion).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 45:3–5. What does an advocate do for us? You could watch the video “The Mediator” ([ChurchofJesusChrist.org](https://www.churchofjesuschrist.org)) and talk about why the Savior is called our Advocate.

Doctrine and Covenants 45:9–10. If your family had a “standard,” or flag, to represent your commitment to the gospel, what would it look like?

It might be fun to make a family flag together and discuss how you can help others follow the gospel standards.

Doctrine and Covenants 45:32. What are our “holy places”? What does it mean to “not be moved”? How can we make our home a holy place?

Doctrine and Covenants 45:39–44. How can you help family members understand what it means to watch for the Savior’s Second Coming? Maybe you could think of an event that you are anticipating and share ways that you are “watching” for that event. Or you could bake something together and watch for signs that it is ready to eat. What are we doing to watch for the Savior’s Second Coming?

Doctrine and Covenants 45:55. Reading 1 Nephi 22:26 and Revelation 20:1–3 can help your family understand how Satan “shall be bound” during the Millennium. How can we bind Satan in our lives?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “When He Comes Again,” *Children’s Songbook*, 82–83; see also “Ideas to Improve Your Family Scripture Study.”

Improving Personal Study

Use study helps. Use the footnotes, the Topical Guide, the Bible Dictionary, and the Guide to the Scriptures to gain insights into the scriptures.



The Coming of Christ, by Jubal Aviles Saenz



The Camp Meeting, by Worthington Whittredge

MAY 3–9

Doctrine and Covenants 46–48

“SEEK YE EARNESTLY THE BEST GIFTS”

As you read Doctrine and Covenants 46–48, write down impressions you receive. Then you might ask, as Elder Richard G. Scott suggested, “Is there more I should know?” (“To Acquire Spiritual Guidance,” *Ensign* or *Liahona*, Nov. 2009, 8).

RECORD YOUR IMPRESSIONS _____

As Parley P. Pratt, Oliver Cowdery, Ziba Peterson, and Peter Whitmer Jr. left Kirtland and moved on to other fields of labor, they left over one hundred converts who had plenty of zeal but little experience or direction. There were no instructional handbooks, no leadership training meetings, no broadcasts of general conference—in fact, there weren’t even very many copies of the Book of Mormon to go around. Many of these new believers had been drawn to the restored gospel by the promise of marvelous manifestations of the Spirit, especially those they knew about from studying the New Testament (see, for example, 1 Corinthians 12:1–11). Soon, some

unusual expressions of worship—including falling to the ground or writhing like a snake—were introduced into their Church meetings. Many found it hard to discern which manifestations were of the Spirit and which were not. Seeing the confusion, Joseph Smith prayed for help. The Lord’s answer is equally valuable today, when people often reject or ignore the things of the Spirit. The Lord revealed that spiritual manifestations are real and clarified what they are—gifts from a loving Heavenly Father, “given for the benefit of those who love [Him] and keep all [His] commandments” (Doctrine and Covenants 46:9).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 46:1–6

All earnest seekers are welcome to worship in the Lord’s Church.

Meetings of The Church of Jesus Christ of Latter-day Saints should be among the most welcoming and inspiring gatherings in the world. How does the Lord counsel us in Doctrine and Covenants 46:1–6 to receive those who attend our meetings? Do your friends and people in your neighborhood feel welcome at your ward’s worship services? What are you doing to make your Church meetings places that people want to return to? Ponder how your efforts to follow the Holy Ghost in Church meetings can affect your experience.

See also 3 Nephi 18:22–23; Moroni 6:5–9; “Welcome,” video, ComeUntoChrist.org; “Religious Enthusiasm among Early Ohio Converts,” *Revelations in Context*, 105–11.

DOCTRINE AND COVENANTS 46:7–33

God has given spiritual gifts to bless His children.

The early Saints believed in spiritual gifts but needed some guidance about their purpose. As you study about gifts of the Spirit using Doctrine and Covenants 46:7–33, ponder why it is important that you “always [remember] for what they are given” (verse 8). Consider how these verses apply to this statement from Elder Robert D. Hales: “These gifts are given to those who are faithful to Christ. They will help us know and teach the truths of the gospel. They will help us bless others. They will guide us back to our Heavenly Father” (“Gifts of the Spirit,”

Ensign, Feb. 2002, 16). What else do you learn from these verses about spiritual manifestations? How can these truths help you “not be deceived”? (verse 8).

Ponder what your spiritual gifts are—and how you can use them “for the benefit of the children of God” (verse 26). If you have a patriarchal blessing, it likely identifies gifts you have been given.

See also Gospel Topics, “Spiritual Gifts,” topics.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 47

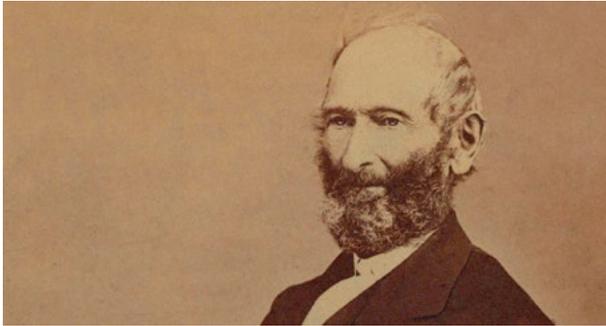
The Lord wants His Church to keep a history.

John Whitmer’s calling to keep a history of the Church continued a long tradition of record keepers among God’s people (see 2 Nephi 29:11–12; Moses 6:5; Abraham 1:28, 31). In fact, the position of Church Historian and Recorder still exists today. Why do you think keeping a history is so important to the Lord? Ponder this as you read His instructions to John Whitmer about this assignment in section 47. Also consider what personal experiences you need to record. For example, what has the Lord taught you that you want preserved?

As you ponder these questions, consider this insight from Elder Marlin K. Jensen of the Seventy, who served as Church Historian and Recorder from 2005 to 2012:

“We keep records to help us remember. . . . We desire to help Church members remember the great things God has done for His children. . . . Lessons from the past help us cope with our present and give us hope for our future” (“There Shall Be a Record Kept among You,” *Ensign*, Dec. 2007, 28, 33).

To learn more about the work currently being done under the direction of the Church Historian, visit history.ChurchofJesusChrist.org.



John Whitmer was called to keep a history of the Church.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 46:2–6. What can we do as a family to ensure that others feel welcome at our Church meetings? (see also 3 Nephi 18:22–23). The picture that accompanies this outline could add to this discussion.

Doctrine and Covenants 46:7–26. What spiritual gifts do we see in each other? How can those gifts bless our family?

Doctrine and Covenants 47. How can you encourage your family to record their personal histories throughout the week? You could share some entries from your personal journal or share a story about

an ancestor (see FamilySearch.org). Some families set aside a few minutes each week for everyone to write in their journals. You might provide some journal prompts, like “What happened this week that you would like your grandchildren to know about?” or “How did you see the Lord’s hand in your life this week?” Young children could draw pictures of their experiences, or you could record them telling their stories. What blessings come from keeping a “regular history”? (verse 1).

Doctrine and Covenants 48. The Saints in Ohio were commanded to share their land with those who were moving to Ohio from the eastern United States. What can we share to meet the needs of others?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Have I Done Any Good?” (*Hymns*, no. 223).

Improving Our Teaching

Use stories and examples. The Savior often used stories and parables to teach gospel principles. Think of examples and stories from your own life that can make a gospel principle come alive for your family (see *Teaching in the Savior’s Way*, 22).



Heavenly Father gives His children spiritual gifts to bless the lives of others.



MAY 10-16

Doctrine and Covenants 49-50

“THAT WHICH IS OF GOD IS LIGHT”

“He that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day” (Doctrine and Covenants 50:24). Ponder how you are receiving light by continuing in God.

RECORD YOUR IMPRESSIONS _____

The Savior is our “good shepherd” (Doctrine and Covenants 50:44). He knows that sometimes sheep wander and that the wilderness has many perils. So He lovingly leads us to the safety of His doctrine, away from dangers such as “false spirits, which have gone forth in the earth, deceiving the world” (Doctrine and Covenants 50:2). Following Him often means letting go of incorrect ideas or traditions. This was true for Leman Copley and others in Ohio who accepted the restored gospel but still held on to some beliefs that just weren’t correct.

In Doctrine and Covenants 49, the Lord declared truths that corrected Leman’s previous beliefs about topics such as marriage and the Savior’s Second Coming. And when the Ohio converts “received . . . spirits which [they] could not understand,” the Lord taught them how to discern true manifestations of the Spirit (Doctrine and Covenants 50:15). The Good Shepherd was patient; He knew that these early Saints were—like all of us—“little children” who “must grow in grace and in the knowledge of the truth” (Doctrine and Covenants 50:40).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 49:5–23

The truths of the gospel can help me recognize false teachings.

Before joining the Church, Leman Copley had been part of a religious group known as the United Society of Believers in Christ’s Second Appearing, also known as the Shakers (see “Leman Copley and the Shakers,” *Revelations in Context*, 117–21). After a conversation with Leman, Joseph Smith sought clarification from the Lord about some of the Shakers’ teachings, and the Lord responded with the revelation in section 49.

You can find some of the Shakers’ beliefs mentioned in the heading to section 49. Consider marking or noting the truths in verses 5–23 that correct those beliefs. Think about other false teachings or traditions in the world today. What gospel truths can help you guard yourself against them?

DOCTRINE AND COVENANTS 49:15–17

Marriage between man and woman is essential to God’s plan.

What truths about marriage do you learn from Doctrine and Covenants 49:15–17? Why do you feel marriage between a man and a woman is essential to Heavenly Father’s plan? Elder David A. Bednar gave two reasons: “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. . . . 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).

See also Genesis 2:20–24; 1 Corinthians 11:11; “The Family: A Proclamation to the World,” *Ensign* or *Liahona*, May 2017, 145.



Marriage between a man and a woman is ordained of God.

DOCTRINE AND COVENANTS 50

The Lord’s teachings can protect me from Satan’s deceptions.

The new converts in Ohio were eager to receive the spiritual manifestations promised in the scriptures, but Satan was also eager to deceive them. They wondered, When someone shouts or faints, is that the influence of the Spirit?

Imagine that you were asked to help these new converts understand how to recognize true manifestations of the Holy Ghost and avoid being deceived by Satan’s imitations. What principles do you find in Doctrine and Covenants 50 that you could share? (see especially verses 22–25, 29–34, 40–46).

See also 2 Timothy 3:13–17.

DOCTRINE AND COVENANTS 50:13–24

Teachers and learners are edified together by the Spirit.

One way you might study Doctrine and Covenants 50:13–24 is to draw a picture of a teacher and a learner and, next to each, make a list of words and phrases from these verses that teach you something about gospel learning and teaching. When have you

had experiences that taught you the importance of the Spirit in teaching and learning? Consider what you can do to improve your efforts as a gospel learner and teacher.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 49:2. What does it mean to “desire to know the truth in part, but not all”? Maybe you could show a partially covered picture and let family members guess what it is. What happens when we accept only part of the truth? (see 2 Nephi 28:29). How is the fulness of the gospel a blessing to us?

Doctrine and Covenants 49:26–28. How are we blessed by the Lord’s promise “I will go before you and be your rearward; and I will be in your midst”? Family members could share experiences when they felt the Lord “go before [them]” or felt that He was “in [their] midst.”

Doctrine and Covenants 50:23–25. You might gather in a dark room to read Doctrine and Covenants 50:23–25 and gradually add more light by lighting candles or turning on lights one by one. You could also read these verses while watching the sun rise in the morning. What can we do to make

our gospel light continue to grow? When family members learn something new about the gospel during the week, encourage them to share it with the family by writing a note and attaching it to a lamp or other light in the house.

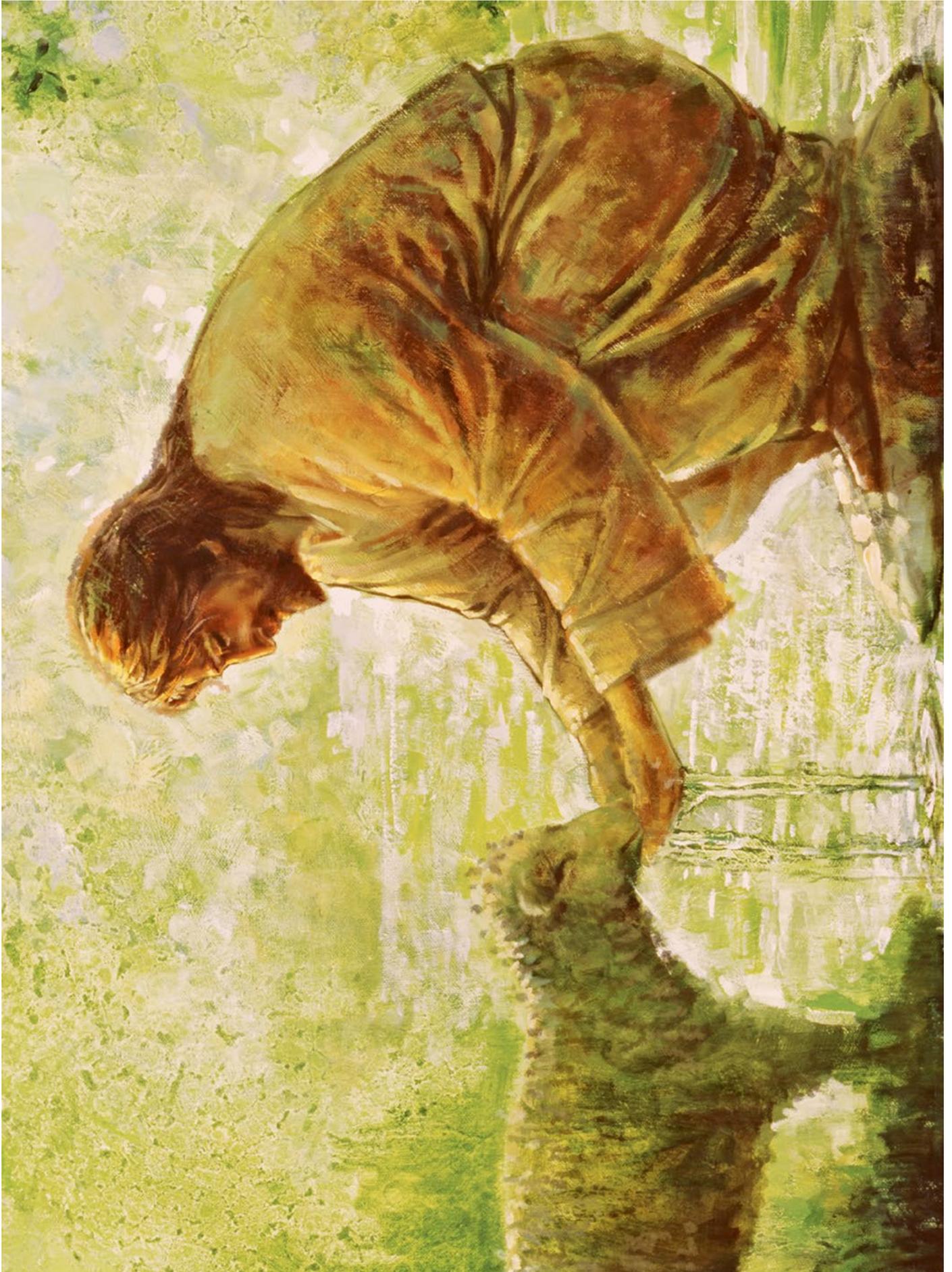
Doctrine and Covenants 50:40–46. After reading Doctrine and Covenants 50:40–46, you could show the picture of the Savior that accompanies this outline and ask questions like these: How can you tell the Savior loves the sheep? How is the Savior like a shepherd to us? What phrases from the scriptures reflect the idea that the Savior is a shepherd and we are His sheep?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Shine On,” *Children’s Songbook*, 144.

Improving Our Teaching

Be flexible. The best teaching moments, especially in the home, are often spontaneous and unexpected: a family meal may inspire a discussion about feasting on the word of God, and a rainstorm could be a chance to testify of living water. If you are spiritually prepared, the Lord can give you “in the very moment, what ye shall say” (Doctrine and Covenants 100:6).



Gentle Shepherd, by Yongsung Kim



First Furrow, by James Taylor Harwood

MAY 17-23

Doctrine and Covenants 51-57

“A FAITHFUL, A JUST, AND A WISE STEWARD”

Studying the scriptures helps you recognize the Lord’s voice, for the scriptures were given by Him through His Spirit (see Doctrine and Covenants 18:34–36).

RECORD YOUR IMPRESSIONS _____

For Church members in the 1830s, gathering the Saints and building the city of Zion were spiritual as well as temporal works, with many practical matters to address: Someone needed to purchase and distribute land where the Saints could settle. Someone needed to print books and other publications. And someone needed to run a store to provide goods to those in Zion. In the revelations recorded in Doctrine and Covenants 51–57, the Lord appointed and instructed people to handle these tasks, and He identified Independence, Missouri, as “the center place” of Zion (Doctrine and Covenants 57:3).

But while skills in such things as purchasing land, printing, and running a store are valuable to the temporal work of building Zion, these revelations also teach that the Lord desires His Saints to become spiritually worthy to be called a Zion people. He calls each of us to be “a faithful, a just, and a wise steward,” having a contrite spirit, “stand[ing] fast” in our appointed responsibilities (see Doctrine and Covenants 51:19; 52:15; 54:2). If we can do that—regardless of our temporal skills—the Lord can use us to build Zion, and He “will hasten the city in its time” (Doctrine and Covenants 52:43).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 51

The Lord wants me to be a faithful, just, and wise steward.

If you were a member of the Church in 1831, you might have been invited to live the law of consecration by signing over your property to the Church through the bishop. He would then return to you, in most cases, what you donated, sometimes with a surplus. But it was no longer just your possession—it was your stewardship.

Today the procedures are different, but the principles of consecration and stewardship are still vital to the Lord’s work. Consider these words from Elder Quentin L. Cook: “We live in perilous times when many believe we are not accountable to God and that we do not have personal responsibility or stewardship for ourselves or others. Many in the world are focused on self-gratification . . . [and] do not believe they are their brother’s keeper. In the Church, however, we believe that these stewardships are a sacred trust” (“Stewardship—a Sacred Trust,” *Ensign* or *Liahona*, Nov. 2009, 91).

As you read section 51, think about what God has entrusted to you. What do the words “steward” (verse 19) and “consecrated” (verse 5) mean, and what do they imply about God’s expectations of you? What principles do you find in section 51 and in Elder Cook’s words that teach you what it means to be a steward? (see especially verses 9, 15–20).

See also Matthew 25:14–30; “The Law of Consecration,” video, ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 52:14–19

God gave a pattern for avoiding deception.

With many people claiming spiritual manifestations, the early Saints were concerned about being deceived. How could they tell who was “accepted of [God]”? (verse 15). In Doctrine and Covenants 52:14–19, the Lord gave a helpful pattern. How can you apply this pattern to detect false messages in the world? You might also use this pattern to evaluate yourself: consider using phrases from these verses to write questions such as “When I speak, is my spirit contrite?”

DOCTRINE AND COVENANTS 54

I can turn to the Lord when I am hurt by others’ choices.

As part of the gathering to Ohio, a group of Saints led by Newel Knight arrived from Colesville, New York, and needed a place to live. Leman Copley had a large farm near Kirtland, and he covenanted to allow the Saints to settle on his land. However, soon after they started settling there, Copley wavered in his faith, broke his covenant, and evicted the Saints from his property (see *Saints*, 1:125–28).

As recorded in section 54, the Lord told Newel Knight what the Saints should do about their situation. What do you find in this revelation that can help you when another person’s broken commitments or other poor choices affect you?



Site of the farm in Ohio that Leman Copley had promised to the Church.

DOCTRINE AND COVENANTS 56:14–20**Blessed are the pure in heart.**

In these verses, the Lord spoke both to the rich and to the poor; it might be interesting to compare His counsel to these two groups. What in these verses feels relevant to you personally? How can focusing on riches “canker” your soul? (verse 16). What does it mean to you to be “pure in heart” (verse 18) regarding material things?

See also Jacob 2:17–21.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 51:9. You could play a game that the family enjoys and then talk about how the game would have been different if someone had cheated. Why is it important to “deal honestly” with each other? How does honesty help us “be one”?

Doctrine and Covenants 52:14–19. As you discuss the pattern described in these verses, your family might enjoy looking at other patterns you use—such as patterns for sewing clothing or making a craft. You could work together to make something from a pattern while talking about the pattern the Lord gave for avoiding deception.

Doctrine and Covenants 53:1. Consider sharing with your family an experience when you, like Sidney Gilbert, asked the Lord “concerning your calling.”

Doctrine and Covenants 54:2; 57:6–7. What does it mean to “stand fast” (Doctrine and Covenants 54:2) in what God has asked us to do? You could invite family members to stand and name something God has asked them to do.

Doctrine and Covenants 55. How did the Lord use William Phelps’s abilities as a writer and printer? (for example, see the author index in the hymnbook for a list of hymns he wrote). Maybe family members could talk about the talents and abilities they see in each other. How can our talents contribute to God’s work?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “‘Give,’ Said the Little Stream,” *Children’s Songbook*, 236.

Improving Personal Study

Keep a study journal. You might find it helpful to use a journal or notebook to write down thoughts, ideas, questions, or impressions that come while you study.



Bishop Partridge Receives Consecration, by Albin Veselka



Independence, Missouri, by Al Rounds

MAY 24–30

Doctrine and Covenants 58–59

“ANXIOUSLY ENGAGED IN A GOOD CAUSE”

President Dallin H. Oaks taught, “The scriptures will help us resolve all of our personal questions because by reading them we invite and qualify ourselves for the inspiration of the Holy Ghost, which will guide us into all truth” (in David A. Edwards, “Are My Answers in There?” *New Era*, May 2016, 42).

RECORD YOUR IMPRESSIONS _____

When the elders of the Church first saw the site of the city of Zion—Independence, Missouri—it was not what they expected. Some thought they would find a thriving, industrious community with a strong group of Saints. Instead they found a sparsely populated outpost, lacking the civilization they were used to and inhabited by rough frontier settlers rather than Saints. It turned out that the Lord wasn’t asking them just to *come* to Zion—He wanted them to *build* it.

When our expectations do not match reality, we can remember what the Lord told the Saints in 1831: “Ye cannot behold with your natural eyes, for the present time, the design of your God . . . and the glory which shall follow after much tribulation” (Doctrine and Covenants 58:3). Yes, life is full of tribulation, even wickedness, but we can “bring to pass much righteousness; for the power is in [us]” (verses 27–28).

See also *Saints*, 1:127–33.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 58:1–5, 26–33, 44; 59:23

Blessings come according to God’s timing and our diligence.

The Saints laid the foundation of Zion in Jackson County, Missouri, where they endured many trials. They surely hoped that during their lifetimes this area would blossom into a place where all the Saints could gather. However, the Saints were driven from Jackson County within a few years, and the Lord revealed that His people would have to “wait for a little season for the redemption of Zion” (Doctrine and Covenants 105:9).

As you study the following passages, look for reasons blessings may be withheld for a time. The questions below can help you ponder.

Doctrine and Covenants 58:1–5; 59:23. What messages in these verses strengthen your ability to bear tribulation more patiently? What blessings have you received after tribulation? Why do you think some blessings come only after tribulation?

Doctrine and Covenants 58:26–33. What role does being “anxiously engaged in a good cause” play in the fulfillment of God’s promises? What role does your obedience play?

Doctrine and Covenants 58:44. What is the relationship between “the prayer of faith” and the Lord’s will for us?

DOCTRINE AND COVENANTS 59, SECTION HEADING

Who was Polly Knight?

Polly Knight and her husband, Joseph Knight Sr., were some of the first believers in Joseph Smith’s prophetic calling. Polly and Joseph gave vital support to the Prophet in the work of translating the

Book of Mormon. The Knight family left Colesville, New York, to gather with the Saints in Ohio and were later commanded to move to Jackson County, Missouri. As they traveled, Polly’s health began to fade, but she was determined to see Zion before she died. She had been in Missouri only a few days when she passed away (see *Saints*, 1:127–28, 132–33). Doctrine and Covenants 59 was received on the day of her passing, and verses 1 and 2 seem to refer specifically to her.

DOCTRINE AND COVENANTS 59:9–19

Keeping the Sabbath holy brings temporal and spiritual blessings.

After promising to bless the Saints in Zion “with commandments not a few,” the Lord gave special emphasis to one commandment in particular: the command to honor His “holy day” (Doctrine and Covenants 59:4, 9). As you study Doctrine and Covenants 59:9–19, ponder why honoring the Sabbath would have been so important to these Saints as they sought to build Zion.

You could also ponder questions like these: Am I using the Sabbath day the way the Lord intended? How does keeping the Sabbath day holy help me remain “unspotted from the world”? (verse 9). What can I do to pay my “devotions unto the Most High”? (verse 10).

After reading the following verses, what are you inspired to do to more fully keep the Sabbath day holy? Genesis 2:2–3; Exodus 20:8–11; 31:13, 16; Deuteronomy 5:12–15; Isaiah 58:13–14; Mark 2:27; John 20:1–19; Acts 20:7.

You might also benefit from one of the many videos or other resources about the Sabbath found at sabbath.ChurchofJesusChrist.org.

See also Russell M. Nelson, “The Sabbath Is a Delight,” *Ensign or Liahona*, May 2015, 129–32; Bible Dictionary, “Sabbath.”



Partaking of the sacrament is part of keeping the Sabbath day holy.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 58:26–29. Perhaps family members could make a list of some of the things they are “anxiously engaged” in. Are all of them “good cause[s]”? Why does the Lord want us to do “many things of [our] own free will”? Ask each family member to think of what they can do this week to “bring to pass much righteousness.” Later they can report on what they did.

Doctrine and Covenants 58:42–43. What do family members feel when they read these verses? How could these verses help someone who needs to repent?

Doctrine and Covenants 59:3–19. What might it mean to be “crowned . . . with commandments”?

(verse 4). As you read the commandments in verses 5–19, discuss the blessings you have received by obeying each of these commandments.

You could also notice how words like “joy,” “rejoicing,” “cheerful,” and “glad” are used to describe the commandment to honor the Sabbath day. How can you make your Sabbath more joyful? Maybe your family could make a matching game with cards that depict things you can do to keep the Sabbath day holy.

Doctrine and Covenants 59:18–21. What can we do to “confess . . . [God’s] hand in all things”? (verse 21). Consider going for a walk or looking at pictures, noticing things that “please the eye and . . . gladden the heart” (verse 18). You could take or draw pictures of what you find and then talk about how you can show your gratitude for these things. How have we seen God’s hand in our lives?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Choose the Right,” *Hymns*, no. 239.

Improving Our Teaching

Share scriptures. Give family members time to share scripture passages they have found in their personal study that are meaningful to them.

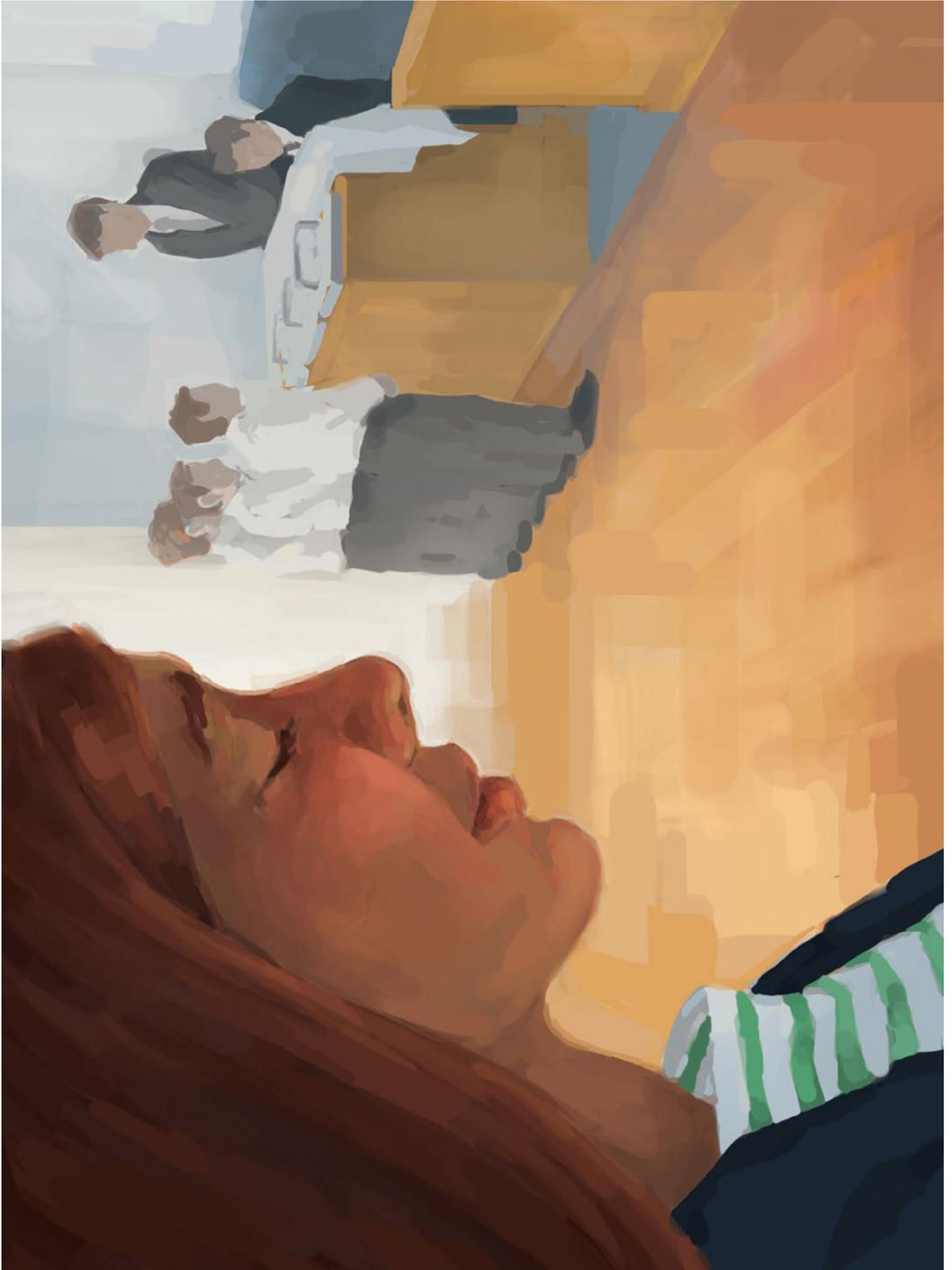


Illustration by Marti Major



Campfire on the Missouri, by Bryan Mark Taylor

MAY 31–JUNE 6

Doctrine and Covenants 60–62

“ALL FLESH IS IN MINE HAND”

President Ezra Taft Benson taught that when we study the scriptures, “testimonies will increase. Commitment will be strengthened. Families will be fortified. Personal revelation will flow” (“The Power of the Word,” *Ensign*, May 1986, 81).

RECORD YOUR IMPRESSIONS _____

In June 1831, Joseph Smith held a conference with the elders of the Church in Kirtland. There, the Lord organized some of the elders into companionships and sent them to Jackson County, Missouri, with this charge: “Preach by the way” (Doctrine and Covenants 52:10). Many of the elders did so diligently, but others did not. So when the time came to travel back to Kirtland, the Lord said, “With some [elders] I am not well pleased, for they will not open their mouths, but they hide the talent which I have given unto them, because of the fear of man” (Doctrine and Covenants 60:2). Many of us can feel sympathy for these elders—we may also feel hesitant

to open our mouths and share the gospel. Maybe we too are impeded by the “fear of man.” Maybe we doubt our worthiness or abilities. Whatever our reasons, the Lord “knoweth the weakness of man and how to succor [us]” (Doctrine and Covenants 62:1). Scattered throughout these revelations to early missionaries are reassurances that can help us overcome our fears about sharing the gospel—or other fears we might be facing: “I, the Lord, rule in the heavens above.” “I am able to make you holy.” “All flesh is in mine hand.” And “be of good cheer, little children; for I am in your midst.” (Doctrine and Covenants 60:4, 7; 61:6, 36.)



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 60; 62

The Lord is pleased when I open my mouth to share the gospel.

We’ve all had experiences when we could have shared the gospel with someone, but for some reason, we didn’t. As you read the Lord’s words to early missionaries who failed to “open their mouths,” think about your own opportunities to share the gospel. How is your testimony of the gospel like a “talent,” or a treasure from God? In what ways do we sometimes “hide [our] talent”? (Doctrine and Covenants 60:2; see also Matthew 25:14–30).

The Lord corrected these early missionaries, but He also tried to inspire them. What encouraging messages from Him do you find in sections 60 and 62? How do these messages build your confidence in sharing the gospel? In the days ahead, look for opportunities to open your mouth and share what God has entrusted to you.

See also Doctrine and Covenants 33:8–10; 103:9–10; Dieter F. Uchtdorf, “Missionary Work: Sharing What Is in Your Heart,” *Ensign or Liahona*, May 2019, 15–18.



God wants me to share the gospel with others.

DOCTRINE AND COVENANTS 61:5–6, 14–18

Are all waters cursed by the Lord?

The Lord’s warning in Doctrine and Covenants 61 was, in part, a warning about the dangers His people could face while traveling to Zion on the Missouri River, which was known at that time for being dangerous. This warning should not be interpreted to mean that we should avoid traveling by water. The Lord has “all power,” including power over the waters (verse 1).

DOCTRINE AND COVENANTS 61–62

The Lord is all powerful and can preserve me.

On the way back to Kirtland, Joseph Smith and other Church leaders had a life-threatening experience on the Missouri River (see *Saints*, 1:133–34). The Lord used this opportunity to warn and instruct His servants. What do you find in Doctrine and Covenants 61 that encourages you to put your trust in the Lord as you face your own challenges? For example, why is it important to know that God is “from everlasting to everlasting”? (verse 1).

There are similar insights in section 62. What does the Lord teach you about Himself and His power in this revelation?

Ponder faith-building experiences you have had when the Lord helped you overcome spiritual or physical adversity.

DOCTRINE AND COVENANTS 62

The Lord wants me to make some decisions “as seemeth [me] good.”

Sometimes the Lord gives us specific direction, and other matters He leaves up to us to decide. How do you see this principle illustrated in Doctrine and Covenants 62? (see also Doctrine and Covenants

60:5; 61:22). How have you seen this principle in your life? Why is it good for us to make some decisions without specific direction from God?

See also Ether 2:18–25; Doctrine and Covenants 58:27–28.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 60:2–3. Why were some early missionaries hesitant to share the gospel? Why do we sometimes hesitate? Consider role-playing how family members could share the gospel in a variety of settings.

Doctrine and Covenants 61:36–39. What reasons do we see in these verses to “be of good cheer”? (see also John 16:33). Perhaps your family could write or draw pictures of things that bring them joy and collect them in a “good cheer” jar. (Be sure to include pictures of the Savior and reminders of His love for us.) Throughout the week when family members need a reminder of reasons to be happy, they could choose something from the jar.

Doctrine and Covenants 61:36. How could you help your family remember that the Savior is “in

[our] midst”? You could decide together where to prominently display a picture of Him in your home. How can we invite the Savior into our daily lives?

Doctrine and Covenants 62:3. Maybe you could have a family testimony meeting after reading this verse. To explain what a testimony is, you could share portions of President M. Russell Ballard’s message “Pure Testimony” (*Ensign* or *Liahona*, Nov. 2004, 40–43). Why is it good to record our testimonies?

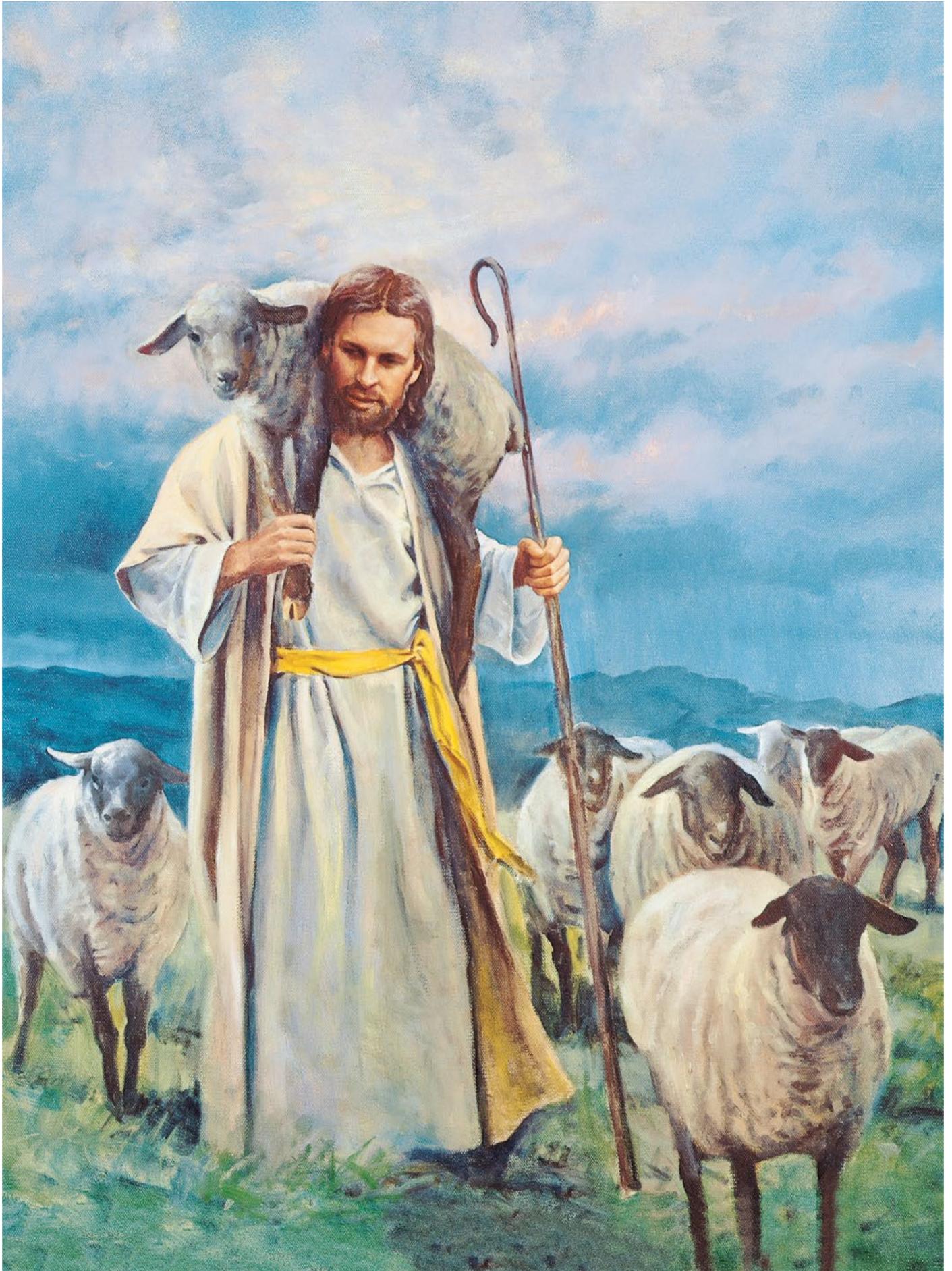
Doctrine and Covenants 62:5, 8. Why doesn’t the Lord give commandments about every aspect of our lives? According to verse 8, how are we to make decisions?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Testimony,” *Hymns*, no. 137.

Improving Personal Study

Let the Spirit guide your study. Let the Holy Ghost guide you. Be sensitive to His whisperings as He guides you toward the things you need to learn each day, even if His whisperings suggest that you read or study a different topic than you usually would or in a different way.



Good Shepherd, by Del Parson



Springhill, Daviess County, Missouri, by Garth Robinson Oborn

JUNE 7-13

Doctrine and Covenants 63

“THAT WHICH COMETH FROM ABOVE IS SACRED”

The Lord said, “Ye receive the Spirit through prayer” (Doctrine and Covenants 63:64). Consider praying for the Spirit to guide your study.

RECORD YOUR IMPRESSIONS _____

The site for the city of Zion had been chosen. Church leaders had visited the area and dedicated it as a gathering place for the Saints. According to Joseph Smith’s history, “the land of Zion was now the most important temporal object in view” (Doctrine and Covenants 63, section heading). But views on Zion were mixed. Many Saints were eager to start gathering in Missouri. On the other hand, people like Ezra Booth were disappointed with the land of Zion and made their views known. In fact, when Joseph returned to Kirtland from

Missouri, he found that dissension and apostasy had crept into the Church while he was away. It was in this setting that the revelation in Doctrine and Covenants 63 was received. Here the Lord addressed purchasing land and moving the Saints to Missouri. But among such practical matters was a timely reminder: “I, the Lord, utter my voice, and it shall be obeyed” (verse 5). His voice, His will, His command—all of which “[come] from above”—should not be treated cynically or casually. It “is sacred, and must be spoken with care” (verse 64).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 63:1–6, 32–37

The Lord’s anger is kindled against the wicked and rebellious.

When this revelation was received, Joseph Smith was facing harsh criticism from several members of the Church who had turned against him (see “Ezra Booth and Isaac Morley,” *Revelations in Context*, 130–36). What warnings did the Lord give in Doctrine and Covenants 63:1–6, 32–37 regarding “the wicked and rebellious”? How are such warnings evidence of God’s love?

DOCTRINE AND COVENANTS 63:7–12

Signs come by faith and the will of God.

Signs or miracles alone do not produce lasting faith. Early in 1831 Ezra Booth, a Methodist minister in Kirtland, decided to be baptized after he saw Joseph Smith miraculously heal the arm of Booth’s friend Elsa Johnson.

And yet, within just a few months, Booth lost his faith and became critical of the Prophet. How could this be, considering the miracle he’d witnessed? Ponder this as you read Doctrine and Covenants 63:7–12. You might also consider why some people receive signs “for the good of men unto [God’s] glory” (verse 12) and others receive them “unto . . . condemnation” (verse 11). Based on what you’ve read, how do you think the Lord wants you to think and feel about signs?

See also Matthew 16:1–4; John 12:37; Mormon 9:10–21; Ether 12:12, 18.

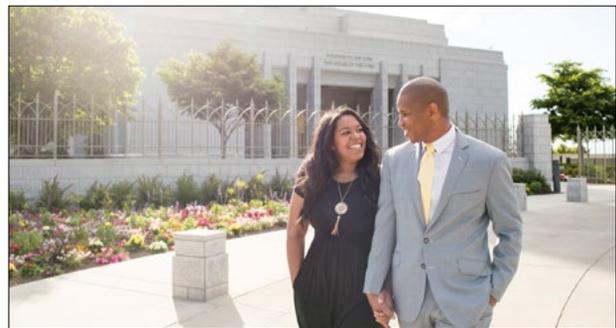
DOCTRINE AND COVENANTS 63:13–23

Chastity means keeping my thoughts and actions pure.

Most people would acknowledge that adultery is wrong. But in Doctrine and Covenants 63:13–19, the Savior made it clear that lustful thoughts also have grave spiritual consequences. “Why is lust such a deadly sin?” Elder Jeffrey R. Holland asked. “Well, in addition to the completely Spirit-destroying impact it has upon our souls, I think it is a sin because it defiles the highest and holiest relationship God gives us in mortality—the love that a man and a woman have for each other and the desire that couple has to bring children into a family intended to be forever” (“Place No More for the Enemy of My Soul,” *Ensign* or *Liahona*, May 2010, 44).

What consequences does the Lord mention in Doctrine and Covenants 63:13–19 that will come to those who do not repent of unchaste thoughts and actions? Note the blessings the Savior promises in verses 20 and 23 to those who are faithful. What blessings have come into your life from obeying the law of chastity? How does the Savior help you remain or become pure?

See also Doctrine and Covenants 121:45; Linda S. Reeves, “Worthy of Our Promised Blessings,” *Ensign* or *Liahona*, Nov. 2015, 9–11.



We are blessed as we keep our thoughts and actions pure.

DOCTRINE AND COVENANTS 63:24–46**The Lord directs the spiritual and temporal affairs of His Saints.**

After the Lord had identified where Zion would be built, the Saints in Ohio still needed direction about when to begin moving and where to get the money to buy the land. As you read Doctrine and Covenants 63:24–46, look for the spiritual and temporal direction the Lord gave concerning Zion. What spiritual and temporal direction is the Lord giving you?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 63:7–12. The story of Ezra Booth leaving the Church despite witnessing Elsa Johnson’s healing (see the brief details in “Ideas for Personal Scripture Study” and the artwork that accompanies this outline) might prompt a discussion about miracles. Maybe your family members could talk about miracles that have strengthened their faith, including experiences from your family or your family history. How did they exercise the faith needed to receive these miracles? What does Doctrine and Covenants 63:7–12 teach about the relationship between faith and miracles?

Doctrine and Covenants 63:13–19. How can we protect ourselves from unworthy influences, including pornography? (You

can find many helpful resources for families at AddressingPornography.ChurchofJesusChrist.org.) What are the blessings of living the law of chastity?

Doctrine and Covenants 63:23. How can you help your family understand how the “mysteries of [the] kingdom,” or truths of the gospel, are like a “well of living water”? For instance, you might travel to a nearby spring or river (or show a video or picture of one). How are gospel truths like water?

Doctrine and Covenants 63:58. What warnings do we find in section 63? What are some of the warnings we are hearing from our Church leaders today?

Doctrine and Covenants 63:58–64. Show your family a precious family treasure. How do we treat this item differently than other things that aren’t as valuable? What does Doctrine and Covenants 63:58–64 teach us about what we can do to reverence sacred things?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Reverence Is Love,” *Children’s Songbook*, 31.

Improving Personal Study

Live what you are learning. “As you feel the joy that comes from understanding the gospel, you will want to apply what you learn. Strive to live in harmony with your understanding. Doing so will strengthen your faith, knowledge, and testimony” (*Preach My Gospel*, 19).



Healing of Elsa Johnson's Shoulder, by Sam Lawlor



Dawless County, Missouri

JUNE 14-20

Doctrine and Covenants 64-66

“THE LORD REQUIRETH THE HEART AND A WILLING MIND”

President Henry B. Eyring said: “I often go to the scriptures with the questions ‘What would God have me do?’ or ‘What would He have me feel?’ Invariably I find new ideas and thoughts I have never had before” (“How God Speaks to Me through the Scriptures,” Feb. 6, 2019, blog.ChurchofJesusChrist.org).

RECORD YOUR IMPRESSIONS _____

In the sweltering heat of August 1831, several elders were traveling back to Kirtland after surveying the land of Zion in Missouri as directed by the Lord. It was not a pleasant journey. The travelers—Joseph Smith, Oliver Cowdery, Sidney Rigdon, Ezra Booth, and others—were hot and weary, and tensions soon turned into quarrels. It may have seemed like building Zion, a city of love, unity, and peace, was going to take a long time.

Fortunately, building Zion—in Missouri in 1831 or in our hearts and wards today—doesn’t require us to be perfect. Instead, “of you it is required to forgive,” the Lord said (Doctrine and Covenants 64:10). He requires “the heart and a willing mind” (verse 34). And He requires patience and diligence, for Zion is built on the foundation of “small things,” accomplished by those who do not become “weary in well-doing” (verse 33).

See also *Saints*, 1:133–34, 136–37.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 64:1–11

I am required to forgive everyone.

As you read Doctrine and Covenants 64:1–11, think about a time when the Lord forgave you. You might also think about someone you need to forgive. How does the Savior’s compassion affect your feelings about yourself and about others? Why do you think the Lord commands us “to forgive all”? (verse 10). If you struggle to forgive, consider what the following resources teach about how the Savior can help: Jeffrey R. Holland, “The Ministry of Reconciliation,” *Ensign or Liahona*, Nov. 2018, 77–79; Guide to the Scriptures, “Forgive,” scriptures.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 64:31–34

God requires my heart and a willing mind.

Have you ever felt “weary” with all the “well-doing” you’re trying to accomplish? Look for the Lord’s message to you in Doctrine and Covenants 64:31–34. What does it mean to give your “heart and a willing mind” to God? (verse 34).

DOCTRINE AND COVENANTS 64:41–43

Zion shall be “an ensign unto the people.”

An ensign is “a flag or standard around which people gather in a unity of purpose or identity” (Guide to the Scriptures, “Ensign,” scriptures.ChurchofJesusChrist.org). How has Zion—or the Lord’s Church—been like an ensign to you? Consider these other examples of things that are held up, like an ensign, to bless the people: Numbers 21:6–9; Matthew 5:14–16; Alma 46:11–20. What do these verses teach you about how you can help the Church be an ensign where you live? Look for other ways the Lord describes Zion in Doctrine and Covenants 64:41–43.



Captain Moroni Bearing the Title of Liberty, by Gary E. Smith

DOCTRINE AND COVENANTS 65

“Prepare ye the way of the Lord.”

Matthew described John the Baptist as one who cried, “Prepare ye the way of the Lord” (Matthew 3:3; see also Isaiah 40:3). In Doctrine and Covenants 65, the Lord uses similar language to describe His latter-day work. What similarities do you see between what John the Baptist did (see Matthew 3:1–12) and what the Lord wants us to do today? What do you find in this revelation that inspires you to help fulfill the prophecies it contains? Ponder ways you can “make known [God’s] wonderful works among the people” (verse 4).

DOCTRINE AND COVENANTS 66

The Lord knows the thoughts of my heart.

Shortly after joining the Church, William E. McLellin asked Joseph Smith to reveal God’s will for him. Joseph didn’t know it, but William had five personal questions he was hoping the Lord would answer through His Prophet. We don’t know what William’s questions were, but we do know that the revelation addressed to him, now Doctrine and Covenants 66, answered each question to William’s “full and entire satisfaction” (“William McLellin’s Five Questions,” *Revelations in Context*, 138).

As you read section 66, think about what the Lord knew about William McLellin and the concerns and intents of his heart. How has the Lord revealed that He knows you? If you have a patriarchal blessing,

consider studying it. As you do, what does the Holy Ghost help you understand about God’s will for you?

See also *Saints*, 1:138–40; Gospel Topics, “Patriarchal Blessings,” topics.ChurchofJesusChrist.org.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 64:8–10. Family relationships provide many opportunities to learn to forgive. Maybe family members could talk about how forgiving each other has blessed your family. How has the Savior helped us forgive each other? How are we “afflicted” (verse 8) when we don’t forgive others?

Doctrine and Covenants 64:33. What does Heavenly Father want your family to do to bring about His “great work”? Maybe it’s going to the temple, sharing the gospel with a neighbor, or overcoming contention. Perhaps each family member could collect small objects, like rocks or buttons or puzzle pieces, and use them to represent “small things” we can do every day to “[lay] the foundation” for God’s great work. As a family, pick one of these small things to work on this week.

Doctrine and Covenants 66:3. How will you teach the importance of repenting? You could serve some food on a plate that is partially clean and read the Lord’s words to William McLellin: “You are clean, but not all.” Then you could clean the plate and share the food while discussing how Jesus Christ makes it possible for us to be spiritually clean.

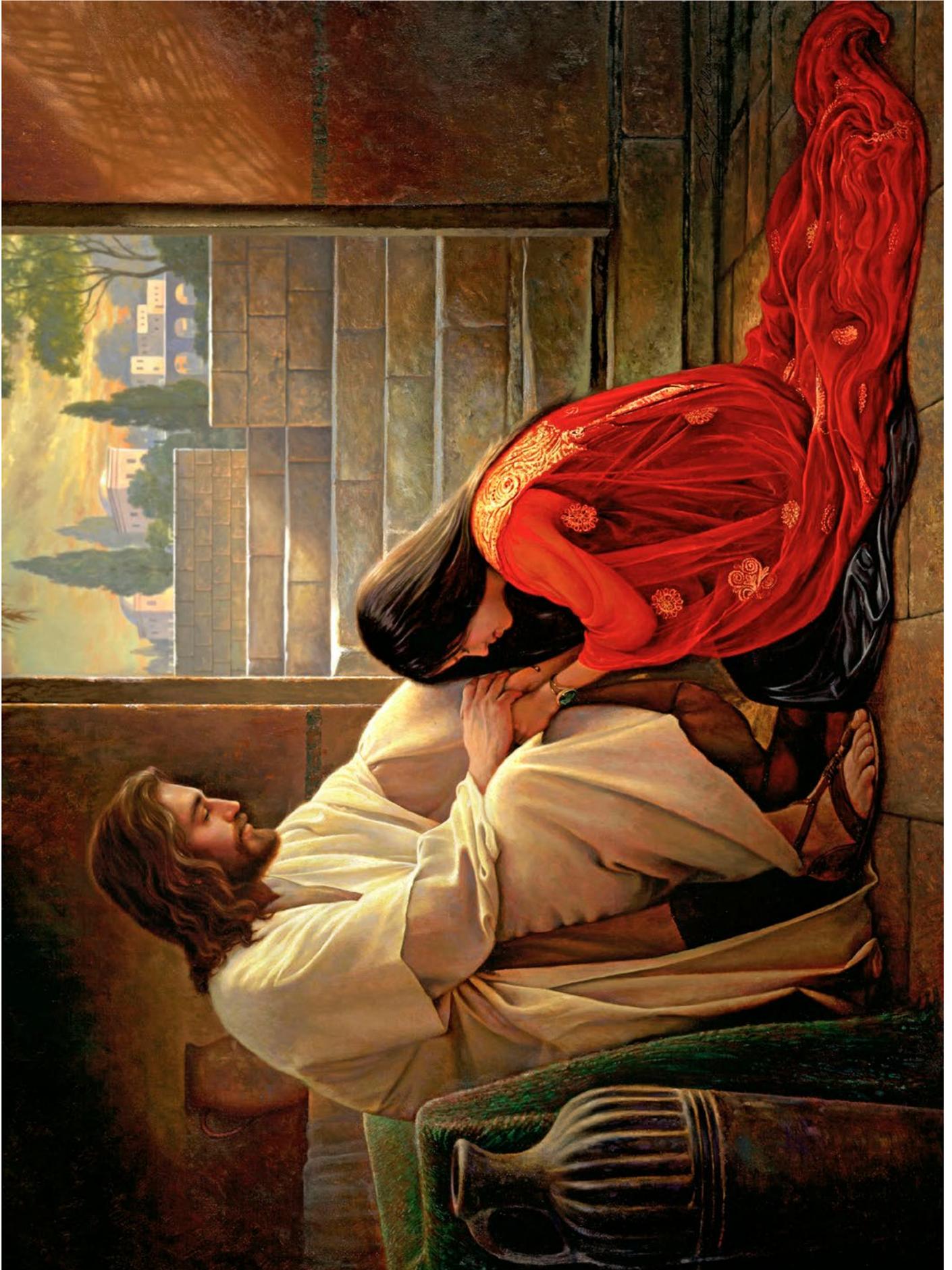
Doctrine and Covenants 66:10. How can your family follow the Lord’s counsel to “seek not to be cumbered,” or burdened with many things to do? You could talk about the story of Mary and Martha (see Luke 10:38–42), and discuss how your family can keep from being cumbered by things that aren’t of eternal value.

For other ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Help Me, Dear Father,” *Children’s Songbook*, 99.

Improving Our Teaching

Be available and accessible. Some of the best teaching moments start as questions or concerns in the hearts of family members. Let family members know through your words and actions that you are eager to hear them. (See *Teaching in the Savior’s Way*, 16.)



Forgiven, by Greg K. Olsen. Used with permission. www.GregOlsen.com



JUNE 21-27

Doctrine and Covenants 67-70

“WORTH . . . THE RICHES OF THE WHOLE EARTH”

Although many of the revelations in the Doctrine and Covenants were addressed to specific people in specific circumstances, they “are profitable for all” (“Testimony of the Twelve Apostles to the Truth of the Book of Doctrine and Covenants,” introduction to the Doctrine and Covenants). As you study, look for truths and principles that are profitable for you.

RECORD YOUR IMPRESSIONS _____

From 1828 to 1831, the Prophet Joseph Smith received many revelations from the Lord, including divine counsel for individuals, instructions on governing the Church, and inspiring visions of the latter days. But many of the Saints hadn’t read them. The revelations weren’t yet published, and the few available copies were handwritten on loose sheets that were circulated among members and carried around by missionaries.

Then, in November 1831, Joseph called a council of Church leaders to discuss publishing the revelations. After seeking the Lord’s will, these leaders made

plans to publish the Book of Commandments—the precursor to today’s Doctrine and Covenants. Soon everyone would be able to read for themselves the word of God revealed through a living prophet, vivid evidence that “the keys of the mysteries of the kingdom of our Savior are again entrusted to man.” For these and many other reasons, Saints then and now consider these revelations to be “worth . . . the riches of the whole Earth” (Doctrine and Covenants 70, section heading).

See *Saints*, 1:140–43.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 67:1–9; 68:3–6

God stands by His servants and the words they speak in His name.

The decision to publish the revelations received by Joseph Smith seems like an easy one, but some early Church leaders weren't sure it was a good idea. One concern had to do with imperfections in the language Joseph Smith used to write the revelations. The revelation in section 67 came in response to that concern. What do you learn about prophets and revelation from verses 1–9? What additional insights do you gain from 68:3–6?

Before the Book of Commandments was printed, several Church leaders signed a written testimony that the revelations in the book are true. To see a copy of their testimony, see “Testimony, circa 2 November 1831,” Revelation Book 1, 121, josephsmithpapers.org.

DOCTRINE AND COVENANTS 68:1–8

Inspiration from the Holy Ghost reflects the will of the Lord.

The words in these verses were spoken as Orson Hyde and others were called “to proclaim the everlasting gospel, by the Spirit of the living God, from people to people, and from land to land” (verse 1). How might the declaration in verse 4 help someone who is being sent to preach the gospel? How do these words apply to you? Think of a time when you were “moved upon by the Holy Ghost” (verse 3) to say or do something. What do you find in these

verses that can give you confidence to follow spiritual promptings?

DOCTRINE AND COVENANTS 68:25–28

Parents are responsible to teach their children.

President Joy D. Jones, Primary General President, taught, “[A] key to helping children become sin-resistant is to begin at very early ages to lovingly infuse them with basic gospel doctrines and principles—from the scriptures, the Articles of Faith, the *For the Strength of Youth* booklet, Primary songs, hymns, and our own personal testimonies—that will lead children to the Savior” (“A Sin-Resistant Generation,” *Ensign or Liahona*, May 2017, 88).

According to Doctrine and Covenants 68:25–28, what are some of the “basic gospel doctrines” that President Jones mentioned that parents should teach their children? Why is this important responsibility given to parents? What would you say to a parent who doesn't feel qualified to teach these things to his or her children?

See also Tad R. Callister, “Parents: The Prime Gospel Teachers of Their Children,” *Ensign or Liahona*, Nov. 2014, 32–34.



The home is the ideal place for children to learn the gospel.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 67:10–14. How do jealousy, fear, and pride keep us from growing closer to the Lord? Why can't a "natural man" be in the Lord's presence? (verse 12; see also Mosiah 3:19). What do we find in these verses that inspires us to "continue in patience until [we] are perfected"? (verse 13).

As a family, you might also review Elder Jeffrey R. Holland's message "Be Ye Therefore Perfect—Eventually" (*Ensign* or *Liahona*, Nov. 2017, 40–42).

Doctrine and Covenants 68:3–4. Family members could share experiences that have strengthened their faith that the words of the Lord's servants are "the will of the Lord," "the mind of the Lord," and "the power of God unto salvation" (verse 4). Or they could look for recent general conference messages that apply to a challenge your family may be facing.

Doctrine and Covenants 68:25–35. These verses contain important counsel to "the inhabitants of Zion" (verse 26). What are we inspired to improve on after reading these verses? It might be fun to create pictures depicting some of the principles in these verses and hide them throughout your home. Then, in the coming days when someone finds a picture, you could use that as an opportunity to

teach about that principle. Why is the home the best place for children to learn these things?

Doctrine and Covenants 69:1–2. Oliver Cowdery was sent to Missouri with written copies of the Prophet's revelations to be printed, along with money to help build the Church there. What counsel did the Lord give in verse 1 about Oliver's journey? Why is it important to be with people "who will be true and faithful"? (verse 1). When have friends influenced us to make good or bad decisions? How can we be a good influence on others?

Doctrine and Covenants 70:1–4. The Lord gave certain elders the responsibility to oversee the publishing of the revelations. Even though we do not have that specific responsibility, in what sense could we be considered "stewards over the revelations and commandments"? (verse 3).

For more ideas for teaching children, see this week's outline in *Come, Follow Me—For Primary*.

Suggested song: "Home Can Be a Heaven on Earth," *Hymns*, no. 298.

Improving Our Teaching

Apply the scriptures to our lives. After reading a scripture passage, invite family members to apply it to their lives. For example, you could invite them to think of similar situations they might face that involve the same gospel principles.



The Book of Commandments, the precursor to the Doctrine and Covenants, was printed on a press like this one.



Dear to the Heart of the Shepherd, by Simon Dewey

JUNE 28–JULY 4

Doctrine and Covenants 71–75

“NO WEAPON THAT IS FORMED AGAINST YOU SHALL PROSPER”

Elder Quentin L. Cook taught, “The influence of the Holy Ghost most often accompanies individual scripture study and prayer in the home” (“Deep and Lasting Conversion to Heavenly Father and the Lord Jesus Christ,” *Ensign or Liahona*, Nov. 2018, 10).

RECORD YOUR IMPRESSIONS _____

Ever since he was a boy, Joseph Smith faced critics—even enemies—as he tried to do God’s work. But it must have been particularly heartrending in late 1831 when Ezra Booth began publicly berating the Church, because in this case the critic was a former believer. Ezra had seen Joseph use God’s power to heal a woman. He had been invited to accompany Joseph on the first survey of the land of Zion in Missouri. But he had since lost his faith and, in an attempt to discredit the Prophet, published a series of letters in an Ohio newspaper. And his efforts seemed to be working: “unfriendly feelings . . . had developed against the Church” in the area (Doctrine

and Covenants 71, section heading). What should believers do in a case like that? While there is not one right answer for every situation, it seems that quite often—including in this case in 1831—part of the Lord’s answer is to defend the truth and correct falsehoods by “proclaiming [the] gospel” (verse 1). Yes, the Lord’s work will always have critics, but in the end, “no weapon that is formed against [it] shall prosper” (verse 9).

See “Ezra Booth and Isaac Morley,” *Revelations in Context*, 134.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 71

The Lord will confound critics of His work in His own time.

We may be concerned when we hear people criticizing or ridiculing the Church or its leaders, especially when we're afraid people we know and love will be influenced by that criticism. When something similar happened in Ohio in 1831 (see the section heading to Doctrine and Covenants 71), the Lord's message to Joseph Smith and Sidney Rigdon was one of faith, not fear. As you study Doctrine and Covenants 71, what do you find that builds your faith in the Lord and His work? What impresses you about the instruction the Lord gave His servants in this situation?

See also Robert D. Hales, "Christian Courage: The Price of Discipleship," *Ensign* or *Liahona*, Nov. 2008, 72–75; Jörg Klebingat, "Defending the Faith," *Ensign*, Sept. 2017, 49–53.

DOCTRINE AND COVENANTS 72

Bishops are stewards over the spiritual and temporal affairs of the Lord's kingdom.

When Newel K. Whitney was called to serve as the second bishop of the Church, his duties were a little different from those of today's bishops. For example, Bishop Whitney oversaw the consecration of property and permission to settle in Missouri, in the land of Zion. But as you read about his calling and duties in Doctrine and Covenants 72, you might notice some connections to what bishops do today—at least in the spirit, if not the specifics, of their duties. For example, in what ways do you "render an account" to your bishop? (verse 5). In what sense does your bishop "keep the Lord's storehouse" and manage the

consecrations of ward members? (see verses 10, 12). How has a bishop helped you?

See also Gospel Topics, "Bishop," [topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics/bishop).



Newel K. Whitney managed the bishops' storehouse.

DOCTRINE AND COVENANTS 73

I can seek opportunities to share the gospel.

After Joseph Smith and Sidney Rigdon returned from their brief preaching mission to repair some of the damage Ezra Booth had done (see Doctrine and Covenants 71), the Lord told them to return to the work of translating the Bible (see Bible Dictionary, "Joseph Smith Translation"). But He also wanted them to keep preaching the gospel. As you read Doctrine and Covenants 73, consider how you can make preaching the gospel an ongoing, "practicable" (verse 4)—or realistic—part of your life among your other responsibilities.

DOCTRINE AND COVENANTS 75:1–12

The Lord blesses those who faithfully proclaim His gospel.

Responding to the command to "go ye into all the world" to preach the gospel (Doctrine and Covenants 68:8), many faithful elders sought additional information about how the Lord wanted them to fulfill this command. What words and phrases do you find in Doctrine and Covenants 75:1–12 that help you understand how to preach the gospel

effectively? What blessings does the Lord promise to faithful missionaries? Consider how these instructions and blessings apply to you as you share the gospel.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 71. What were Joseph Smith and Sidney Rigdon asked to do when others were criticizing the Church and its leaders? How do we “prepare the way” for people to receive God’s revelations? (Doctrine and Covenants 71:4).

Doctrine and Covenants 72:2. How have bishops blessed our family? What has our bishop asked us to do, and how can we sustain him? Perhaps your family could make a card thanking your bishop for his service.

Doctrine and Covenants 73:3–4. Would your family benefit from learning about the Joseph Smith Translation of the Bible? (see Bible Dictionary, “Joseph Smith Translation”). You could explore a few of the passages that were revised in the Joseph Smith Translation and discuss the precious truths the Lord revealed through the Prophet. For some examples, see Genesis 14:25–40 and Genesis

50:24–38 in the Bible appendix; various footnotes in Matthew 4:1–11; and Luke 2:46, footnote *c*.

Doctrine and Covenants 74:7. What does this verse teach us about Jesus Christ and little children?

Doctrine and Covenants 75:3–5, 13, 16. You can help your family understand how the Lord wants us to serve Him by talking about the difference between being “idle” and “labor[ing] with [our] might.” Perhaps you could select some household chores and invite family members to demonstrate doing those chores idly and then with all their might. How can we serve the Lord with all our might? According to Doctrine and Covenants 75:3–5, 13, 16, what does He promise His faithful servants?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Let Us All Press On,” *Hymns*, no. 243.

Improving Personal Study

Look for inspiring words and phrases. As you read, the Spirit may bring certain words or phrases to your attention. Consider making note of any words or phrases from Doctrine and Covenants 71–75 that inspire you.



Illustration of young man with a priesthood leader by D. Keith Larson

JULY 5-11

Doctrine and Covenants 76

“GREAT SHALL BE THEIR REWARD AND ETERNAL SHALL BE THEIR GLORY”

In section 76, the Lord expressed how much He wants to reveal truth to us (see verses 7–10). Read the scriptures with faith that He can and will reveal to you “the things of God” (verse 12) that you need to know. Then record the insights you receive “while [you are] yet in the Spirit” (verses 28, 80, 113).

RECORD YOUR IMPRESSIONS _____

“What will happen to me after I die?” Nearly every religion in the world addresses this question in some form or another. For centuries, many Christian traditions, relying on Biblical teachings, have taught of heaven and hell, of paradise for the righteous and torment for the wicked. But can the entire human family really be divided so strictly into good and bad? And what does the word *heaven* actually mean? In February 1832, Joseph Smith and Sidney Rigdon wondered if there wasn’t more to know on the subject (see Doctrine and Covenants 76, section heading).

There certainly was. While pondering these things, the Lord “touched the eyes of [their] understandings and they were opened” (verse 19). Joseph and Sidney received a revelation so stunning, so expansive, so illuminating, that the Saints simply called it “the Vision.” It threw open heaven’s windows and gave God’s children a mind-stretching view of eternity. The vision revealed that heaven is grander and broader and more inclusive than most people had previously supposed. God is more merciful and just than we can comprehend. And God’s children

have an eternal destiny more glorious than we can imagine.

See *Saints*, 1:147–50; “The Vision,” *Revelations in Context*, 148–54.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 76

Salvation comes through Jesus Christ, the Son of God.

When Wilford Woodruff read the vision described in section 76, he said, “I felt to love the Lord more than ever before in my life” (see “Voices of the Restoration” at the end of this outline). Maybe you had similar feelings as you read this revelation. After all, none of the glorious blessings described in section 76 would be possible without the Savior. Perhaps you could identify each verse in section 76 that mentions the Lord Jesus Christ. What do these verses teach you about Him and His role in God’s plan? How do they influence the way you feel about Him? As you read and ponder, you may receive impressions about how you can “[receive] the testimony of Jesus” and be more “valiant” in it (verses 51, 79).

DOCTRINE AND COVENANTS 76:39–44, 50–112

God desires to save “all the works of his hands.”

Some people, including some early Church members, objected to the vision in section 76 because it taught that almost everyone would be saved and receive some degree of glory. Their objections may have come, in part, from a misunderstanding about God and His relationship to us. As you read this

revelation, what do you learn about God’s character and His plan for His children?

Consider the difference between being saved (from physical and spiritual death; see verses 39, 43–44) and being exalted (living with God and becoming like Him; see verses 50–70).

See also John 3:16–17; Doctrine and Covenants 132:20–25.

DOCTRINE AND COVENANTS 76:50–70, 92–95

My Heavenly Father wants me to receive eternal life in the celestial kingdom.

Have you ever wondered—or worried—about whether or not you will qualify for the celestial kingdom? When you read the description of those who receive this glory (see verses 50–70, 92–95), rather than looking only for a list of things you must do, look for what God has done—and is doing—to help you become like Him. Does reading the vision in this way affect how you feel about your personal efforts?

You might also think about the great blessing it is to know these details about the celestial kingdom. How does this vision of celestial glory affect the way you view and want to live your daily life?

See also Moses 1:39; Joy D. Jones, “Value beyond Measure,” *Ensign or Liahona*, Nov. 2017, 13–15; J. Devn Cornish, “Am I Good Enough? Will I Make It?” *Ensign or Liahona*, Nov. 2016, 32–34.



Joseph Smith saw the vision of the degrees of glory in this room.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 76:22–24, 50–52, 78–79, 81–82. What do we learn from these verses about the importance of our testimonies? What role do our testimonies play in our eternal destiny? It might help to look up definitions of *valiant* to discuss how to be “valiant in the testimony of Jesus” (verse 79). You could also sing “I Will Be Valiant” (*Children’s Songbook*, 162).

Doctrine and Covenants 76:24. Your family might notice connections between the truths in section 76 and those taught in “I Am a Child of God” (*Children’s Songbook*, 2–3); one of these truths is found in Doctrine and Covenants 76:24. How might the world be different if everyone understood that we are all children of God? How does this truth affect the way we treat others? Perhaps looking at pictures of the diverse sons and daughters of God on this earth could help your family ponder this question. (See also “Video Presentation: I Am a Child of God,” ChurchofJesusChrist.org.)

Consider singing “I Am a Child of God” together and looking for other connections to the principles in section 76 (see, for example, verses 12, 62, 96).

Doctrine and Covenants 76:40–41. If we were to summarize the “glad tidings” (verse 40), or good news, in these verses in a brief newspaper headline or tweet, what would we say? What other glad tidings do we find in section 76?

Doctrine and Covenants 76:50–70. How will you help your family look forward to and prepare for eternal life in the celestial kingdom? You could work together to find pictures, scriptures, and prophetic teachings to go with phrases in Doctrine and Covenants 76:50–70. You might find these things in Church magazines, on ChurchofJesusChrist.org, or

in the footnotes of the scriptures. Then you could gather these pictures, scriptures, and teachings on a poster that could remind your family of your eternal goals.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Know That My Redeemer Lives,” *Hymns*, no. 136.



Voices of the Restoration

TESTIMONIES OF “THE VISION”

Wilford Woodruff

Wilford Woodruff joined the Church in December 1833, nearly two years after Joseph Smith and Sidney Rigdon received the vision recorded in Doctrine and Covenants 76. He was living in New York at the time and learned about “the Vision” from missionaries serving in the area. Years later he spoke of his impressions of this revelation:

“I was taught from my childhood that there was one Heaven and one Hell, and was told that the wicked all had one punishment and the righteous one glory. . . .

“. . . When I read the vision . . . , it enlightened my mind and gave me great joy, it appeared to me that the God who revealed that principle unto man was wise, just and true, possessed both the best of attributes and good sense and knowledge, I felt He was consistent with both love, mercy, justice and judgment, and I felt to love the Lord more than ever before in my life.”¹

“The ‘Vision’ [is] 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.”²

“Before I saw Joseph I said I did not care how old he was, or how young he was; I did not care how he looked—whether his hair was long or short; the man that advanced that revelation was a prophet of God. I knew it for myself.”³

Phebe Crosby Peck

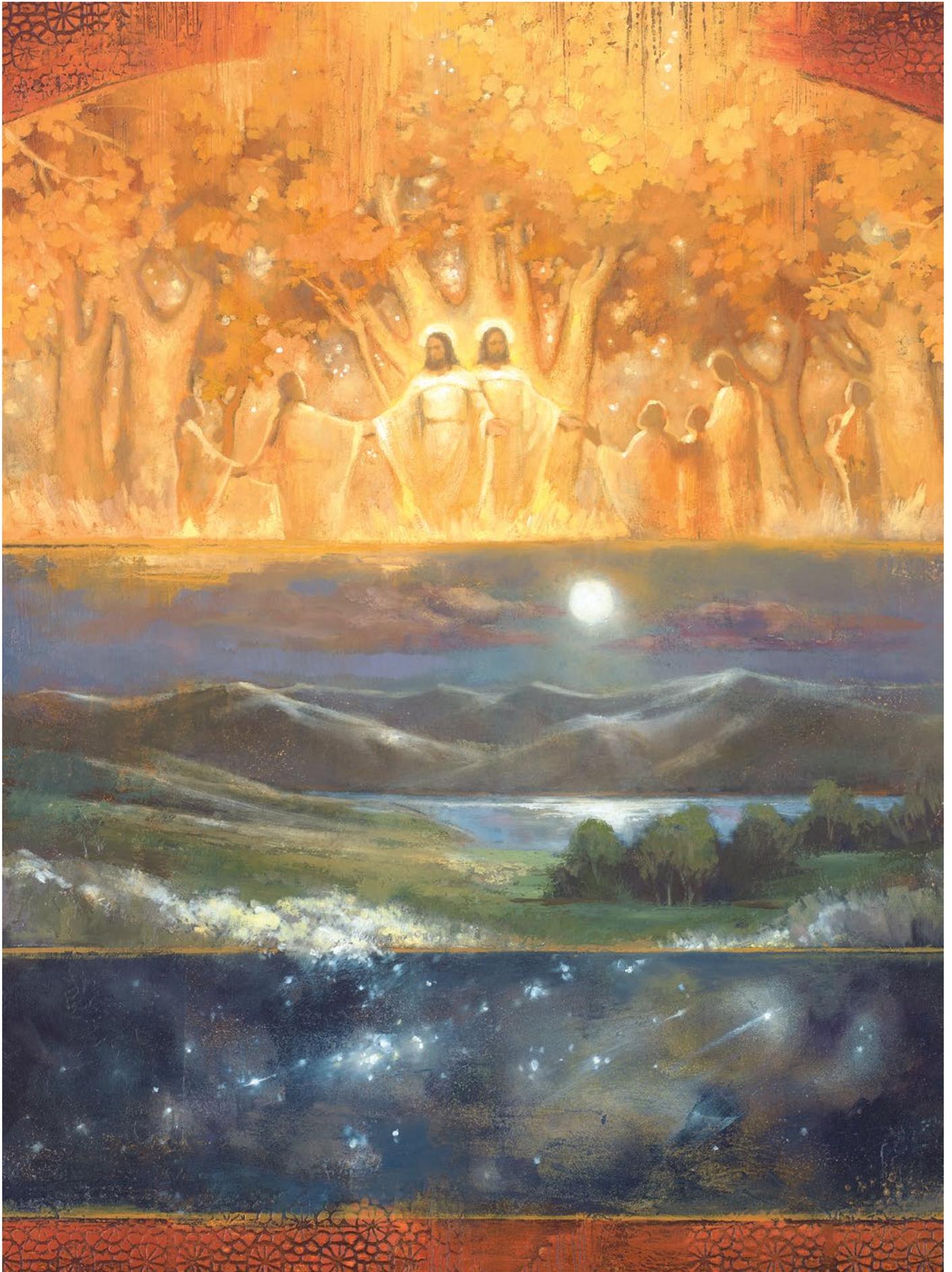
When Phebe Peck heard Joseph and Sidney teach of “the Vision,” she was living in Missouri and raising five children as a single mother. The vision so impressed and inspired her that she wrote the following to share what she had learned with her extended family:

“The Lord is revealing the mysteries of the heavenly Kingdom unto his Children. . . . Joseph Smith and Sidney Rigdon made us a visit last spring, and we had many joyful meetings while they were here, and we had many mysteries unfolded to our view, which gave me great consolation. We could view

the condescension of God in preparing mansions of peace for his children. And whoso will not receive the fullness of the gospel and stand as valiant soldiers in the cause of Christ cannot dwell in the presence of the Father and the Son. But there is a place prepared for all who do not receive, but it is a place of much lesser glory than to dwell in the Celestial kingdom. I shall not attempt to say any farther concerning these things as they are now in print and are going forth to the world. And you perhaps will have an opportunity of reading for yourself, and if you do, I hope you will read with a careful and a prayerful heart, for these things are worthy of notice. And I desire that you may search into them, for it is that which lends to our happiness in this world and in the world to come.”⁴

Notes

1. “Remarks,” *Deseret News*, May 27, 1857, 91.
2. *Deseret News*, Aug. 3, 1881, 481; see also *Teachings of Presidents of the Church: Wilford Woodruff* (2004), 120–21.
3. “Remarks,” *Deseret Weekly*, Sept. 5, 1891, 322.
4. Phebe Crosby Peck letter to Anna Jones Pratt, Aug. 10, 1832, Church History Library, Salt Lake City; spelling and punctuation modernized.



Glory by Degrees, by Annie Henrie Nader



Going Home, by Yongsung Kim

JULY 12-18

Doctrine and Covenants 77-80

“I WILL LEAD YOU ALONG”

The Lord told Joseph Smith that He would “speak in [his] ears the words of wisdom” (Doctrine and Covenants 78:2). What words of wisdom do you receive as you study Doctrine and Covenants 77-80?

RECORD YOUR IMPRESSIONS _____

Less than two years after the Church of Jesus Christ was restored, it had grown to over 2,000 members and was spreading quickly. In March 1832 Joseph Smith met with other Church leaders “to discuss Church business”: the need to publish revelations, purchase land to gather on, and care for the poor (see Doctrine and Covenants 78, section heading). To meet these needs, the Lord called on a small number of Church leaders to form the United Firm, a group that would join their efforts to “advance the

cause” of the Lord (verse 4) in these areas. But even in such administrative matters, the Lord focused on the things of eternity. Ultimately, the purpose of a printing press or a storehouse—like everything else in God’s kingdom—is to prepare His children to receive “a place in the celestial world” and “the riches of eternity” (verses 7, 18). And if those blessings are hard to comprehend right now, in the midst of the busyness of daily life, He reassures us, “Be of good cheer, for I will lead you along” (verse 18).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 77

God reveals His mysteries to those who seek to know them.

Twelve years after the First Vision, the invitation in James 1:5 to “ask of God” continued to guide Joseph Smith when he lacked wisdom. When he and Sidney Rigdon had questions about the book of Revelation as they worked on the inspired translation of the Bible, Joseph naturally sought wisdom from God. As you read Doctrine and Covenants 77, consider recording your insights in the relevant chapters in the book of Revelation.

In addition, ponder how you can follow the Prophet Joseph’s example when you study the scriptures. You might ask Heavenly Father, “What am I to understand?”



Translation of the Bible, by Liz Lemon Swindle

DOCTRINE AND COVENANTS 78

What was the United Firm?

The United Firm was established to manage the Church’s publishing and business affairs in Ohio and Missouri. It consisted of Joseph Smith, Newel K. Whitney, and other Church leaders who combined their resources to meet the temporal needs of the growing Church. Unfortunately, the

United Firm fell into debt and was dissolved in 1834 when the debts became unmanageable.

See also “Newel K. Whitney and the United Firm,” *Revelations in Context*, 142–47; “United Firm,” Church History Topics, ChurchofJesusChrist.org/study/church-history.

DOCTRINE AND COVENANTS 78:1-7

I can help “advance the cause” of the Church.

The Lord told Joseph Smith and other Church leaders that managing a storehouse and a printing press would help “advance the cause, which ye have espoused” (Doctrine and Covenants 78:4). What would you say is the “cause” of the Church? Ponder this as you read Doctrine and Covenants 78:1–7. Perhaps thinking about these verses could influence the way you fulfill your Church calling or serve your family. How can your service “advance the cause” of the Lord? How is it preparing you for “a place in the celestial world”? (verse 7).

DOCTRINE AND COVENANTS 78:17-22

The Lord will lead me along.

Do you ever feel like a little child, perhaps because of something you “have not as yet understood” or “cannot bear”? (Doctrine and Covenants 78:17–18). Look for counsel in these verses that can help you “be of good cheer” (verse 18) in such times. Why do you think the Lord sometimes calls His followers “little children”? (verse 17). You could also ponder how the Lord might be “lead[ing] you along” (verse 18).

DOCTRINE AND COVENANTS 79-80

The call to serve God matters more than where I serve.

Regarding Doctrine and Covenants 80, Elder David A. Bednar taught, “Perhaps one of the lessons the Savior is teaching us in this revelation is that an

assignment to labor in a specific place is essential and important but secondary to a call to the work” (“Called to the Work,” *Ensign* or *Liahona*, May 2017, 68). Think about your current or past Church callings. What experiences have helped you learn that Elder Bednar’s words are true? What additional lessons can you find in Doctrine and Covenants 79–80 that could help someone who has just received a new calling?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 77:2. After reading this verse, family members could draw pictures of their favorite “beasts, . . . creeping things, . . . [or] fowls of the air” created by God. What do we learn about God’s creations from this verse? (see also Doctrine and Covenants 59:16–20). You could also sing a song about God’s creations, such as “My Heavenly Father Loves Me” (*Children’s Songbook*, 228–29), and display the painting that accompanies this outline.

Doctrine and Covenants 77:14. This verse explains that John ate a book that represented his mission to gather Israel. What does the symbolism of eating suggest about how we should approach our role in gathering Israel or doing other things the Lord wants us to do? Here are some other scriptures in

which eating is used to teach a spiritual truth: John 6:48–51; 2 Nephi 32:3; Moroni 4. Perhaps you could make a favorite family dish to eat together during this discussion.

Doctrine and Covenants 78:17–19. Family members could draw pictures of blessings from God they are thankful for. What are we doing to express our thankfulness for these blessings? You could also discuss how your family is following the counsel to receive “all things with thankfulness” (verse 19). What does the Lord promise to those who do?

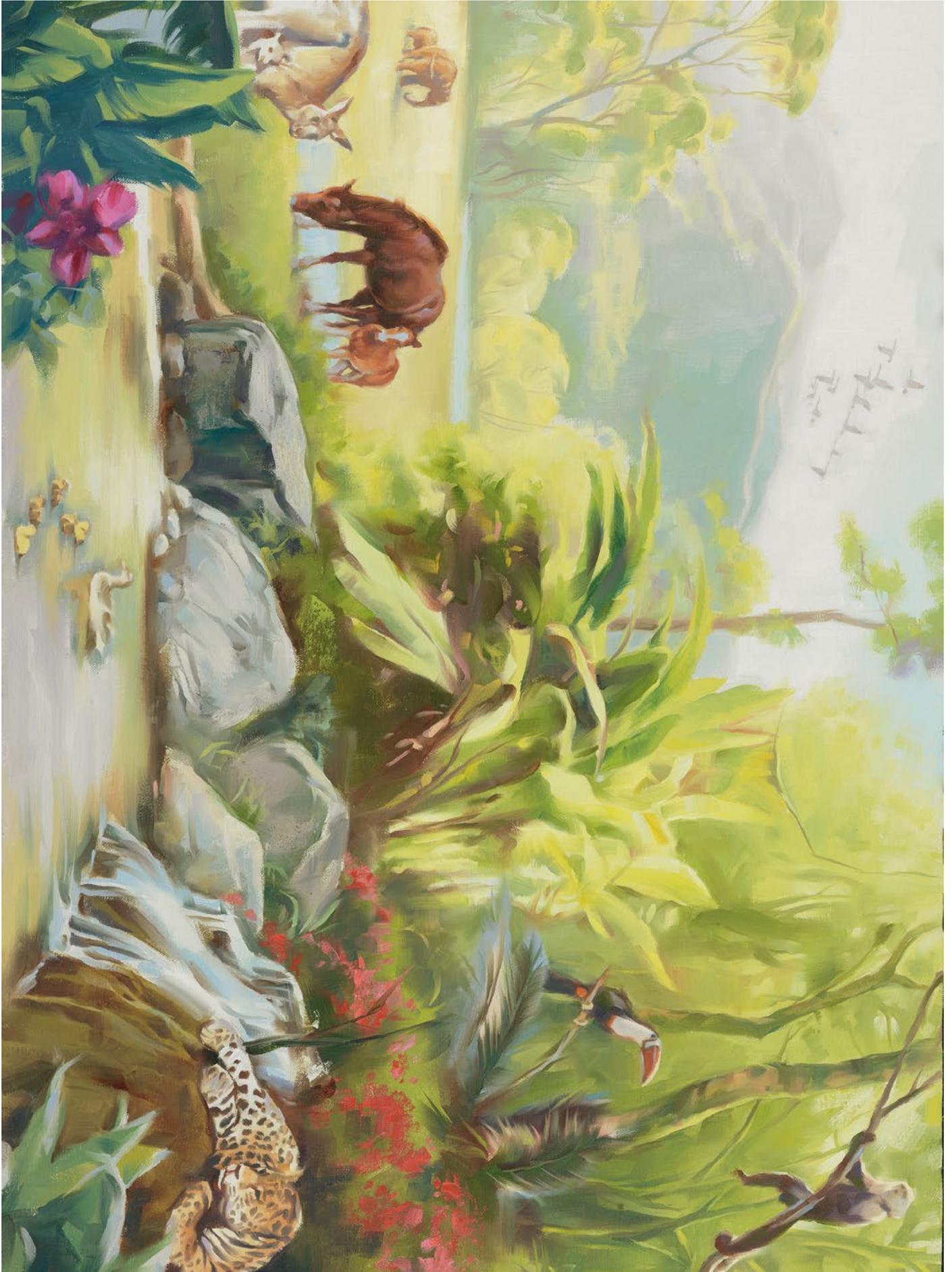
Doctrine and Covenants 79:1. Share your testimony of “the power” you have received when you were ordained or set apart to callings in the Church. What specific gifts and inspiration did the Lord bless you with as you served?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Count Your Blessings,” *Hymns*, no. 241.

Improving Our Teaching

Draw a picture. As a family, you might read a few verses and then allow time for family members to draw something that relates to what they read. Display the pictures around your home to remind your family of the principles you learned.



God's Garden, by Sam Lawlor



Christ and the Rich Young Ruler, by Heinrich Hofmann

JULY 19–25

Doctrine and Covenants 81–83

WHERE “MUCH IS GIVEN MUCH IS REQUIRED”

As you study Doctrine and Covenants 81–83, make note of principles that can help you do good among your family, your friends, and others.

RECORD YOUR IMPRESSIONS _____

In March 1832, the Lord called Jesse Gause to be a counselor to Joseph Smith in the Presidency of the High Priesthood (now called the First Presidency). Doctrine and Covenants 81 is a revelation to Brother Gause, instructing him in his new calling and promising him blessings for serving faithfully. But Jesse Gause did not serve faithfully. So Frederick G. Williams was called to replace him, and Brother Gause’s name was replaced with Brother Williams’s name in the revelation.

That may seem like a minor detail, but it implies a significant truth: Most of the revelations in the Doctrine and Covenants are addressed to specific people, but we can always seek ways to apply them

to ourselves (see 1 Nephi 19:23). The Lord’s counsel to Frederick G. Williams to “strengthen the feeble knees” can turn our minds to the people we might strengthen (Doctrine and Covenants 81:5). The Lord’s counsel for members of the United Firm to “bind yourselves by this covenant” in order to meet the Church’s temporal needs can turn our minds to our own covenants. And the Lord’s promise that He would be “bound when ye do what I say” can remind us of His promises to us when we obey (Doctrine and Covenants 82:10, 15). That’s as it should be, for the Lord also declared, “What I say unto one I say unto all” (verse 5).

See “Newel K. Whitney and the United Firm,” “Jesse Gause: Counselor to the Prophet,” *Revelations in Context*, 142–47, 155–57.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 81

I can be faithful in doing what the Lord asks of me.

Do you sometimes wonder how you can fulfill the important responsibilities in your life? As a counselor to the Prophet Joseph Smith, Frederick G. Williams surely had many important responsibilities. In section 81, the Lord gave him counsel about how to fulfill them. What do you find in this section that can help you fulfill the responsibilities given to you by the Lord?

Here are some questions to help you ponder verse 5:

- What are some ways a person can be “weak”? What does it mean to “succor” those who are weak?
- What might cause a person’s hands to figuratively “hang down”? How can we “lift up” those hands?
- What might the phrase “feeble knees” mean? How can we “strengthen” those with feeble knees?

Perhaps studying this verse has brought to mind someone you could “succor,” “lift up,” or “strengthen.” What will you do to minister to that person?



The First Presidency: Sidney Rigdon, Joseph Smith, Frederick G. Williams

DOCTRINE AND COVENANTS 82:1–7

The Lord invites me to repent and forsake my sins.

As you read Doctrine and Covenants 82:1–7, consider making two lists of things you learn: warnings about sin and truths about forgiveness. How can these truths help you resist the temptations of the adversary?

DOCTRINE AND COVENANTS 82:8–10

Commandments are for my salvation and protection.

If you—or someone you know—has ever wondered why the Lord gives so many commandments, Doctrine and Covenants 82:8–10 could help. What insights in these verses could help you explain to someone why you choose to follow the Lord’s commandments? You might also consider how His commandments have changed your life. What do you learn about the Lord as you read verse 10?

See also Doctrine and Covenants 130:20–21; Carole M. Stephens, “If Ye Love Me, Keep My Commandments,” *Ensign or Liahona*, Nov. 2015, 118–20.

DOCTRINE AND COVENANTS 83**“Widows and orphans shall be provided for.”**

In April 1832, as instructed by the Lord, Joseph Smith traveled nearly 800 miles to visit the Saints who had gathered in Missouri (see Doctrine and Covenants 78:9). One community he visited included widows who were raising their children alone. Among them were Phebe Peck and Anna Rogers, whom the Prophet knew personally. In Missouri in the 1830s, state laws gave widows limited rights to their deceased husbands' property. What do you learn from section 83 about how the Lord feels about widows and orphans? Do you know anyone in this situation who would benefit from your love or care?

See also Isaiah 1:17; James 1:27.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 81:3. You could give paper hearts to family members and invite them to draw or write something they would like to pray about. Talk about what it means to pray “always, vocally and in thy heart.”

Doctrine and Covenants 81:5. To learn about the principles in this verse, perhaps family members could share examples of when they felt “weak” or “feeble” and someone succored or strengthened them. You could also watch videos about serving others, such as “Works of God” or “The Miracle of the Roof” (ChurchofJesusChrist.org). Discuss

how your family can regularly serve each other in simple ways.

Doctrine and Covenants 82:8-10. Perhaps a simple game would help your family feel thankful for God's commandments. One family member could give instructions to help a blindfolded family member make a sandwich or go through an obstacle course. Think of something fun and creative! Then discuss how God's commandments are like the instructions in this game.

Doctrine and Covenants 82:18-19. What can each family member do to “improve upon his [or her] talent” and “gain other talents”? It might be fun to have a family talent show. Think of ways to include talents that aren't easily displayed (such as spiritual gifts; see Doctrine and Covenants 46:11-26). How can we use our talents and share the things we have to bless our family and neighbors? What does it mean to use our talents “with an eye single to the glory of God”?

For more ideas for teaching children, see this week's outline in *Come, Follow Me—For Primary*.

Suggested song: “Have I Done Any Good?” *Hymns*, no. 223; see also “Ideas to Improve Your Family Scripture Study.”

Improving Our Teaching

Ask questions that lead to action. Consider questions that prompt your family members to reflect on how they can live the gospel more fully. “These are usually not discussion questions; they are for personal reflection” (*Teaching in the Savior's Way*, 31).

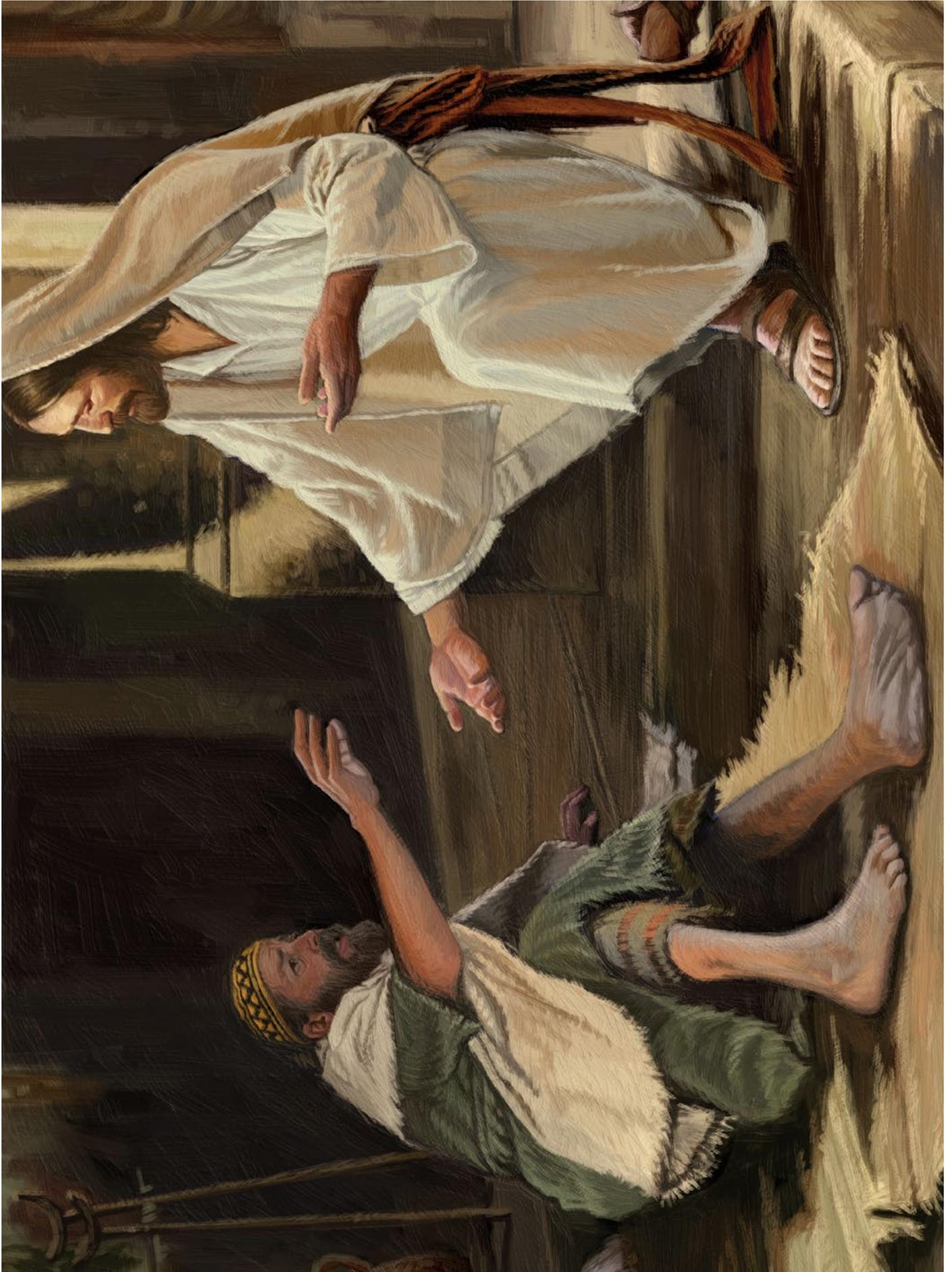


Illustration of Jesus healing a man by Dan Burr



Restoration, by Liz Lemon Swindle

JULY 26–AUGUST 1

Doctrine and Covenants 84

“THE POWER OF GODLINESS”

As you read Doctrine and Covenants 84, ponder the counsel to “live by every word that proceedeth forth from the mouth of God” (verse 44). How will you live by the words in this revelation?

RECORD YOUR IMPRESSIONS _____

Ever since the priesthood was restored in 1829, Latter-day Saints had been blessed by that sacred power. They were baptized, confirmed, and called to serve by priesthood authority, much like we are today. But having access to priesthood power is not the same thing as completely understanding it, and God had more He wanted His Saints to understand—particularly with the coming restoration of temple ordinances. The 1832 revelation on

the priesthood, now Doctrine and Covenants 84, expanded the Saints’ vision of what the priesthood really is. And it can do the same for us today. After all, there is a lot to learn about the divine power that holds “the key of the knowledge of God,” that makes manifest “the power of godliness,” and that prepares us to “see the face of God, even the Father, and live” (verses 19–22).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 84:1–5, 17–28

I have access to God’s priesthood power and blessings.

When you think of the word *priesthood*, what comes to mind? How often do you think about the priesthood and its influence on your everyday life? After pondering these questions, study Doctrine and Covenants 84:1–5, 17–28, and consider what the Lord wants you to know about His priesthood power. How could you use these verses to describe the priesthood to someone and explain its purposes?

You might also ponder the priesthood ordinances you have participated in. How have you seen “the power of godliness” (verse 20) manifest in them? Consider what the Lord wants you to do to receive more of His power into your life.

See also M. Russell Ballard, “Men and Women and Priesthood Power,” *Ensign*, Sept. 2014, 28–33; Gospel Topics, “Priesthood,” topics.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 84:31–42

If I receive the Lord and His servants, I will receive all the Father has.

Elder Paul B. Pieper taught: “It is interesting that in the oath and covenant of the priesthood [Doctrine and Covenants 84:31–42], the Lord uses the verbs *obtain* and *receive*. He does not use the verb *ordain*. It is in the temple that men and women—together—obtain and receive the blessings and power of both the Aaronic and Melchizedek Priesthoods” (“Revealed Realities of Mortality,” *Ensign*, Jan. 2016, 21).

As you study Doctrine and Covenants 84:31–42, look for the words “obtain” and “receive.” Ponder what they might mean in this context. How are you “receiv[ing]” the Lord and His servants?

You could also note promises in these verses associated with the oath and covenant of the priesthood, which God “cannot break” (verse 40). What do you find that inspires you to be more faithful in receiving the Father, His servants, and His priesthood power?

See also Guide to the Scriptures, “Covenant,” “Oath,” scriptures.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 84:43–58

I come unto Christ as I heed His words and hearken to His Spirit.

Regularly reading the scriptures and the words of the prophets is much more than an item to cross off a spiritual to-do list. What truths do you find in Doctrine and Covenants 84:43–58 that help you understand why you need to consistently study the word of God? Note the contrast between light and darkness in these verses; how has your “diligent heed to the words of eternal life” brought light, truth, and “the Spirit of Jesus Christ” into your life? (verses 43, 45).

See also 2 Nephi 32:3; “The Book of Mormon—Keystone of Our Religion,” *Teachings of Presidents of the Church: Ezra Taft Benson* (2014), 125–35.



Studying the scriptures helps me feel the influence of the Spirit.

DOCTRINE AND COVENANTS 84:62–91**The Lord will be with me when I am in His service.**

As you read these verses, you could identify ways the Lord said He would support His Apostles and missionaries. How might these promises apply to the work He has asked you to do? For example, how have the promises in verse 88 been fulfilled in your life?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 84:6–18. After reading about how Moses received his priesthood authority, a priesthood holder in your family or a ministering brother could share his experience being ordained to a priesthood office. If possible, he could share and discuss his priesthood line of authority. Why is it important that we can trace priesthood authority in the Church today back to the authority of Jesus Christ? To request a priesthood line of authority, send an email to lineofauthority@ChurchofJesusChrist.org.

Doctrine and Covenants 84:20–21. When has your family experienced “the power of godliness” being manifested through an ordinance such as baptism or the sacrament? Perhaps you can talk about how these ordinances bring God’s power into our lives. You could also display a picture of a temple and discuss how the ordinances of the temple give us additional power to become like the Savior. You

may want to sing a song about the priesthood, such as “The Priesthood Is Restored” (*Children’s Songbook*, 89), and discuss what this song teaches about the priesthood.

Doctrine and Covenants 84:43–44. You could prepare a meal or a treat together and label each ingredient with a word or phrase from verse 44. Why is it important that we include every ingredient? Why is it important to live by *every* word of God?

Doctrine and Covenants 84:98–102. What do we learn about Jesus Christ from the “new song” (verse 98) in these verses? What can we do in our day to help bring about the conditions described in this song?

Doctrine and Covenants 84:106–10. How is our family “edified together” by the gifts and efforts of “every member”? (verse 110).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “The Priesthood Is Restored,” *Children’s Songbook*, 89; see also “Ideas to Improve Your Family Scripture Study.”

Improving Our Teaching

Extend and follow up on invitations to act.

When you invite your family to act on what they’re learning, you show them that the gospel is something to be lived, not just talked about. What can you invite them to act on from your study of Doctrine and Covenants 84?



Rome Italy Temple



AUGUST 2-8

Doctrine and Covenants 85-87

“STAND YE IN HOLY PLACES”

The Spirit may lead you to study principles in sections 85-87 that are not highlighted in this outline. Follow His promptings.

RECORD YOUR IMPRESSIONS _____

Christmas Day is usually a time to ponder messages like “peace on earth” and “good will toward men” (see Luke 2:14). But on December 25, 1832, Joseph Smith’s mind was occupied with the threat of war. South Carolina had just defied the United States government and was preparing for battle. And the Lord revealed to Joseph that this was only the beginning: “War,” He declared, “will be poured out upon all nations” (Doctrine and Covenants 87:2). It seemed like this prophecy would be fulfilled very soon.

But then it wasn’t. Within just a few weeks, South Carolina and the U.S. government reached a

compromise, and war was averted. But revelation is not always fulfilled at the time or in the way we expect. Nearly 30 years later, long after Joseph Smith was martyred and the Saints had moved west, South Carolina did rebel and civil war followed. Since then, war throughout the world has caused “the earth [to] mourn” (Doctrine and Covenants 87:6). While the prophecy was ultimately fulfilled, the value of this revelation is less in predicting when calamity will come and more in teaching what to do when it does. The counsel is the same in 1831, 1861, and 2021: “Stand ye in holy places, and be not moved” (verse 8).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 85:1-2

It is good “to keep a history.”

The “history” described in verse 1 recorded the names of those who had “receive[d] inheritances legally” in Zion (see also Doctrine and Covenants 72:24–26). However, this history was more than just administrative—it was also a valuable record of the Saints’ “manner of life, their faith, and works” (verse 2).

Are you keeping a personal history or journal? What could you record about your manner of life, faith, and works that might be a blessing to future generations? How might this history be a blessing for you?

See also “Journals: ‘Of Far More Worth than Gold,’” *Teachings of Presidents of the Church: Wilford Woodruff* (2011), 125–33; “Turning Hearts” (video, ChurchofJesusChrist.org).

DOCTRINE AND COVENANTS 85:6

The Spirit speaks with a “still small voice.”

Ponder the words Joseph Smith used to describe the Spirit in Doctrine and Covenants 85:6. In what sense is the Spirit’s voice “still” and “small”? What are some things it “pierceth” in your life?

As you think about how the Spirit speaks to you, consider these descriptions given through Joseph Smith: Doctrine and Covenants 6:22–24; 8:2–3; 9:7–9; 11:12–13; 128:1. Based on what you have read, what do you feel you need to do to better perceive the Spirit’s voice?

See also 1 Kings 19:11–12; Helaman 5:30.



Studying the scriptures helps us hear the Holy Ghost.

DOCTRINE AND COVENANTS 86

The righteous are gathered in the last days.

Doctrine and Covenants 86:1–7 contains the Lord’s explanation of the parable of the wheat and the tares, with a slightly different emphasis than He gave in Matthew 13:24–30, 37–43. As you compare the two, what differences do you notice? Consider why this parable—with these differences—is worth repeating “in the last days, even now” (Doctrine and Covenants 86:4). What can you learn from this parable and its latter-day interpretation?

As recorded in verses 8–11, the Lord then spoke of priesthood, restoration, and the salvation of His people. What connections do you see between these verses and the parable of the wheat and the tares? How can you be as “a savior unto [the Lord’s] people”? (verse 11).

See also Gospel Topics, “Apostasy,” “Restoration of the Priesthood,” topics.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 87

Peace is found in “holy places.”

In addition to the physical dangers of “bloodshed . . . [and] famine, and plague, and earthquake” (Doctrine and Covenants 87:6), the counsel in this revelation can also apply to spiritual dangers we all face in the latter days. What are your “holy places” (verse 8) where you find peace and safety? What makes a place holy? In addition to physical

locations, perhaps there are holy times, holy practices, or holy thoughts that can provide peace. What does it mean to “be not moved” from these places?

See also Henry B. Eyring, “A Home Where the Spirit of the Lord Dwells,” *Ensign or Liahona*, May 2019, 22–25; *Saints*, 1:163–64; “Peace and War,” *Revelations in Context*, 158–64.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 85:6. How can you teach your family to recognize the still, small voice of the Spirit? Maybe you could play a game in which someone whispers important instructions amid distracting noises. What might be distracting us from hearing the Holy Ghost? Perhaps family members could share what they do to hear the voice of the Spirit.

Doctrine and Covenants 86. Drawing or looking at pictures could help your family understand the parable of the wheat and the tares. You might want to start with pictures of things described in Matthew 13:24–30. Then your family could label the pictures with explanations from Doctrine and Covenants

86:1–7. How are we like the wheat? How can we be like the angels who gather the wheat?

Doctrine and Covenants 87:8. To introduce a discussion about how to make your home a holier place, you could invite family members to design a home for someone who loves the Savior. This may lead to ideas about how to “redesign” your home to make it a place of peace amid the spiritual danger in the world. Songs like “Love at Home,” “Home Can Be a Heaven on Earth” (*Hymns*, nos. 294, 298), or “Where Love Is” (*Children’s Songbook*, 138–39) could give you ideas.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Where Love Is,” *Children’s Songbook*, 138–39.

Improving Our Teaching

Use your creativity. When you teach your family from the scriptures, don’t limit yourself to the questions and activity ideas suggested in this outline. Let these ideas spark your own creativity. Think about what your family will enjoy and what will help them find connections between the scriptures and their lives.



The Lord used the parable of the wheat and the tares to illustrate how His people will be gathered in the last days.



AUGUST 9-15

Doctrine and Covenants 88

“ESTABLISH . . . A HOUSE OF GOD”

President Russell M. Nelson said, “I promise that as you diligently work to remodel your home into a center of gospel learning, . . . the influence of the adversary in *your* life and in *your* home will decrease” (“Becoming Exemplary Latter-day Saints,” *Ensign* or *Liahona*, Nov. 2018, 113).

RECORD YOUR IMPRESSIONS _____

Every so often, the Lord gives us a small glimpse of His boundless “majesty and power” (Doctrine and Covenants 88:47) through sweeping revelations to His prophets. Doctrine and Covenants 88 is such a revelation—one about light and glory and kingdoms that can make our earthly cares seem insignificant by comparison. Even if we can’t grasp all of what the Lord is teaching us, we can at least sense that there’s far more to eternity than what we now comprehend. Of course, the Lord didn’t speak of these grand mysteries to intimidate us or make us feel

small. In fact, He promised, “The day shall come when you *shall* comprehend even God” (verse 49; italics added). Perhaps it was to that lofty end that the Lord urged His Saints in Kirtland to form the School of the Prophets. “Organize yourselves,” He said. “Prepare every needful thing; and establish . . . a house of God” (verse 119). For it is within God’s holy house—and in our homes—that He can, more than anywhere else, lift our vision beyond the mortal world, “unveil his face unto [us],” and prepare us to “abide a celestial glory” (verses 68, 22).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 88

The Lord offers us hope and peace.

Just days after warning that war would be “poured out upon all nations” (Doctrine and Covenants 87:2), the Lord gave a revelation that Joseph Smith called an “olive leaf” . . . plucked from the Tree of Paradise, the Lord’s message of peace to us” (Doctrine and Covenants 88, section heading). How is this revelation like an olive leaf, a traditional symbol of peace? (see also Genesis 8:11). What truths in this section help you feel hope and peace in Christ?

DOCTRINE AND COVENANTS 88:6–67

Light and law come from Jesus Christ.

The words *light* and *law* are repeated many times in section 88. These words have been used in other scriptures to describe Jesus Christ and His gospel (for example, see Isaiah 60:19; John 1:1–9; 3 Nephi 15:9). Mark or note verses where you find these words in Doctrine and Covenants 88:6–67, and write down what you learn about the Savior, light, and law. These verses may inspire you to make changes in your life to more faithfully receive light and live the “law of Christ” (verse 21).

See also Sharon Eubank, “Christ: The Light That Shines in Darkness,” *Ensign* or *Liahona*, May 2019, 73–76.



The scriptures contain the law of Christ.

DOCTRINE AND COVENANTS 88:62–126

Prepare every needful thing.

In some ways, we are living in the time that the Lord described when “all things shall be in commotion; and surely, men’s hearts shall fail them” (Doctrine and Covenants 88:91). As you read verses 62–126, consider how the Lord’s counsel can help you prepare for the Savior’s Second Coming. Here are a few questions to consider:

Verses 62–76. As you ponder these verses, what are you inspired to do to “draw near” to God? (verse 63). Consider what the Lord’s command to “sanctify yourselves” might mean for you (verse 68).

Verses 77–80, 118–26. Why might it be “expedient for you to understand” both doctrinal and temporal subjects? (verse 78). How are you following the counsel to “seek learning”? (verse 118). What do you think it means to learn “by study and also by faith”? (verse 118).

Verses 81–116. Consider noting prophecies about the Savior’s Second Coming in these verses. Why do you think the Lord would want you to know about these things?

Verses 117–26. Consider reading these verses with the temple in mind; what do you find here that could help you prepare to enter the Lord’s house?

See also D. Todd Christofferson, “Preparing for the Lord’s Return,” *Ensign* or *Liahona*, May 2019, 81–84; David A. Bednar, “Seek Learning by Faith,” *Ensign*, Sept. 2007, 61–68; *Saints*, 1:164–66; “A School and an Endowment,” *Revelations in Context*, 174–82.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 88:14–33, 95–101.

What do we learn about the Resurrection from these verses? How might these truths influence the choices we make?

Doctrine and Covenants 88:33. You could start a discussion on this verse by asking family members to talk about gifts they have been given—both those they received joyfully and others they did not. How can we show the Lord that we rejoice in the gift of celestial glory that He offers us? How do we rejoice in “the giver of the gift”?

Doctrine and Covenants 88:63, 68. These verses contain some action words that might inspire you to think of creative ways to teach the messages in the verses to your children. For instance, you might play a hiding game to discuss the phrase “*seek* me diligently and ye shall *find* me” (verse 63; italics added).

Doctrine and Covenants 88:81. As a family, identify some warning signs in and around your home, such as warning labels on medicines or traffic signs for drivers. How do these warnings help us? What does Heavenly Father want us to “warn [our] neighbor” about?

Doctrine and Covenants 88:119. To inspire your family to make your home like the description in verse 119, try something like this: Write phrases from this verse on strips of paper, and use them to cover a picture of the temple. Read Doctrine and Covenants 88:119 together, and let family members remove each strip of paper as they hear the corresponding phrase in the verse. What can we do to make our home a “house of God”? (verse 119).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Nearer, My God, to Thee,” *Hymns*, no. 100.

Improving Our Teaching

Let children express their creativity. When you invite your children to create something related to a gospel principle, you not only help them understand the principle better, but you also give them a tangible reminder of what they learned (see *Teaching in the Savior’s Way*, 25).



Jesus Christ offers us peace. *Peace I Leave with You*, by Walter Rane



AUGUST 16-22

Doctrine and Covenants 89–92

“A PRINCIPLE WITH PROMISE”

Prayerfully study Doctrine and Covenants 89–92, and record any spiritual impressions you receive. Be sensitive to how “the Spirit [manifests] truth” to you as you study (Doctrine and Covenants 91:4).

RECORD YOUR IMPRESSIONS _____

In the School of the Prophets, the Prophet Joseph Smith taught the elders of Israel about building God’s kingdom on earth. They discussed spiritual truths, prayed together, fasted, and prepared to preach the gospel. But there was something about the atmosphere that might seem odd to us today, and it didn’t seem right to Emma Smith either. During the meetings, the men smoked and chewed tobacco, which wasn’t unusual for the time, but

it stained the wood floors black and left a strong odor in the air. Emma shared her concerns with Joseph, and Joseph asked the Lord. The result was a revelation that went far beyond smoke and tobacco stains. It gave the Saints, for generations to come, “a principle with promise”—promises of physical health, “wisdom,” and “great treasures of knowledge” (Doctrine and Covenants 89:3, 19).

See also *Saints*, 1:166–68.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 89

The Word of Wisdom is “a principle with promise.”

When the elders in the School of the Prophets first heard Joseph Smith read the Word of Wisdom, they immediately “tossed their pipes and plugs of chewing tobacco into the fire” (*Saints*, 1:168). At that time, the Word of Wisdom was considered more of a caution than a commandment, but they wanted to show their willingness to obey. Perhaps you have already “tossed” from your life the substances the Word of Wisdom warns against, but what else can you learn from this revelation? Consider these ideas:

- Look for phrases you may not have noticed—or thought much about—before. What do you learn from them?
- Doctrine and Covenants 89 includes several promises (see verses 18–21). What do you think these promises mean?
- What does this revelation teach you about the Lord?
- What examples have you seen of “evils and designs . . . in the hearts of conspiring men”? (verse 4).
- Think of the revelation as “a principle with promise” (verse 3)—enduring truths that guide decision-making—not just a list of dos and don’ts. What principles do you find that can guide your decisions?

Modern prophets have also warned of harmful substances and behaviors beyond those mentioned in the Word of Wisdom (see “Physical and Emotional Health,” *For the Strength of Youth*, 25–27). What are

you prompted to do to better care for your mind and body?

See also Daniel 1; 1 Corinthians 6:19–20; Gospel Topics, “Word of Wisdom,” topics .ChurchofJesusChrist.org; “The Word of Wisdom,” *Revelations in Context*, 183–91; addictionrecovery .ChurchofJesusChrist.org.



The Word of Wisdom teaches us to take care of our bodies.

DOCTRINE AND COVENANTS 90:1–17

The First Presidency holds the “keys of the kingdom.”

In section 90, the Lord gave instructions about “the ministry and presidency” (verse 12) of Joseph Smith, Sidney Rigdon, and Frederick G. Williams—members of what we now call the First Presidency. What do you learn about the First Presidency from verses 1–17? Review recent messages from members of the First Presidency. How do their words “unfold the mysteries of the kingdom” to you? (verse 14). How do they “set in order all the affairs of this church and kingdom”? (verse 16).

See also Henry B. Eyring, “The Power of Sustaining Faith,” *Ensign* or *Liahona*, May 2019, 58–60.

DOCTRINE AND COVENANTS 90:24

“All things shall work together for [my] good.”

Ponder any experiences you have had that testify of the Lord’s promise in Doctrine and Covenants

90:24. Consider recording your experiences and sharing them with a family member or loved one—maybe someone who needs reassurance or encouragement. If there are blessings you are still waiting for, ponder what you can do to remain faithful as you wait to see how “all things shall work together for your good.”

DOCTRINE AND COVENANTS 90:28–31

Who was Vienna Jaques?

Vienna Jaques was born on June 10, 1787, in Massachusetts. A woman of faith who had considerable financial means, Vienna first met the missionaries in 1831. After obtaining a spiritual witness that their message was true, she traveled to meet the Prophet in Kirtland, Ohio, where she was baptized.

Vienna obeyed the Lord’s counsel to her in Doctrine and Covenants 90:28–31. Her consecration to the Lord, including donations she had made earlier in Kirtland, came at a crucial time for the Church, when leaders were trying to purchase the land where the Kirtland Temple would be built. Vienna was “faithful, and not . . . idle” throughout her life and was eventually able to “settle down in peace” (verse 31) in the Salt Lake Valley, where she died at age 96.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 89. Your family members might enjoy drawing or finding pictures of foods and other substances mentioned in Doctrine and Covenants 89. Then you could play a game—family

members could take turns selecting pictures at random, putting the things we shouldn’t use in the trash and the things we should use on a plate. How have the promises in verses 18–21 been fulfilled in our lives?

Reading “Physical and Emotional Health” in *For the Strength of Youth* (25–27) could prompt discussion about other ways to care for our health and about the blessings that God promises.

Doctrine and Covenants 90:5. Talk about how you “receive the oracles [revelations or prophets] of God.” How can we show that they are not “a light thing” to us?

Doctrine and Covenants 91. You might discuss how the Lord’s counsel about the Apocrypha (see verses 1–2) applies to media your family encounters today (see also Guide to the Scriptures, “Apocrypha,” scriptures.ChurchofJesusChrist.org). You could also share personal experiences when being “enlightened by the Spirit” (verse 5) helped you discern between truth and error.

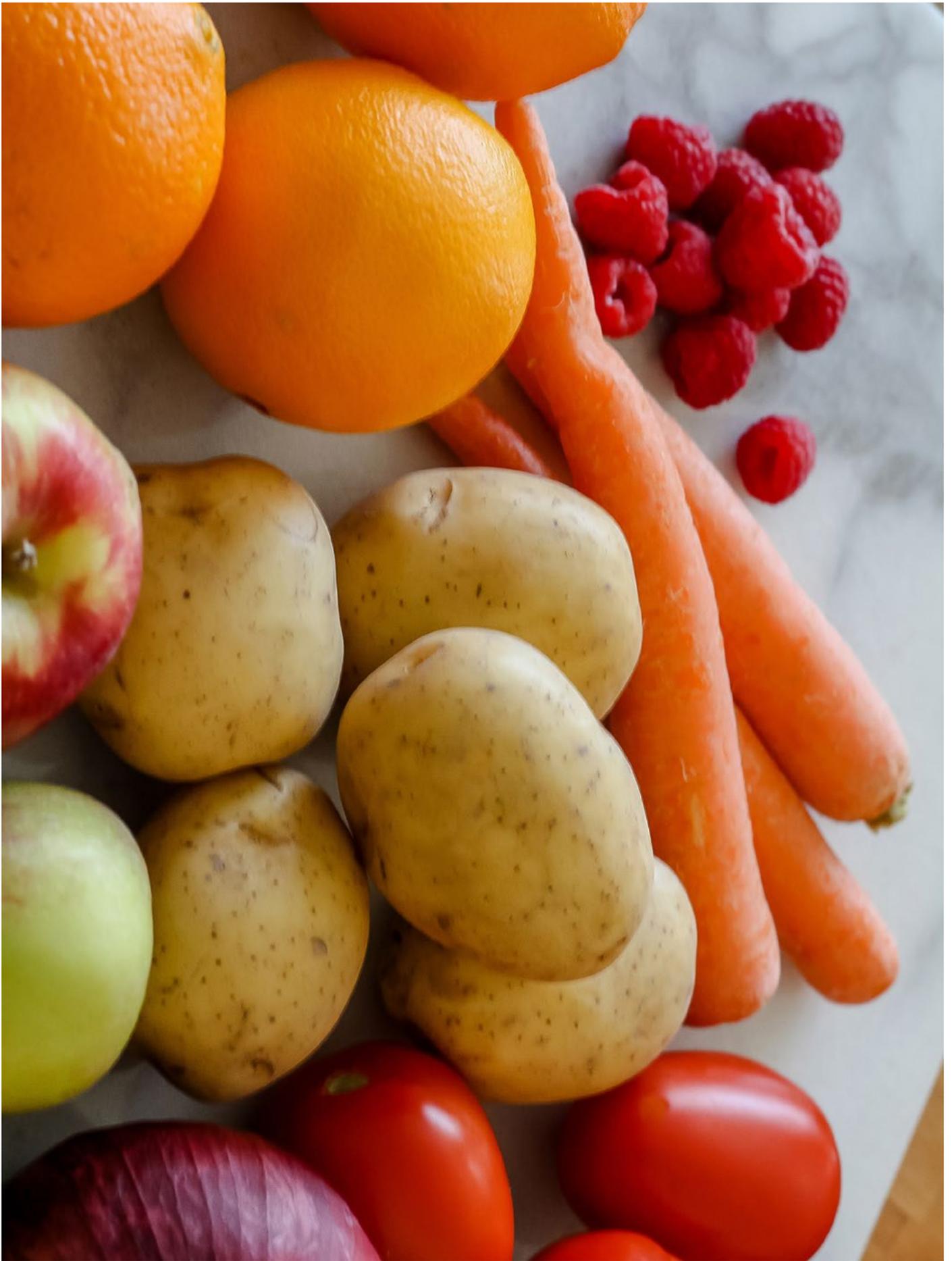
Doctrine and Covenants 92:2. What does it mean to be “a lively member” of the Church?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “The Lord Gave Me a Temple,” *Children’s Songbook*, 153.

Improving Our Teaching

Use variety. Look for a variety of ways to engage your family in family scripture study. For example, family members could sing hymns or children’s songs related to a verse, draw pictures of what they read, or summarize a verse in their own words.



"All saints who . . . do these sayings, walking in obedience to the commandments, shall receive health in their navel and marrow to their bones" (Doctrine and Covenants 89:18).



I See the Son of Man Standing on the Right Hand of God, by Walter Rane

AUGUST 23-29

Doctrine and Covenants 93

“RECEIVE OF HIS FULNESS”

Doctrine and Covenants 93 teaches that “truth is knowledge of things as they are, and as they were, and as they are to come” (verse 24). As you study this section, look for truth and record what you learn. What are you willing to do to receive truth? (see verses 27–28).

RECORD YOUR IMPRESSIONS _____

“When you climb up a ladder,” Joseph Smith taught, “you must begin at the bottom, and ascend step by step, until you arrive at the top; and so it is with the principles of the gospel—you must begin with the first, and go on until you learn all the principles of exaltation” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 268).

Sometimes that ladder of exaltation seems impossibly high, but we were born to climb to the top. Whatever limitations we may see in ourselves, Heavenly Father and His Son see something glorious in us, something godlike. Just as Jesus

Christ “was in the beginning with the Father,” so “ye were also” (Doctrine and Covenants 93:21, 23). Just as He “continued from grace to grace, until he received a fulness,” so also “you shall receive grace for grace” (verses 13, 20). The restored gospel teaches us about the true nature of God, and so it also teaches us about ourselves and what we can become. Despite the efforts of the “wicked one” (verse 39)—and despite what you feel you may lack—you are a literal child of God with the potential to “in due time receive of his fulness” (verse 19).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 93

We worship God the Father and His Son, Jesus Christ.

Speaking of the revelation in Doctrine and Covenants 93, the Lord explained, “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” (verse 19). As you study this revelation, mark truths you find about the Beings we worship: God the Father and His Son, Jesus Christ. What do you learn about “how to worship” Them? about how to “come unto the Father”?

The Prophet Joseph Smith taught, “If men do not comprehend the character of God, they do not comprehend themselves” (*Teachings: Joseph Smith*, 40). As you learn about the Savior by studying Doctrine and Covenants 93, look for what you also learn about yourself. For example, what do you learn about Him from verses 3, 12, 21, and 26? What similar truths do you find about yourself in verses 20, 23, and 28–29? (See also 1 John 3:2; 3 Nephi 27:27; Dean M. Davies, “The Blessings of Worship,” *Ensign or Liahona*, Nov. 2016, 93–95.)

DOCTRINE AND COVENANTS 93:1–39

The glory of God is light and truth.

You might notice that glory, light, and truth come up frequently in this revelation. As you study verses 21–39 in particular, create a list of truths you learn about glory, light, and truth. How do these truths inspire you to seek greater light and truth? How might these truths affect the way you live your everyday life?



We receive light and truth when we keep God’s commandments.

DOCTRINE AND COVENANTS 93:40–50

“Set in order your own house.”

At about verse 40, Doctrine and Covenants 93 seems to transition from teachings about God’s glory and our divine potential to instruction about parenting and putting our houses in order. How do the Lord’s teachings about light, truth, and glory in verses 1–39 help you understand and follow the counsel in verses 40–50?

See also David A. Bednar, “More Diligent and Concerned at Home,” *Ensign or Liahona*, Nov. 2009, 17–20.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 93:2. How has Jesus Christ been a “true light” in our lives? How have we seen His Light in other people around us?

Doctrine and Covenants 93:3–29. To help your family discuss what they learn in section 93 about the Savior and themselves, you could play a matching game. For example, you could prepare one set of cards with verses from section 93 that teach truths about the Savior (see verses 3, 12, 21, 26) and another set that teaches something similar about

ourselves (see verses 20, 23, 28–29). Family members could take turns picking a card from each set, reading the verses, and trying to find truths that match. How do these truths influence how we feel about the Savior and about ourselves?

Doctrine and Covenants 93:12–13, 20. What does it mean to receive “grace for grace” and to continue “from grace to grace”? (verses 12–13). What do these verses suggest about the way we grow and learn? How does knowing this affect the way we treat others—and ourselves?

Doctrine and Covenants 93:24. Read the definition of truth found in this verse, and invite family members to share something from section 93 that they consider to be a priceless truth. What other definitions of truth do we find in John 14:6; Jacob 4:13; or a hymn about truth, such as “Oh Say, What Is Truth?” (*Hymns*, no. 272).

Doctrine and Covenants 93:40. Perhaps when you read this verse, your family could sing a song about learning at home, such as “Teach Me to Walk in the Light” (*Children’s Songbook*, 177). Small children might enjoy making up actions to go with

the words. What do you feel inspired to do to invite more “light and truth” into your home?

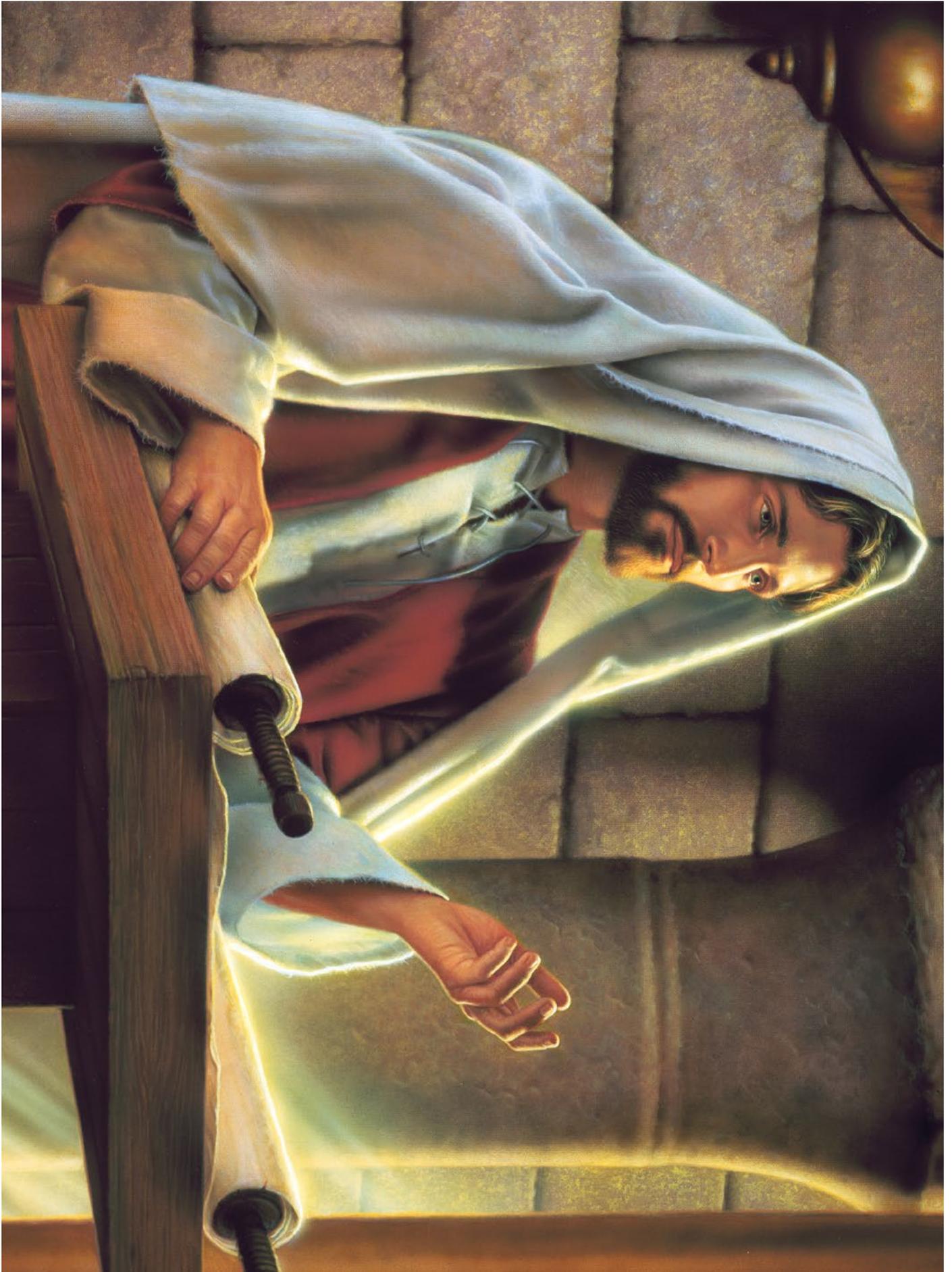
Doctrine and Covenants 93:41–50. Counsel together as a family about what may not be “right in your house.” What can we do to “set in order [our] house”? (verses 43–44).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Am a Child of God,” *Children’s Songbook*, 2–3.

Improving Our Learning

Read more than once. You may choose to read Doctrine and Covenants 93 more than once during the week. Each time you read, you may notice that different truths stand out to you or inspire you in a new way. Reading multiple times will also provide opportunities for you to ponder more deeply.



Light and Truth, by Simon Dewey



Kirtland Temple, by Al Rounds

AUGUST 30–SEPTEMBER 5

Doctrine and Covenants 94–97

“FOR THE SALVATION OF ZION”

What principles and doctrine stand out to you as you study Doctrine and Covenants 94–97? Be sure to record your impressions.

RECORD YOUR IMPRESSIONS _____

When the Lord commanded Moses to build a tabernacle, He told Moses to “make all things according to the pattern shewed to [him] in the mount” (Hebrews 8:5; see also Exodus 25:8–9). The tabernacle was to be the center of Israel’s wilderness camp (see Numbers 2:1–2). Later, God commanded Solomon and his people to build a temple according to a pattern He revealed (see 1 Chronicles 28:12, 19).

As the Lord restored the fulness of the gospel, He commanded Joseph Smith to build temples according to a revealed pattern. “Let the house be built, not after the manner of the world,” the Lord declared. “Let it be built after the manner which I shall show” (Doctrine and Covenants 95:13–14; see also 97:10). Like the tabernacle in the wilderness,

the temple was meant to be a central feature in Kirtland (see Doctrine and Covenants 94:1).

Today houses of the Lord are found around the world. Even if they are not at the center of our cities, they can be central in our lives. Though each temple differs in appearance, within them we learn the same divine pattern—a heavenly plan to bring us back into the presence of God. Sacred, eternal ordinances help us build our lives and strengthen our families “not after the manner of the world” but after the pattern God shows us.

See *Saints*, 1:169–70; “A House for Our God,” *Revelations in Context*, 165–73.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 94; 97:15–17

The Lord can be with me in my everyday life.

The instructions in Doctrine and Covenants 94 and 97 were given on the same day—August 2, 1833. Section 97 deals in part with a temple planned for Jackson County, Missouri, while section 94 deals with administrative buildings in Kirtland, Ohio. You might notice some similarities in what the Lord says about these different kinds of buildings (see Doctrine and Covenants 94:2–12; 97:10–17). As you ponder these instructions, consider what you can do to experience the Lord’s glory and presence more often, both inside Church buildings and in your everyday life.

DOCTRINE AND COVENANTS 95

The Lord chastens those He loves.

About five months had passed since January 1833, when the Lord had commanded the Saints in Kirtland to build a house of God and hold a solemn assembly (see Doctrine and Covenants 88:117–19). When the revelation recorded in section 95 was received in June 1833, they had not yet acted on that commandment. What do you learn from the way the Lord chastened the Saints in this revelation? Are there commandments or words of counsel that you have not acted on yet? What do you feel inspired to do?

See also D. Todd Christofferson, “As Many as I Love, I Rebuke and Chasten,” *Ensign* or *Liahona*, May 2011, 97–100.

DOCTRINE AND COVENANTS 95:8, 11–17; 97:10–17

In the temple God blesses His people.

After being chastised for not building a house of the Lord in Kirtland, Church leaders chose a site

in a wheat field where they would build. Hyrum Smith, the Prophet’s brother, immediately ran to get a scythe and begin clearing the field. “We are preparing to build a house for the Lord,” he said, “and I am determined to be the first at the work” (in *Teachings of Presidents of the Church: Joseph Smith* [2007], 271, 273). Ponder Hyrum’s eagerness as you read Doctrine and Covenants 95:8, 11–17; 97:10–17. What do you find that inspires a similar determination in you to receive the blessings of the temple?



Hyrum Smith Clearing Land, by Joseph Brickey

DOCTRINE AND COVENANTS 97:18–28

Zion is “the pure in heart.”

The Prophet Joseph Smith taught, “We ought to have the building up of Zion as our greatest object” (*Teachings: Joseph Smith*, 186). To the Saints in the 1830s, Zion was a place, the literal “city of our God” (Doctrine and Covenants 97:19). But in the revelation recorded in section 97, the Lord expanded that view. Zion also describes a people—“the pure in heart” (verse 21). As you read verses 18–28, think about this definition when you read the word “Zion.” What does it mean to you to be pure in heart? How does the temple help accomplish “the salvation of Zion”? (verse 12).

See also Moses 7:18; Gospel Topics, “Zion,” [topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics/churchofjesuschrist.org).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 95:8. How have making and keeping temple covenants brought “power from on high” into our lives? Perhaps family members could share how they feel about the temple or share experiences when they have felt blessed with “power from on high” through worship in the temple.

To help those preparing to enter the temple, you could review the videos, photos, and instruction found at temples.ChurchofJesusChrist.org. To help children learn about the temple, you could use “Your Path to the Temple” (in *Temples of The Church of Jesus Christ of Latter-day Saints* [special issue of the *Ensign* or *Liahona*, Oct. 2010], 72–75).

Doctrine and Covenants 95:1–11. What do we learn about chastening from these verses? What do we learn about the Lord? How do these insights affect the way we receive chastening or chasten others?

Doctrine and Covenants 97:8. According to this verse, how can we be “accepted of” the Lord? How is that different from being accepted by the world? What does it mean to “observe [our] covenants by sacrifice”? How have we done this?

Doctrine and Covenants 97:10–21. The Prophet Joseph Smith taught, “Anyplace where the Saints gather is Zion, which every righteous man [or woman] will build up for a place of safety for his [or her] children” (*Teachings: Joseph Smith*, 186). How can we build Zion in our home? What principles do we find in Doctrine and Covenants 97:10–21? As a family, choose a principle to focus on this week.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Love to See the Temple,” *Children’s Songbook*, 95.

Improving Personal Study

Record your experiences. Record the experiences you have had with the principles and doctrine you are learning about. These experiences can become part of a personal history that will bless future generations.



Building the Kirtland Temple, by Walter Rane



C. C. A. Christensen (1831–1912), *Saints Driven from Jackson County, Missouri*, c. 1878, tempera on muslin, 77 1/2 x 113 inches, Brigham Young University Museum of Art, gift of the grandchildren of C. A. Christensen, 1970

SEPTEMBER 6–12

Doctrine and Covenants 98–101

“BE STILL AND KNOW THAT I AM GOD”

As you read Doctrine and Covenants 98–101, pay attention to the thoughts and impressions that come. How might acting on them help you become the person God wants you to be?

RECORD YOUR IMPRESSIONS _____

For the Saints in the 1830s, Independence, Missouri, was literally the promised land. It was “the center place” of Zion (see Doctrine and Covenants 57:3)—the city of God on earth—which they were making great sacrifices to build. To them, the gathering of Saints there was an exciting and glorious prelude to the Second Coming. But their neighbors in the area saw things differently. They took issue with the claim that God had given the land to the Saints, and they were uncomfortable with the political, economic, and social consequences of so many people from an unfamiliar religion moving into the area so quickly. Soon concern turned into threats, and threats turned into persecution and violence. In July 1833, the Church’s printing office was destroyed,

and in November the Saints were forced to abandon their homes in Jackson County, Missouri.

Joseph Smith was over 800 miles away in Kirtland, and this news took weeks to reach him. But the Lord knew what was happening, and He revealed to His Prophet principles of peace and encouragement that would comfort the Saints—principles that can also help us when we face persecution, when our righteous desires go unfulfilled, or when we need a reminder that our daily afflictions will eventually, somehow, “work together for [our] good” (Doctrine and Covenants 98:3).

See *Saints*, 1:171–93; “Waiting for the Word of the Lord,” *Revelations in Context*, 196–201.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 98:1-3, 11-14; 101:1-16

My trials can work together for my good.

Some of our afflictions in life are caused by our own choices. Others are caused by the choices of others. And sometimes no one is to blame—bad things just happen. Regardless of the cause, adversity can help fulfill divine purposes. As you read what the Lord said about the Saints’ hardships in Doctrine and Covenants 98:1–3, 11–14 and 101:1–16, what do you find that can help you with your trials? How can these verses influence the way you view the challenges you face? Ponder how your trials have worked together for your good and accomplished God’s purposes in your life.

See also 2 Nephi 2:2; Doctrine and Covenants 90:24.

DOCTRINE AND COVENANTS 98:23-48

The Lord wants me to seek peace in His way.

While not everything in Doctrine and Covenants 98:23–48 will apply to your personal interactions with others, what principles do you find that can guide you when you are wronged by others? It may be helpful to mark words or phrases describing how the Lord wanted the Saints to handle the conflict in Missouri.

See also Jeffrey R. Holland, “The Ministry of Reconciliation,” *Ensign* or *Liahona*, Nov. 2018, 77–79.



Detail from *Christ and the Rich Young Ruler*, by Heinrich Hofmann

DOCTRINE AND COVENANTS 100

The Lord takes care of those who serve Him.

Just a few weeks after Joseph learned of the persecution in Missouri, a recent convert asked him to travel to Canada to share the gospel with his sons. Joseph agreed, although he worried about leaving his family, especially because of persecution and threats to his family and the Church. On their way to Canada, Joseph and his companion, Sidney Rigdon, prayed for comfort, and section 100 was the Lord’s answer to them. What do you find in the Lord’s response that may have reassured and helped them?

Maybe you’ve also had experiences that required you to balance concern for your Church responsibilities and concern for your family. How might the Lord’s words in section 100 help you in such situations?

See also “A Mission to Canada,” *Revelations in Context*, 202–7.

DOCTRINE AND COVENANTS 101:43-65

Following God’s counsel helps keep me safe.

The parable in Doctrine and Covenants 101:43–62 was given to explain why the Lord had allowed the Saints to be driven out of Zion. As you read these verses, do you see any similarities between yourself

and the servants in the parable? You might ask yourself: Do I ever question the commandments of God? How might a lack of faith or commitment allow “the enemy” to have influence in my life? How can I show God that I’m “willing to be guided in a right and proper way for [my] salvation”? (see verses 63–65).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 98:16, 39–40. What in these verses can help us have more peace in our family? You could sing a song about peace or forgiveness, such as “Truth Reflects upon Our Senses” (*Hymns*, no. 273). Young children might like to role-play forgiving each other.

Doctrine and Covenants 99. When John Murdock was called to leave his home “to proclaim [the] everlasting gospel” (verse 1), he had just returned from a difficult, year-long mission in Missouri (see “John Murdock’s Missions to Missouri,” *Revelations in Context*, 87–89). What do we find in section 99 that may have been helpful or encouraging to Brother Murdock? What message does the Lord have for us in this revelation?

Doctrine and Covenants 100:16; 101:3–5, 18.

After reading these verses, you might discuss how blacksmiths must heat metal intensely to remove impurities and then shape it by hammering it over and over again (see the video “The Refiner’s Fire” on ChurchofJesusChrist.org). You might also learn together about how other things are purified, such as water or salt. Maybe you could purify or cleanse something as a family. Why do we want to become pure? What do these examples teach us about how our trials can help us become “a pure people”?

Doctrine and Covenants 101:22–36. How might these verses have helped the Saints who were facing persecution? How might they help people who feel fearful about the conditions of our world today?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Help Me, Dear Father,” *Children’s Songbook*, 99.

Improving Personal Study

Look for principles. Elder Richard G. Scott taught: “As you seek spiritual knowledge, search for principles. . . . Principles are concentrated truth, packaged for application to a wide variety of circumstances” (“Acquiring Spiritual Knowledge,” *Ensign*, Nov. 1993, 86).



Missouri Burning, by Glen S. Hopkinson



C. C. A. Christensen (1831–1912), *Zion's Camp*, c. 1878; tempera on muslin, 78 × 114 inches. Brigham Young University Museum of Art, gift of the grandchildren of C. C. A. Christensen, 1970

SEPTEMBER 13–19

Doctrine and Covenants 102–105

“AFTER MUCH TRIBULATION . . . COMETH THE BLESSING”

What principles from Doctrine and Covenants 102–5 are meaningful to you? Consider recording your thoughts and impressions about these principles.

RECORD YOUR IMPRESSIONS _____

The Saints in Kirtland were heartbroken to hear that their brothers and sisters in Jackson County, Missouri, were being driven from their homes. It must have been encouraging, then, when the Lord declared that “the redemption of Zion” would “come by power” (Doctrine and Covenants 103:15). With that promise in their hearts, over 200 men, plus about 25 women and children, enlisted in what they called the Camp of Israel, later known as Zion’s Camp. Its mission was to march to Missouri and redeem Zion.

To the members of the camp, redeeming Zion meant restoring the Saints to their land. But just before the camp arrived in Jackson County, the Lord told

Joseph Smith to stop and disband Zion’s Camp. Some members of the camp were confused and upset by this new instruction; to them, it meant the expedition failed and the Lord’s promises were not fulfilled. Others, however, saw it differently. While the exiled Saints never returned to Jackson County, the experience did bring a degree of “redemption” to Zion, and it did “come by power.” Faithful members of Zion’s Camp, many of whom later became leaders of the Church, testified that the experience deepened their faith in God’s power, in Joseph Smith’s divine call, and in Zion—not just Zion the place but Zion the people of God. Rather than questioning the value of this seemingly unsuccessful task, they learned that the real task is to follow the

Savior, even when we don't understand everything. This is how Zion, ultimately, will be redeemed.

See *Saints*, 1:194–206; “The Acceptable Offering of Zion’s Camp,” *Revelations in Context*, 213–18.



Zion's Camp stayed along the banks of Little Fishing River, pictured here.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 102:12-23

What is the purpose of the instructions in these verses?

Section 102 contains the minutes of the meeting in Kirtland, Ohio, where the first high council of the Church was organized. Verses 12–23 describe procedures high councils follow when holding membership councils for those who have committed serious transgressions.

President M. Russell Ballard taught, “Members sometimes ask why Church [membership] councils are held. The purpose is threefold: to save the soul of the transgressor, to protect the innocent, and to safeguard the Church’s purity, integrity, and good name” (“A Chance to Start Over: Church Disciplinary Councils and the Restoration of Blessings,” *Ensign*, Sept. 1990, 15).

See also Gospel Topics, “Church Membership Councils,” topics.ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 103:1-12, 36; 105:1-19

Zion can be built only on principles of righteousness.

Why did the Saints lose their promised land in Missouri? And why didn't the Lord allow Zion's Camp to restore them to their lands? Certainly the violent actions of Missouri mobs played a role, and the governor of Missouri had pledged support for the Saints but never gave it. But the Lord said that “were it not for the transgressions of my people,” Zion “might have been redeemed” (Doctrine and Covenants 105:2). As you read Doctrine and Covenants 103:1–12, 36; 105:1–19, you may notice some things that hindered the establishment of Zion in Missouri and others that could have helped. What do you learn that can help you establish Zion in your heart and home?

DOCTRINE AND COVENANTS 103:12-13; 105:1-6, 13-19

Blessings come after afflictions and trials of faith.

In many ways, participating in Zion's Camp was a trial of faith. The journey was long, the weather was hot, and food and water were sometimes scarce. And after all they endured, the Saints were still not able to return to their land. Consider how the principles in Doctrine and Covenants 103:12–13 and 105:1–6, 13–19 might have helped members of Zion's Camp who wondered whether the commandment to organize had really come from God in the first place. How can these principles help you in your own trials of faith?

You could also read about the experiences of members of Zion's Camp in “Voices of the Restoration” at the end of this outline. What impresses you about their attitudes? What can you learn from their examples?

See also David A. Bednar, “On the Lord's Side: Lessons from Zion's Camp,” *Ensign*, July 2017, 26–35.

DOCTRINE AND COVENANTS 104:11-18, 78-83**I am a “steward over earthly blessings.”**

In addition to trials in Missouri, in 1834 the Church faced financial difficulties, including heavy debts and expenses. In section 104 the Lord gave counsel on the Church’s financial situation. How can you apply the principles in verses 11–18 and 78–83 to your own financial decisions?

To learn about one of the ways the Lord prepared for the Church to be delivered from the bondage of debt, watch “Treasure in Heaven: The John Tanner Story” (video, ChurchofJesusChrist.org).

To learn more about the Lord’s “own way” (verse 16) to provide for His Saints, you might study President Dieter F. Uchtdorf’s message “Providing in the Lord’s Way” (*Ensign* or *Liahona*, Nov. 2011, 53–56).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 103:12, 36; 105:9–13.

Has your family (or one of your ancestors) ever been asked to do something that didn’t turn out the way you expected? What can you learn from the reactions of members of Zion’s Camp when their journey did not turn out as they expected? (see “Voices of the Restoration” at the end of this outline).

Doctrine and Covenants 104:13–18. What has the Lord given us? What does He expect us to do with these things?

Doctrine and Covenants 104:23–46. Your family could search these verses to find how many times the Lord promises to “multiply blessings” (verse 23) for those who are faithful. Maybe this would be a good time to “count your blessings” (“Count Your Blessings,” *Hymns*, no. 241) and discuss how doing

so could help us during difficult times. Small children might enjoy drawing pictures of blessings they are especially thankful for.

Doctrine and Covenants 105:38–41. How can we make “proposals for peace” (verse 40) when others treat us unkindly or unfairly? What can we do to be “an ensign of peace” (verse 39) in our home?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Count Your Blessings,” *Hymns*, no. 241.



Voices of the Restoration

ZION’S CAMP

Because Zion’s Camp never restored the Saints to their lands in Jackson County, many people felt that their endeavor was a failure. However, many participants of Zion’s Camp looked back on their experience and saw how the Lord fulfilled a higher purpose in their lives and in His kingdom. Here are some of their testimonies.

Joseph Smith



Over 40 years after Zion’s Camp, Joseph Young, who had been a member of the camp, reported that Joseph Smith said the following:

“Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, 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.

“Now, the Lord has got his Twelve and his Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.”¹

Brigham Young



“When we arrived in Missouri the Lord spoke to his servant Joseph and said, ‘I have accepted your offering,’ and we had the privilege to return again. On my return many friends asked me what profit there was in calling men from their labor to go up to Missouri and then return, without apparently accomplishing anything. ‘Who has it benefited?’ asked they. ‘If the Lord did command it to be done, what object had he in view in doing so?’ . . . I told those brethren that I was well paid—paid with heavy interest—yea that my measure was filled to overflowing with the knowledge that I had received by traveling with the Prophet.”²

Wilford Woodruff



“I was in Zion’s Camp with the Prophet of God. I saw the dealings of God with him. I saw the power of God with him. I saw that he was a Prophet. What was manifest to him by the power of God upon that mission was of great value to me and to all who received his instructions.”³

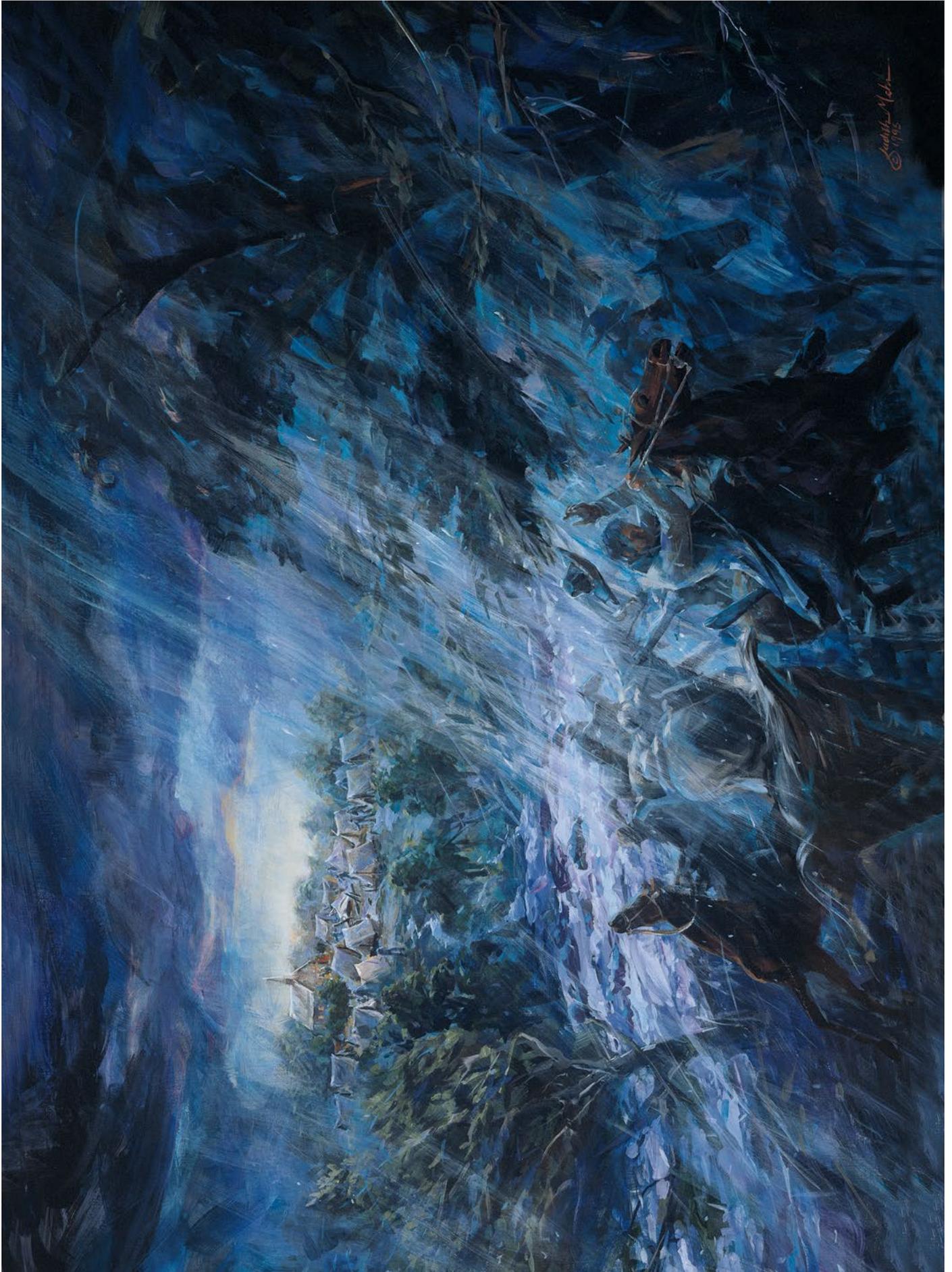
“When the members of Zion’s Camp were called many of us had never beheld each others’ faces; we were strangers to each other and many had never seen the prophet. We had been scattered abroad, like corn sifted in a sieve, throughout the nation. We were young men, and were called upon in that early

day to go up and redeem Zion, and what we had to do we had to do by faith. We assembled together from the various States at Kirtland and went up to redeem Zion, in fulfilment of the commandment of God unto us. God accepted our works as He did the works of Abraham. We accomplished a great deal, though apostates and unbelievers many times asked the question ‘what have you done?’ We gained an experience that we never could have gained [in] any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations. And he gathered some two hundred elders from throughout the nation in that early day and sent us broadcast into the world to preach the gospel of Jesus Christ. Had I not gone up with Zion’s Camp I should not have been here to-day [in Salt Lake City, serving in the Quorum of the Twelve]. . . . By going there we were thrust into the vineyard to preach the gospel, and the Lord accepted our labors. And in all our labors and persecutions, with our lives often at stake, we have had to work and live by faith.”⁴

“The experience [we] obtained in travelling in Zion’s Camp was of more worth than gold.”⁵

Notes

1. In Joseph Young Sr., *History of the Organization of the Seventies* (1878), 14.
2. “Discourse,” *Deseret News*, Dec. 3, 1862, 177.
3. In Conference Report, Apr. 1898, 29–30; see also *Teachings of Presidents of the Church: Wilford Woodruff* (2004), 135.
4. “Discourse,” *Deseret News*, Dec. 22, 1869, 543; see also *Teachings: Wilford Woodruff*, 138.
5. *Deseret News: Semi-Weekly*, July 27, 1880, 2; see also *Teachings: Wilford Woodruff*, 138.



Zion's Camp (Zion's Camp at Fishing River), by Judith A. Mehr



SEPTEMBER 20–26

Doctrine and Covenants 106–108

“TO HAVE THE HEAVENS OPENED”

Elder Ulisses Soares taught, “We need to abide in [the Savior], immersing ourselves in the scriptures, rejoicing in them, learning His doctrine, and striving to live the way He lived” (“How Can I Understand?” *Ensign* or *Liahona*, May 2019, 7). As you immerse yourself in Doctrine and Covenants 106–8, record ways you can strive to live the truths you discover.

RECORD YOUR IMPRESSIONS _____

At first glance, Doctrine and Covenants 107 might seem to be only about organizing priesthood offices into a leadership structure for the Lord’s Church. Indeed, by the time this revelation was published, Church membership was already outgrowing the capacity of the few leaders it had in place. So outlining the roles and responsibilities of the First Presidency, the Quorum of the Twelve, the Seventy, bishops, and quorum presidencies was surely needed and helpful. But there’s so much more to the divine instruction in section 107 than just how to organize priesthood offices and quorums. Here the Lord teaches us about

an ancient priesthood order that was “instituted in the days of Adam” (verse 41). Its purpose from the beginning has been to make it possible for God’s children—including you—to receive the saving ordinances of the gospel and enjoy “all the spiritual blessings of the church—to have the privilege of receiving the mysteries of the kingdom of heaven [and] to have the heavens opened unto them” (verses 18–19).

See “Restoring the Ancient Order,” *Revelations in Context*, 208–12.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 106; 108

The Lord instructs, encourages, and supports those He calls to serve.

In Doctrine and Covenants 106 and 108, the Lord gave counsel and promises to two members who were called to serve in the Church. What phrases in these revelations offer encouragement and insights about your own service in God’s kingdom? Here are two to consider:

- How have you received “grace and assurance” to be able to “stand”? (Doctrine and Covenants 106:8).
- How can you “be more careful henceforth in observing your vows,” or covenants? (Doctrine and Covenants 108:3).

What other phrases from sections 106 and 108 are meaningful to you?

See also Russell M. Nelson, “Ministering with the Power and Authority of God,” *Ensign or Liahona*, May 2018, 68–75; “Warren Cowdery,” *Revelations in Context*, 219–23; “‘Wrought Upon’ to Seek a Revelation,” *Revelations in Context*, 224–28.

DOCTRINE AND COVENANTS 107

The Lord leads His Church through priesthood authority.

As you have studied the Restoration of the gospel, you probably noticed that the Lord doesn’t usually explain a doctrine fully in one revelation. Instead, He reveals things “line upon line” (Doctrine and Covenants 98:12) when circumstances require it. Although the Lord had previously given instruction

about the priesthood as early as 1829 (see, for example, sections 20 and 84), He gave additional instruction to the Saints in 1835 about specific priesthood offices needed to govern and guide His growing flock.

As you read about the following priesthood offices, consider how you can uphold those serving in these callings by your “confidence, faith, and prayer[s]” (Doctrine and Covenants 107:22).

- The First Presidency and President of the Church (verses 9, 21–22, 65–66, 91–92)
- The Twelve Apostles (verses 23–24, 33–35, 38, 58)
- The Seventy (verses 25–26, 34, 93–97)
- Bishops (verses 13–17, 68–76, 87–88)

DOCTRINE AND COVENANTS 107:1–20

Priesthood ordinances provide spiritual and temporal blessings to all of Heavenly Father’s children.

Elder Neil L. Andersen taught: “The priesthood is the power and authority of God given for the salvation and blessing of all—men, women, and children. . . . As we are worthy, the ordinances of the priesthood enrich our lives on earth and prepare us for the magnificent promises of the world ahead” (“Power in the Priesthood,” *Ensign or Liahona*, Nov. 2013, 92). As you read Doctrine and Covenants 107:1–20 (see especially verses 18–20) and the rest of Elder Andersen’s message, consider recording impressions you receive about how God’s power enriches your life on earth and prepares you for eternity. What are you doing to more fully receive—and help others receive—those blessings?

See also Doctrine and Covenants 84:19–27; Dallin H. Oaks, “The Melchizedek Priesthood and the Keys,” *Ensign or Liahona*, May 2020, 69–72.

DOCTRINE AND COVENANTS 107:41-57

The priesthood blesses families.

Adam wanted his posterity to be blessed by the priesthood. What promises did he receive? (see verses 42, 55). As you read about what Adam did, consider your own desires for your family to enjoy the blessings of the priesthood. What are you inspired to do to help your family receive these blessings?



Adam Blessing His Posterity, by Clark Kelley Price



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 106:6. What can our family do to cause “joy in heaven”?

Doctrine and Covenants 107:22. What are we doing to uphold our leaders “by . . . confidence, faith, and prayer”?

Doctrine and Covenants 107:27-31, 85. The principles that guide the councils of the Church

can also help us counsel together as a family. What principles in these verses can we apply to our family councils? (See M. Russell Ballard, “Family Councils,” *Ensign* or *Liahona*, May 2016, 63-65.)

Doctrine and Covenants 107:99-100. Give a family member written instructions for a household task, and invite him or her to choose how to do the task: diligently, slothfully, or without reading the instructions. Let the rest of the family watch him or her do the task and guess which approach the family member chose. Then let other family members have a turn. Why does the Lord need us to both learn our duties and do them with all diligence? (See Becky Craven, “Careful versus Casual,” *Ensign* or *Liahona*, May 2019, 9-11.)

Doctrine and Covenants 108:7. How can we strengthen each other in our conversations? in our prayers? in our exhortations, or encouragement? in all our doings? You might choose one of these to work on as a family.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “We Listen to a Prophet’s Voice,” *Hymns*, no. 22.

Improving Personal Study

Record impressions. When spiritual impressions or insights come to you, record them. As you do, you show the Lord that you value His direction. (See *Teaching in the Savior’s Way*, 12, 30.)



Melchizedek Blesses Abram, by Walter Rane



Kirtland Temple, by Jon McNaughton

SEPTEMBER 27–OCTOBER 3

Doctrine and Covenants 109–110

“IT IS THY HOUSE, A PLACE OF THY HOLINESS”

Referring to Doctrine and Covenants 109:24–28, Elder David A. Bednar said, “I invite you to study repeatedly and ponder prayerfully the implications of these scriptures in your life and for your family” (“Honorably Hold a Name and Standing,” *Ensign* or *Liahona*, May 2009, 99). Consider this invitation as you study.

RECORD YOUR IMPRESSIONS _____

The doors to the Kirtland Temple weren’t supposed to open until 8:00 on the morning of March 27, 1836. But Saints who were hoping to attend the dedication services started lining up as early as 7:00. When the pews and the aisles quickly filled with eager worshippers, Joseph Smith suggested an overflow location. When that filled up, a second session was planned. And it wasn’t just the living who were anxious to be present. Multiple witnesses testified that they saw angels, inside the temple and even on the roof, during and after the dedication. It really did seem that “the armies of heaven” had

come to “sing and [to] shout” with the Latter-day Saints (“The Spirit of God,” *Hymns*, no. 2).

Why the great excitement—on both sides of the veil? The promise that the Saints would be “endowed with power from on high” was one reason they had gathered to Ohio in the first place (Doctrine and Covenants 38:32). And greater things were promised for the future. “This,” the Lord declared, “is the beginning of the blessing which shall be poured out upon the heads of my people” (Doctrine and Covenants 110:10). The era we now live in—with accelerated temple work and ordinances available

to millions of the living and the dead—had its beginning in Kirtland, when “the veil o’er the earth [was] beginning to burst” (“The Spirit of God”).

See also *Saints*, 1:232–41; “A House for Our God,” *Revelations in Context*, 169–72.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 109

The Lord wants to bless me in His holy house.

In some ways, the Kirtland Temple was different from temples we know today. There were no altars and no baptismal font, and ordinances like baptism for the dead and sealing had not yet been restored. But the blessings described in section 109, the dedicatory prayer for the Kirtland Temple, are the blessings we receive in the Lord’s house today. Review the following verses to find some of these blessings. While reading about them, ponder why they are important to you and your family.

Verses 5, 12–13: In the temple the Lord can manifest Himself to us and we can feel His power (see also Doctrine and Covenants 110:6–8).

Verses 9, 17–19, 26, 78–79: In the temple we take upon ourselves the Lord’s name.

Verses 22–23: As we make and honor temple covenants, the Lord gives us power to do His work.

Verses 24–33: As we attend the temple worthily, we can receive the Lord’s protection.

Other blessings: _____

What does the Spirit inspire you to do to receive these blessings?

DOCTRINE AND COVENANTS 109

The dedicatory prayer of the Kirtland Temple can teach me about prayer.

Section 109 is a dedicatory prayer that was given to Joseph Smith by revelation (see section heading). What do you learn about prayer from this section? As you read it, you might think about your own prayers. What impressions do you receive that can help you improve your communication with Heavenly Father? For example, what did the Prophet pray about in this prayer?

DOCTRINE AND COVENANTS 110:1–10

The Lord can manifest Himself to me in the temple.

How do you feel about the Savior after reading Doctrine and Covenants 110:1–10? How has He manifested Himself to you in the temple? In what ways does He help you know that He accepts your efforts and sacrifices?



Each end of the Kirtland Temple has pulpits for priesthood leaders.

DOCTRINE AND COVENANTS 110:11–16

The priesthood keys needed to accomplish God’s work are in the Church today.

To understand the priesthood keys that Moses, Elias, and Elijah committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple, you might read Elder Quentin L. Cook’s message “Prepare to Meet God” (*Ensign* or *Liahona*, May 2018, 114–17). Elder Cook described how these keys correspond

with the work of the Church today. You might also consider learning about these ancient prophets by studying “Moses,” “Elias,” and “Elijah” in *Guide to the Scriptures* (scriptures.ChurchofJesusChrist.org). Ponder what you can do to help in the work related to these keys.

See also “Priesthood Keys,” *True to the Faith*, 126–27; Henry B. Eyring, “He Goes before Us,” *Ensign* or *Liahona*, May 2020, 66–69.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 109. As a family, find some verses in section 109 that inspire you to spend more time in the temple (for example, see the verses listed under “Ideas for Personal Scripture Study”). Talk about how you can do what President Russell M. Nelson suggested: “Find a way to make an appointment regularly with the Lord—to be in His holy house—then keep that appointment with exactness and joy” (“Becoming Exemplary Latter-day Saints,” *Ensign* or *Liahona*, Nov. 2018, 114). If you or your family have not yet been to the temple, you could visit temples.ChurchofJesusChrist.org to help prepare yourselves to go.

Doctrine and Covenants 109:78–80. The hymn “The Spirit of God” (*Hymns*, no. 2) was written for the Kirtland Temple dedication—and it has been sung at every temple dedication since. You might sing this hymn together and find phrases that increase your gratitude for latter-day temples. How does this hymn relate to the message of Doctrine and Covenants 109:78–80?

You can find the dedicatory prayer for the temple nearest you at temples.ChurchofJesusChrist.org.

Doctrine and Covenants 110. As your family members read section 110 and look at the picture at the end of this outline, invite them to imagine how they would feel if they had been present with Joseph Smith and Oliver Cowdery in the Kirtland Temple. Give your family an opportunity to share how they feel about the Savior.

Doctrine and Covenants 110:15. What might help “turn the hearts” of your children to their ancestors? You can find some fun ideas at FamilySearch.org/discovery. You could work together to identify ancestors who need temple ordinances and plan to perform those ordinances at the temple. You could also talk about how the work restored by Elijah in the Kirtland Temple increases your love for your ancestors.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “The Spirit of God,” *Hymns*, no. 2.



Voices of the Restoration

SPIRITUAL MANIFESTATIONS AND THE KIRTLAND TEMPLE



Like a Fire Is Burning, by Glen S. Hopkinson

Below are the words of Latter-day Saints who were in the Kirtland Temple during its dedication and in other meetings that followed. Many compared their experiences to what the ancient Saints experienced when they were “endued with power from on high” on the day of Pentecost (Luke 24:49; see also Acts 2:1–4; Doctrine and Covenants 109:36–37).

Eliza R. Snow

“The ceremonies of that dedication may be rehearsed, but no mortal language can describe the heavenly manifestations of that memorable day. Angels appeared to some, while a sense of divine presence was realized by all present, and each heart was filled with ‘joy inexpressible and full of glory.’”¹

Sylvia Cutler Webb

“One of my earliest recollections was the dedication of the Temple. My father took us up on his lap and told us why we were going and what it meant to dedicate a house to God. And although so very young at the time, I clearly remember the occasion. I can look back through the lapse of years and see as I saw then Joseph the Prophet, standing with his hands raised towards heaven, his face ashy pale, the tears running down his cheeks as he spoke on that memorable day. Almost all seemed to be in tears. The house was so crowded the children were mostly sitting on older people’s laps; my sister sat on father’s, I on my mother’s lap. I can even remember the dresses we wore. My mind was too young at that time to grasp the full significance of it all, but as time passed it dawned more and more upon me, and I am very grateful that I was privileged to be there.”²

Oliver Cowdery

“In the evening I met with the officers of the church in the Lord’s house. The Spirit was poured out—I saw the glory of God, like a great cloud, come down and rest upon the house, and fill the same like a

mighty rushing wind. I also saw cloven tongues, like as of fire rest upon many, . . . while they spake with other tongues and prophesied.”³

Benjamin Brown

“Many visions [were] seen. One saw a pillow or cloud rest down upon the house, bright as when the sun shines on a cloud like as gold. Two others saw three personages hovering in the room with bright keys in their hands, and also a bright chain in their hands.”⁴

Orson Pratt

“God was there, his angels were there, the Holy Ghost was in the midst of the people . . . and they were filled from the crown of their heads to the soles of their feet with the power and inspiration of the Holy Ghost.”⁵

Nancy Naomi Alexander Tracy

“[When] the Temple was finished and dedicated . . . they were two of the happiest days of my life. The fitting hymn that was composed for the occasion was ‘The Spirit of God Like a Fire is Burning.’ It was verily true that the Heavenly Influence rested down upon that house. . . . I felt that it was heaven on earth.”⁶

Notes

1. In Edward W. Tullidge, *The Women of Mormondom* (1877), 95.
2. In Karl Ricks Anderson, *Joseph Smith’s Kirtland: Eyewitness Accounts* (1996), 182–83.
3. Oliver Cowdery diary, Mar. 27, 1836, Church History Library, Salt Lake City.
4. Benjamin Brown letter to his wife, Sarah, circa April 1836, Benjamin Brown family collection, Church History Library, Salt Lake City; punctuation and capitalization modernized.
5. Orson Pratt, “Remarks,” *Deseret News*, Jan. 12, 1876, 788.
6. In Richard E. Turley Jr. and Brittany A. Chapman, eds., *Women of Faith in the Latter Days* (2011), 1:442.



Moses, Elias, and Elijah Appear in the Kirtland Temple, by Gary E. Smith



OCTOBER 4-10

Doctrine and Covenants 111-114

"I WILL ORDER ALL THINGS FOR YOUR GOOD"

Prayerfully ask for the guidance of the Spirit as you read Doctrine and Covenants 111-14, and record your impressions. Then consider ways you can act on those impressions.

RECORD YOUR IMPRESSIONS _____

Have you ever had a spiritual experience that made you feel confident and secure in your faith—but then life's afflictions tried your faith, and you found yourself struggling to recover the peace you felt before? Something similar happened to the Saints in Kirtland. Less than a year after the spiritual outpourings connected with the dedication of the Kirtland Temple, troubles arose. A financial crisis, discord in the Quorum of the Twelve, and other trials caused some to waver in their faith.

We can't avoid trials, so how can we keep them from threatening our faith and testimony? Maybe part of the answer can be found in the Lord's counsel in Doctrine and Covenants 112, given while adversity in Kirtland was swelling. The Lord said, "Purify your hearts before me" (verse 28), "Rebel not" (verse 15), "Gird up thy loins for the work" (verse 7), and "Be thou humble" (verse 10). As we follow this counsel, the Lord will "lead [us] by the hand" through adversity and into healing and peace (see verses 10, 13).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 111

The Lord can “order all things for [my] good.”

By 1836, the Church had accumulated heavy debts in doing the Lord’s work. As Joseph Smith and others worried about these debts and considered ways to pay them, they traveled to Salem, Massachusetts, perhaps because it was rumored that some money had been abandoned in a house there (see the section heading to Doctrine and Covenants 111). After they arrived in Salem, the Lord declared, “There are more treasures than one for you in this city” (verse 10)—treasures that included people whom He would “gather out in due time for the benefit of Zion” (verse 2; see also Exodus 19:5). Although no money was found in Salem, the converts that came from later missionary efforts there were part of the fulfillment of the Lord’s promise.

As you read section 111, think about things you worry about. Consider how the Lord’s words to Joseph may apply to you. How has the Lord helped you find unexpected “treasures”? (verse 10). Think about what He has done to “order all things for your good” (verse 11). What does the phrase “as fast as ye are able to receive them” teach you about Heavenly Father?

See also Matthew 6:19–21, 33; “More Treasures Than One,” *Revelations in Context*, 229–34.

DOCTRINE AND COVENANTS 112:3–15

The Lord will lead those who humbly seek His will.

Unity in the Quorum of the Twelve was weakening in the summer of 1837. There were disagreements about responsibilities, and some members were

speaking out against the Prophet Joseph Smith. Thomas B. Marsh, then President of the Quorum of the Twelve, was concerned, and he came from Missouri to Ohio, seeking counsel from the Prophet. Brother Marsh received it through the revelation in section 112. How might the Lord’s counsel have helped him and his quorum? What lessons does it have for you as you seek to overcome contention and hard feelings?

In particular, you might ponder verse 10. What does it mean for the Lord to lead you “by the hand”? Why is humility required for this kind of guidance?

See also Ulisses Soares, “Be Meek and Lowly of Heart,” *Ensign* or *Liahona*, Nov. 2013, 9–11; “The Faith and Fall of Thomas Marsh,” *Revelations in Context*, 54–60.



If we are humble, the Lord will guide us and answer our prayers.

DOCTRINE AND COVENANTS 113

Joseph Smith was “a servant in the hands of Christ.”

Isaiah referred to one of Jesse’s descendants as a “rod” and a “root” (Isaiah 11:1, 10). In section 113, the Lord explains that this descendant, a servant of Christ, would be instrumental in gathering the Lord’s people in the last days (see Doctrine and Covenants 113:4, 6)—a prophecy that describes the Prophet Joseph Smith quite well. How might this and other truths in section 113 have been encouraging to the Saints during the turmoil they were experiencing in Kirtland? What do you find in this

revelation that inspires you to participate in the work of the Lord today?

See also Guide to the Scriptures, “Jesse,” scriptures.ChurchofJesusChrist.org; 2 Nephi 21:10–12; Joseph Smith—History 1:40.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 111:2, 9–11. These verses could encourage a discussion about what your family values as eternal “treasures.” You could create a treasure hunt by hiding things around the house that represent things the Lord treasures or values. As your family finds each item, discuss what you can do to show that you value it.

Doctrine and Covenants 112:10. Elder Ulisses Soares described humble people in this way: “The humble are teachable, recognizing how dependent they are on God and desiring to be subject to His will. The humble are meek and have the ability to influence others to be the same” (“Be Meek and Lowly of Heart,” *Ensign* or *Liahona*, Nov. 2013, 10). Consider ways to help your family understand what it means to be humble. You could sing a song about humility, such as “Be Thou Humble” (*Hymns*,

no. 130), while one family member takes the others “by the hand” and guides them around your home. Or share experiences when the Lord has led your family members “by the hand” and given “answer to [their] prayers.”

Doctrine and Covenants 112:11–14, 26. What is the difference between knowing someone’s name and knowing them? What do we learn from verses 11–14 about what it means to know the Lord?

Doctrine and Covenants 112:15. What does it mean to “rebel” against the prophet? What do we find in this verse that helps us want to sustain the prophet?

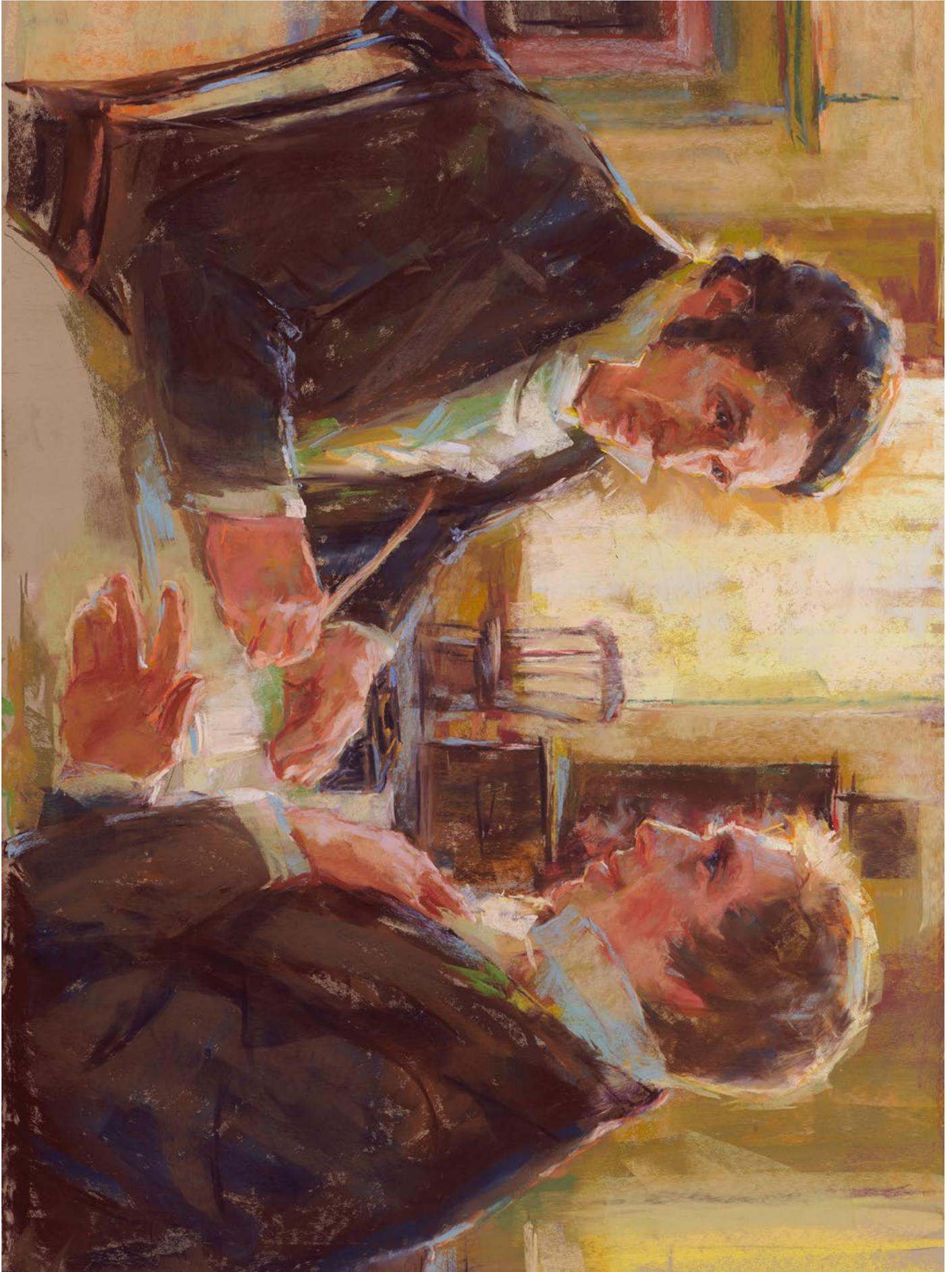
Doctrine and Covenants 113:7–8. What do we learn from verse 8 that will help to “bring again Zion” and redeem Israel?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Be Thou Humble,” *Hymns*, no. 130.

Improving Our Teaching

Live your testimony. “You teach what you are,” Elder Neal A. Maxwell taught. “Your traits will be more remembered . . . than a particular truth in a particular lesson” (*Teaching in the Savior’s Way*, 13).



Thomas B. Marsh records the revelation given to him through Joseph Smith. *Be Thou Humble*, by Julie Rogers



Far West, by Al Rounds

OCTOBER 11-17

Doctrine and Covenants 115–120

“HIS SACRIFICE SHALL BE MORE SACRED UNTO ME THAN HIS INCREASE”

The Lord wants to speak to you. As you study the scriptures, pray and ask Him to help you discover His messages for you.

RECORD YOUR IMPRESSIONS _____

There was reason to be optimistic about the Saints’ newest gathering place, Far West, Missouri, in July 1838. The city was growing rapidly, the land seemed bountiful, and it was revealed that a short distance to the north lay Adam-ondi-Ahman, a place of great spiritual significance (see Doctrine and Covenants 107:53–56; 116). Still, it must have been hard for the Saints not to think about what they had lost. They had been driven from Independence, the appointed center place of Zion, and the chances of returning anytime soon probably seemed slim. In addition, the Saints had to flee Kirtland, Ohio, leaving their beloved temple after only two years. And this time it wasn’t just enemies outside the Church causing trouble—many prominent members had turned against

Joseph Smith, including the Three Witnesses of the Book of Mormon and four members of the Twelve. Some may have wondered, Is the kingdom of God really growing stronger, or is it getting weaker?

Yet the faithful didn’t let questions like that stop them. Instead, they started building a new holy place, this time in Far West. They made plans for a new temple. Four new Apostles were called, including two—John Taylor and Wilford Woodruff—who would later become Presidents of the Church (see Doctrine and Covenants 118:6). The Saints learned that doing God’s work doesn’t mean you never fall; it means you “rise again.” And though you’ll have to give up some things, those sacrifices will be sacred

to God, even “more sacred . . . than [your] increase” (Doctrine and Covenants 117:13).

See *Saints*, 1:296–99; “Far West and Adam-ondi-Ahman,” *Revelations in Context*, 235–41.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 115:4-6

The name of the Church was designated by the Lord.

President Russell M. Nelson said that the Church’s name is “a matter of great importance” (“The Correct Name of the Church,” *Ensign* or *Liahona*, Nov. 2018, 87). Think about why this is true as you read Doctrine and Covenants 115:4–6. What does the name of the Church have to do with its work and mission?

See also 3 Nephi 27:1–11.

DOCTRINE AND COVENANTS 115:5-6

Zion and her stakes offer “refuge from the storm.”

Despite the hardships the Saints were facing in 1838, the Lord still had high expectations for them. Look for words in Doctrine and Covenants 115:5–6 that emphasize the role the Lord wants His Church and its members to fulfill in the world. For example, what do you feel you should do to “arise and shine forth”? (verse 5). What spiritual storms do you notice around you, and how do we find “refuge” through gathering? (verse 6).

See also 3 Nephi 18:24.

DOCTRINE AND COVENANTS 117

My sacrifices are sacred to the Lord.

Leaving Kirtland may have been particularly hard for people like Newel K. Whitney, who had established a prosperous life for his family there. What do you find in Doctrine and Covenants 117:1–11 that might have helped them make this sacrifice? How do these verses change your perspective on what is really important?

The sacrifice asked of Oliver Granger was different: the Lord assigned him to stay in Kirtland and settle the Church’s finances. It was a heavy task, and while he represented the Church with integrity, he ultimately didn’t recover much money. Consider how the Lord’s words in verses 12–15 might apply to the things the Lord has asked of you.

See also Matthew 6:25–33; Boyd K. Packer, “The Least of These,” *Ensign* or *Liahona*, Nov. 2004, 86–88; “Far West and Adam-ondi-Ahman,” *Revelations in Context*, 239–40.



Newel K. Whitney was commanded to move to Adam-ondi-Ahman, pictured here.

DOCTRINE AND COVENANTS 119-20

By paying tithing, I help build and “sanctify the land of Zion.”

The instructions in sections 119 and 120 sound similar to the way the Lord’s work is financed in our time. Today, the Saints contribute “one-tenth of all their interest [now understood as income] annually” (Doctrine and Covenants 119:4), and these funds

are managed by a council that consists of the First Presidency, Quorum of the Twelve, and Presiding Bishopric. Consider the following questions as you study these sections:

- How does observing the law of tithing “sanctify the land of Zion”? How can this law help make the place where you live “a land of Zion unto you”? (Doctrine and Covenants 119:6).
- What is significant to you about the phrase “by mine own voice unto them” in Doctrine and Covenants 120?

See also Malachi 3:8–12; David A. Bednar, “The Windows of Heaven,” *Ensign* or *Liahona*, Nov. 2013, 17–20; “The Tithing of My People,” *Revelations in Context*, 250–55.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 115:4–6. Would it work for your family to read these verses while watching a sunrise? It might help you discuss what it means to “arise and shine forth” (verse 5). Or you could also discuss what it is like to seek shelter during a storm. How could that experience be like finding “refuge” in the Church? (verse 6). You could then talk about

ways your family can help others enjoy the refuge the Church provides.

Doctrine and Covenants 117:1–11. Your family could compare a “drop” with something more “weighty” (verse 8), like a jug of water. This could lead to a discussion about less important things in our lives that might prevent us from receiving God’s abundant blessings.

Doctrine and Covenants 119. You could sing a song such as “I Want to Give the Lord My Tenth” (*Children’s Songbook*, 150). What do the song and section 119 teach about why we pay tithing? Young children could also benefit from an object lesson: you could give them small objects, help them calculate a tenth, and tell them why you pay tithing. (See also *True to the Faith*, 180–82.)

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Want to Give the Lord My Tenth,” *Children’s Songbook*, 150.

Improving Our Teaching

Encourage self-reliance. “When [family members] have questions, sometimes it is better to teach them how to find answers themselves, rather than answering the questions right away” (*Teaching in the Savior’s Way*, 28).



Liberty Jail Spring, by Al Rounds

OCTOBER 18-24

Doctrine and Covenants 121-123

“O GOD, WHERE ART THOU?”

Your experience studying the scriptures will be richer if your goal is to uncover truth. Begin with a prayer, listen to the Spirit, and record your impressions.

RECORD YOUR IMPRESSIONS _____

The bottom level of the county jail in Liberty, Missouri, was known as the dungeon. The walls were thick, the stone floor was cold and filthy, the food—what there was of it—was rotten, and the only light came from two narrow, iron-barred windows near the ceiling. This dungeon is where Joseph Smith and a few of his brethren spent most of their imprisonment—four frigid months during the winter of 1838–39—awaiting trial for charges of treason against the state of Missouri. During this time, Joseph was constantly receiving news about the suffering of the Saints. The peace and optimism of Far West had lasted only a few months, and now the Saints were homeless once again, driven into

the wilderness in search of yet another place to start over—this time with their Prophet in prison.

No wonder Joseph Smith cried out, “O God, where art thou?” The answers he received, the “knowledge from heaven” that came “pouring down” in that miserable jail, demonstrate that although it may not always feel like it, God is never far away. No power can “stay the heavens,” the Prophet learned. “God shall be with [His faithful Saints] forever and ever.” (Doctrine and Covenants 121:1, 33; 122:9.)

See *Saints*, 1:323–96; “Within the Walls of Liberty Jail,” *Revelations in Context*, 256–63.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 121:1–10, 23–33; 122

Adversity can “be for [my] good.”

When we or those we love are in the midst of suffering, it is normal to wonder if God is aware of us. As you read Doctrine and Covenants 121:1–6, think about times when you have had questions or feelings similar to Joseph Smith’s. What do you find in the Lord’s response that might help you when you have those questions or feelings? For example, in verses 7–10, 26–33, notice the blessings He promises to those who “endure [affliction] well.” As you read section 122, consider how the Lord wants you to view your adversities.

See also Henry B. Eyring, “Where Is the Pavilion?” *Ensign or Liahona*, Nov. 2012, 72–75.

DOCTRINE AND COVENANTS 121:34–46

We can access the “powers of heaven.”

In what seemed like a powerless condition in Liberty Jail, Joseph was given revelation about power—not the political or military power that had been exerted over the Saints but “the powers of heaven.” As you read Doctrine and Covenants 121:34–46, what do you learn about God’s power? How is it different from worldly power? For example, look at the words the Lord uses in verses 41–43 to describe “power or influence.” What do they teach about how God maintains His “power or influence”? Perhaps these verses could inspire you to ponder your life and what you can do to be an influence for good in your relationships with others.

DOCTRINE AND COVENANTS 122

Jesus Christ has descended below all things.

Joseph Smith had been unjustly imprisoned for over four months while his friends and family were driven from their homes. The work he had dedicated his life to appeared to be in ruins. What do you learn about Jesus Christ from His words to Joseph in section 122? What do you learn about Joseph? What do you learn about yourself?

See also Alma 7:11–13; 36:3; Doctrine and Covenants 88:6.



Jesus understands our suffering. *Not My Will, But Thine*, by Walter Rane.

DOCTRINE AND COVENANTS 123

“Let us cheerfully do all things that lie in our power.”

In March 1839, it may have seemed that there wasn’t much the Saints could do to change their harrowing situation. But in his letters written from Liberty Jail, Joseph told them what they *could* do: “[gather] up a knowledge of all the facts” and “stand still, with the utmost assurance, to see the salvation of God” (Doctrine and Covenants 123:1, 17). As you consider the deception and “craftiness of men” in the world today, think about what things “lie in [your] power” to do (verses 12, 17). Why is it important to do these things “cheerfully”? (verse 17). Who do you know who is “kept from the truth” (verse 12), and how can you help this person to find it?

Many of the accounts that Joseph asked for in this letter were submitted to the government and published as an 11-part series in a Nauvoo newspaper, the *Times and Seasons* (see “A History, of the Persecution, of the Church of Jesus Christ, of Latter Day Saints in Missouri, December 1839–October 1840,” [josephsmithpapers.org]).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 121:1–10. The “dungeon” in Liberty Jail was only 14 by 14.5 feet (4.2 by 4.4 meters). How can you help your family imagine what it would have been like to be confined to a space of that size for four cold months? You can find other details about the conditions in Liberty Jail in “Chapter 46: Joseph Smith in Liberty Jail” (*Doctrine and Covenants Stories*, 172–74). You could also read “Voices of the Restoration: Liberty Jail” at the end of this outline or watch a video depiction of Joseph’s time in Liberty Jail in the video *Joseph Smith: Prophet of the Restoration* (ChurchofJesusChrist.org, beginning at 43:00). How does this information affect how we feel about the principles in Doctrine and Covenants 121:1–10?

Doctrine and Covenants 121:34–36, 41–45.

Perhaps an analogy would help your family understand “the powers of heaven.” For example, you could compare God’s power to electrical power; what might prevent an electrical device from receiving power? What does this analogy, along with verses 34–36, 41–45, teach us about how to increase our spiritual power? Maybe family members could share stories from the Savior’s life that exemplify these attributes.

Doctrine and Covenants 122:7–9. Perhaps family members would enjoy making small signs that

feature phrases from these verses that inspire them. These signs could be displayed in your home. Why is it important to know that “the Son of Man hath descended below” all things?

Doctrine and Covenants 123:12. How can we help people “know . . . where to find” the truth?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Where Can I Turn for Peace?” *Hymns*, no. 129.



Voices of the Restoration

LIBERTY JAIL

While imprisoned in Liberty, Missouri, Joseph Smith received letters informing him about the perilous situation of the Latter-day Saints, who were being driven from the state by the order of the governor. A poignant letter came from his wife Emma. Her words, and Joseph’s letters in response, express both their sufferings and their faith during this difficult time in Church history.

Letter from Emma Smith to Joseph Smith, March 7, 1839

“Dear Husband

“Having an opportunity to send by a friend, I make an attempt to write, but I shall not attempt to write my feelings altogether, for the situation in which you are, the walls, bars, and bolts, rolling rivers, running streams, rising hills, sinking valleys and spreading prairies that separate us, and the cruel injustice that first cast you into prison and still holds you there, with many other considerations, places my feelings far beyond description.

“Was it not for conscious innocence, and the direct interposition of divine mercy, I am very sure I never should have been able to have endured the scenes of suffering that I have passed through . . . ; but I still live and am yet willing to suffer more if it is the will of kind Heaven that I should for your sake.

“We are all well at present, except Fredrick who is quite sick.

“Little Alexander who is now in my arms is one of the finest little fellows you ever saw in your life. He is so strong that with the assistance of a chair he will run all round the room. . . .

“No one but God knows the reflections of my mind and the feelings of my heart when I left our house and home, and almost all of everything that we possessed excepting our little Children, and took my journey out of the State of Missouri, leaving you shut up in that lonesome prison. But the recollection is more than human nature ought to bear. . . .

“. . . I hope there are better days to come to us yet. . . . [I] am ever yours affectionately.

“Emma Smith”¹

Letter from Joseph Smith to Emma Smith, April 4, 1839

“Dear—and affectionate—Wife.

“Thursday night I sat down just as the sun is going down, as we peek through the grates of this lonesome prison, to write to you, that I may make known to you my situation. It is I believe now about five months and six days² since I have been under the grimace of a guard night and day, and within

the walls, grates, and screaming iron doors of a lonesome, dark, dirty prison. With emotions known only to God do I write this letter. The contemplations of the mind under these circumstances defies the pen, or tongue, or Angels, to describe, or paint, to the human being who never experienced what we experience. . . . We lean on the arm of Jehovah, and none else, for our deliverance, and if he doesn’t do it, it will not be done, you may be assured, for there is great thirsting for our blood in this state; not because we are guilty of anything. . . . My Dear Emma I think of you and the children continually. . . . I want to see little Frederick, Joseph, Julia, Alexander, Joana, and old major [the family dog]. . . . I would gladly walk from here to you barefoot, and bareheaded, and half naked, to see you and think it great pleasure, and never count it toil. . . . I bear with fortitude all my oppression, so do those that are with me; not one of us have flinched yet. I want you [to] not let [our children] forget me. Tell them Father loves them with a perfect love, and he is doing all he can to get away from the mob to come to them. . . . Tell them Father says they must be good children, and mind their mother. . . .

“Yours,

“Joseph Smith Jr.”³

Notes

1. “Letter from Emma Smith, 7 March 1839,” Letterbook 2, 37, josephsmithpapers.org; spelling, punctuation, and grammar modernized.
2. Joseph and his companions were arrested on October 31, 1838, and kept under heavy guard day and night. After a preliminary trial in Richmond, Missouri, they were taken to Liberty Jail on December 1.
3. “Letter to Emma Smith, 4 April 1839,” 1–3, josephsmithpapers.org; spelling, punctuation, and grammar modernized.



While Joseph Smith suffered in Liberty Jail, the Lord comforted him and revealed great truths.



Nauvoo the Beautiful, by Larry Winborg

OCTOBER 25-31

Doctrine and Covenants 124

“A HOUSE UNTO MY NAME”

As you read Doctrine and Covenants 124, ponder the blessings the Lord invited the Saints in Nauvoo to receive and the blessings He offers you.

RECORD YOUR IMPRESSIONS _____

As difficult as the last six years had been for the Saints, things started to look up in the spring of 1839: The refugee Saints had found compassion among the citizens of Quincy, Illinois. Guards had allowed the Prophet Joseph Smith and other Church leaders to escape captivity in Missouri. And the Church had just purchased land in Illinois where the Saints could gather again. Yes, it was swampy, mosquito-infested land, but compared to the challenges the Saints had already faced, this probably seemed manageable. So they drained the swamp and drafted a charter for a new city, which they named Nauvoo. It means “beautiful” in Hebrew, though it was more an expression of faith than an accurate description, at least at first.

Meanwhile, the Lord was impressing His Prophet with a sense of urgency. He had more truths and ordinances to restore, and He needed a holy temple where the Saints could receive them. In many ways, these same feelings of faith and urgency are important in the Lord’s work today.

While Nauvoo did become a beautiful city with a beautiful temple, both were eventually abandoned. But the Lord’s truly beautiful work, all along, has been to “crown you with honor, immortality, and eternal life” (Doctrine and Covenants 124:55), and that work never ends.

See *Saints*, 1:399–427; “Organizing the Church in Nauvoo,” *Revelations in Context*, 264–71.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 124:12–21

I can be a disciple whom the Lord trusts.

Although several prominent leaders left the Church in the late 1830s, the vast majority of members remained faithful. These faithful Saints included those who had endured the trials of Missouri as well as those who had recently joined the Church. In Doctrine and Covenants 124:12–21, the Lord spoke highly of a few of them. What insights about discipleship do you find in His words? Is there something about these faithful Saints that inspires you to be like them? You might also ponder how the Lord has expressed His love for you.

DOCTRINE AND COVENANTS 124:22–24, 60–61

The Lord wants me to welcome and accept others.

Considering what the Saints had just suffered in Missouri, they might have been tempted to isolate themselves and discourage visitors in Nauvoo. Keep that in mind as you read Doctrine and Covenants 124:22–24, 60–61. What impresses you about the Lord’s instructions to build a “house for boarding”? (verse 23). What do His words teach you about the mission of His Church? Ponder how these instructions may apply to you and your home.

See also the “A Friend to All,” video, ChurchofJesusChrist.org.

DOCTRINE AND COVENANTS 124:25–45, 55

The Lord commands us to build temples so we can receive sacred ordinances.

It surely came as no surprise to the Latter-day Saints that once they had settled in Nauvoo, the Lord gave them instructions about building a temple—just as

He had in Ohio and Missouri. What do you find in Doctrine and Covenants 124:25–45, 55 that helps you understand why the Lord said, “My people are always commanded to build [temples] unto my holy name”? (verse 39).

Since the Nauvoo Temple was built, over 200 temples have been built or announced. President Russell M. Nelson taught: “We know that our time in the temple is crucial to our salvation and exaltation and to that of our families. . . . The assaults of the adversary are increasing exponentially, in intensity and in variety. Our need to be in the temple on a regular basis has never been greater” (“Becoming Exemplary Latter-day Saints,” *Ensign* or *Liahona*, Nov. 2018, 114). How has the temple helped you withstand the “assaults of the adversary”? What do you feel impressed to do to follow President Nelson’s counsel?

See also Church History Topics, “Nauvoo Temple,” ChurchofJesusChrist.org/study/church-history.



Joseph Smith at the Nauvoo Temple, by Gary E. Smith

DOCTRINE AND COVENANTS 124:84–118

The Lord desires to give me specific counsel for my life.

Verses 84–118 are filled with counsel for specific individuals, and some of it may not seem relevant to your life. But you may also find something you need to hear. Consider asking the Lord what message He has for you in these verses, and seek the Spirit’s guidance to find it. Then decide what you will do

to act on it. For example, how might being more humble help you to receive the Spirit? (see verse 97).

You might also ponder other counsel the Lord has given you. How are you acting on that?



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 124:2–11. If the Lord told your family “to make a solemn proclamation of my gospel” to “the kings of the world” (verses 2–3), what would your proclamation say? Consider creating one together, and invite family members to suggest gospel truths they want to include.

Doctrine and Covenants 124:15. What does it mean to have integrity? Why does the Lord value integrity? What examples of integrity has your family seen? (See also *For the Strength of Youth*, 19.)

Doctrine and Covenants 124:28–29, 40–41, 55. What do we learn from these verses about why the Lord commands us to build temples? Your family might like to draw a picture of a temple or build one out of blocks or other materials. As you do, you could discuss why you are thankful we have temples today and why we need to worship in them regularly.

Doctrine and Covenants 124:91–92. Would your family benefit from a discussion about patriarchal blessings? Family members who have received their patriarchal blessing could share what it was like to receive one and how it has blessed them. You could also review “Patriarchal Blessings” (Gospel Topics, [topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics/patriarchal-blessings)).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “I Love to See the Temple,” *Children’s Songbook*, 95.



Voices of the Restoration

THE RELIEF SOCIETY



Painting of the Relief Society organization by Paul Mann

In 1842, after the Relief Society was organized in Nauvoo, Illinois, the Prophet Joseph Smith said, “The Church was never perfectly organized until the women were thus organized.”¹ Similarly, a study of the Restoration of the Lord’s Church and His priesthood (see Doctrine and Covenants 107) is not complete until it includes a study of the Relief Society, which itself is “a restoration of an ancient pattern” of female disciples of Jesus Christ.²

Eliza R. Snow played an important role in that restoration. She was present when the Relief Society was first organized and, as the society’s secretary, took notes during its meetings. She witnessed firsthand that the Relief Society was organized “after the pattern of the priesthood.”³ Below are her words, written while she was serving as General President of the Relief Society, to help her sisters understand the divine work entrusted to the covenant daughters of God.

To learn more about how the Relief Society was organized, see *Daughters in My Kingdom: The History and Work of Relief Society* (2017), 1–25; *The First Fifty Years of Relief Society* (2016), 3–175.

Eliza R. Snow



“Although the name [Relief Society] may be of modern date, the institution is of ancient origin. We were told by [Joseph Smith], that the same organization existed in the church anciently, allusions to which are made in some of the epistles recorded in the New Testament, making use of the title, ‘elect lady’ [see 2 John 1:1; Doctrine and Covenants 25:3].

“This is an organization that cannot exist without the Priesthood, from the fact that it derives all its authority and influence from that source. When the Priesthood was taken from the earth, this institution as well as every other appendage of the true order of the church of Jesus Christ on the earth, became extinct. . . .

“Having been present at the organization of the ‘Female Relief Society of Nauvoo,’ . . . and also having had considerable experience in that association, perhaps I may communicate a few hints that will assist the daughters of Zion in stepping forth in this very important position, which is replete with new and multiplied responsibilities. If any of the daughters and mothers in Israel are feeling in the least circumscribed in their present spheres, they will now find ample scope for every power and capability for doing good with which they are most liberally endowed. . . .



The Relief Society was organized in the upstairs room of the Red Brick Store.

“Should the question arise in the mind, of any, What is the object of the Female Relief Society? I would reply—*to do good*—to bring into requisition every capacity we possess for doing good, not only in relieving the poor but in saving souls. United effort will accomplish incalculably more than can be accomplished by the most effective individual energies. . . .

“In administering to the poor, the Female Relief Society has other duties to perform than merely relieving bodily wants. Poverty of mind and sickness of heart, also demand attention; and many times a kind expression—a few words of counsel, or even a warm and affectionate shake of the hand will do more good and be better appreciated than a purse of gold. . . .

“When the Saints gather from abroad, strangers to everybody, and subject to be led astray by those who lie in wait to deceive, the [Relief] Society should be prompt in looking after [them], and introduce them into the society that will refine and elevate, and above all strengthen them in the faith of the Gospel, and in so doing, may be instrumental in saving many.

“It would require volumes in which to define the duties, privileges and responsibilities that come within the purview of the Society. . . . Go at it (under the direction of your bishop) coolly, deliberately, energetically, unitedly and prayerfully, and God will crown your efforts with success.”⁴

Notes

1. *Teachings of Presidents of the Church: Joseph Smith* (2007), 451.
2. *Daughters in My Kingdom: The History and Work of Relief Society* (2017), 1.
3. Joseph Smith, in Sarah M. Kimball, “Auto-biography,” *Woman’s Exponent*, Sept. 1, 1883, 51.
4. “Female Relief Society,” *Deseret News*, Apr. 22, 1868, 81.



The Nauvoo Temple, by George D. Durrant



Us with Them and Them with Us, by Caitlin Connolly

NOVEMBER 1-7

Doctrine and Covenants 125-128

“A VOICE OF GLADNESS FOR THE LIVING AND THE DEAD”

Remember to record your feelings as you study Doctrine and Covenants 125-28 so that you can reflect on them and share them with others.

RECORD YOUR IMPRESSIONS _____

In August 1840, a grieving Jane Neyman listened to the Prophet Joseph speak at the funeral of his friend Seymour Brunson. Jane’s own teenage son Cyrus had also recently passed away. Adding to her grief was the fact that Cyrus had never been baptized, and Jane worried what this would mean for his eternal soul. Joseph knew how she felt; he had wondered the same thing about his beloved brother Alvin, who also died before being baptized. So the Prophet decided to share with Jane, and everyone else at the funeral, what the Lord had revealed to him about those who had died without receiving the ordinances of the gospel—and what we can do to help them.

The doctrine of baptism for the dead thrilled the Saints; their thoughts turned immediately to deceased parents, grandparents, and other family members. Now there was hope for them! Joseph shared their joy, and he used joyful, enthusiastic language to express what the Lord taught him about the salvation of the dead: “Let the mountains shout for joy, and all ye valleys cry aloud; and all ye seas and dry lands tell the wonders of your Eternal King!” (Doctrine and Covenants 128:23).

See *Saints*, 1:415-27; “Letters on Baptism for the Dead,” *Revelations in Context*, 272-76.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 126

The Lord wants me to care for my family.

After returning home from the latest of several missions to England, Brigham Young received another important calling from the Lord—to “take especial care of [his] family” (verse 3), who had suffered in his absence. As you ponder how this and other counsel in section 126 applies to you, consider these words from Sister Bonnie L. Oscarson, former Young Women General President:

“Remember that some of the greatest needs may be those right in front of you. Begin your service in your own homes and within your own families. These are the relationships that can be eternal. Even if—and maybe especially if—your family situation is less than perfect, you can find ways to serve, lift, and strengthen. Begin where you are, love them as they are, and prepare for the family you want to have in the future” (“The Needs before Us,” *Ensign* or *Liahona*, Nov. 2017, 27).

See also “Take Special Care of Your Family,” *Revelations in Context*, 242–49.

DOCTRINE AND COVENANTS 127:2–4

The Lord knows my joys and sorrows.

False accusations and the threat of arrest had again forced Joseph Smith into hiding in August 1842. And yet the words he wrote to the Saints during this time (now Doctrine and Covenants 127) are full of optimism and joy. What do verses 2–4 teach you about God? about how you can face personal trials?

Consider recording how the Lord is sustaining you in the “deep water” of your life.

DOCTRINE AND COVENANTS 127:5–8; 128:1–8

“Whatsoever you record on earth shall be recorded in heaven.”

As you read Doctrine and Covenants 127:5–8; 128:1–8, look for the reasons why the Lord gave Joseph Smith such specific instructions about recording baptisms for the dead. What does this teach you about the Lord and His work?

DOCTRINE AND COVENANTS 128:5–25

The salvation of my ancestors is essential to my salvation.

It’s clear from what God revealed through Joseph Smith why our ancestors who weren’t baptized in this life need our help for their salvation. But why do you think our ancestors’ salvation is “necessary and essential to *our* salvation”? (see Doctrine and Covenants 128:15–18; italics added).

Verse 5 teaches that the ordinance of baptisms for the dead was “prepared before the foundation of the world.” What does this truth teach you about God and His plan? What does President Henry B. Eyring’s message “Gathering the Family of God” add to your understanding? (*Ensign* or *Liahona*, May 2017, 19–22).

Joseph Smith used phrases like “binding power,” “welding link,” and “perfect union” when teaching about priesthood ordinances and baptism for the dead. Look for these and similar phrases as you read Doctrine and Covenants 128:5–25. What are some of the things that, through Jesus Christ, can be bound together because of priesthood ordinances for the dead? Why is “bold” a good word to describe the doctrine of salvation for the dead? (see verses 9–11).

What impresses you about Joseph Smith’s words in verses 19–25? How do these verses affect the way you feel about temple service for your ancestors? about Jesus Christ? What do you feel inspired to do? (see FamilySearch.org/discovery for ideas).

See also 1 Corinthians 15:29; Dale G. Renlund, “Family History and Temple Work: Sealing and

Healing,” *Ensign* or *Liahona*, May 2018, 46–49; “A Sacrifice of Time” and “Their Hearts Are Bound to You” (videos, ChurchofJesusChrist.org).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 126. Reading this counsel to Brigham Young might inspire your family to talk about how you might spend more time taking “especial care of” (verse 3) each other.

Doctrine and Covenants 128:15–18. What are some saving and perfecting blessings of family history work? You may find some ideas in the video “The Promised Blessings of Family History” (ChurchofJesusChrist.org) or in a song about family history, such as “Family History—I Am Doing It” (*Children’s Songbook*, 94).

Doctrine and Covenants 128:18. Consider making a paper chain with family members’ and ancestors’ names on each link to show how family history and temple work creates a “welding link” connecting us with our ancestors. Maybe you could do some research on FamilySearch.org to find additional family members and see how long your chain grows.

Doctrine and Covenants 128:19–23. Perhaps family members could search these verses for words that show Joseph Smith’s excitement about the gospel of Jesus Christ and the salvation of the dead. Family members could share experiences that have made them excited about this work too—or you could seek such experiences together on FamilySearch.org/discovery.

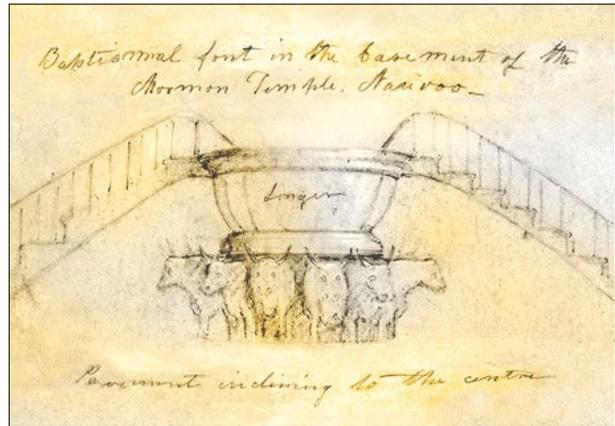
For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Family History—I Am Doing It,” *Children’s Songbook*, 94.



Voices of the Restoration

BAPTISM FOR THE DEAD, “A NEW AND GLORIOUS SUBJECT”



This sketch shows the baptismal font of the Nauvoo Temple resting on twelve oxen.

Phoebe and Wilford Woodruff

Phoebe Woodruff was living near Nauvoo when Joseph Smith began teaching about baptism for the dead. She wrote about it to her husband, Wilford, who was serving a mission in England:

“Brother Joseph . . . has learned by revelation that those in this church may be baptized for any of their relatives who are dead and had not a privilege of hearing this gospel, even for their children, parents, brothers, sisters, grandparents, uncles, and aunts. . . . As soon as they are baptized for their friends they are released from prison and they can claim them in the resurrection and bring them into the celestial kingdom—this doctrine is cordially received by the church and they are going forward in multitudes, some are going to be baptized as many as 16 times . . . in one day.”¹

Wilford Woodruff later said of this principle: “The moment I heard of it my soul leaped with joy. . . . I went forward and was baptized for all my dead relatives I could think of. . . . I felt to say hallelujah

when the revelation came forth revealing to us baptism for the dead. I felt that we had a right to rejoice in the blessings of Heaven.”²

Vilate Kimball

Like Sister Woodruff, Vilate Kimball heard about baptism for the dead while her husband, Heber, was away preaching the gospel. She wrote to him:

“President Smith has opened a new and glorious subject . . . which has caused quite a revival in the church. That is, being baptised for the dead. Paul speaks of it, in first Corinthians 15th chapter 29th verse. Joseph has received a more full explanation of it by Revelation. . . . It is the privilege of this church to be baptised for all their kinsfolks that have died before this Gospel came forth; even back to their great-Grandfather and Mother. . . . By so doing, we act as agents for them; and give them the privilege of coming forth in the first resurrection. He says they will have the Gospel preached to them . . . but there is no such thing as spirits being baptised. . . . Since this order has been preached here, the waters have been continually troubled. During conference there were sometimes from eight to ten Elders in the river at a time baptising. . . . I want to be baptised for my Mother. I calculated to wait until you come home, but the last time Joseph spoke upon the subject, he advised every one to be up and a doing, and liberate their friends from bondage as quick as possible. So I think I shall go forward this week, as there is a number of the neighbors going forward. Some have already been baptised a number of times over. . . . Thus you see there is a chance for all. Is not this a glorious doctrine?”³

Phebe Chase

Once the baptismal font was completed in the Nauvoo Temple, baptisms for the dead were performed there instead of in the river. Phebe Chase, a resident of Nauvoo, wrote to her mother about the temple, describing the baptismal font as

the place where “we can be baptised for our dead and become saviors on Mount Zion.” She went on to explain that in this font, “I have been baptised for my dear father and all the rest of my dead friends. . . . Now I want to know what your father’s and Mother’s names are so that I can release them, for I desire to relieve the Dead. . . . The Lord has spoken again and restored the ancient order.”⁴

Sally Randall

In writing to her friends and family about baptism for the dead, Sally Randall recalled the passing of her son George:

“Oh what a trying time that was to me and it seems yet that I can not be reconciled to have it so, but . . . his father has been baptised for him and what a glorious thing it is that we believe and receive the fulness of the gospel as it is preached now and can be baptized for all of our dead friends and save them as far back as we can get any knowledge of them.

“I want you should write me the given names of all of our connections that are dead as far back as grandfathers and grandmothers at any rate. I intend to do what I can to save my friends and I should be very glad if some of you would come and help me for it is a great work for one to do alone. . . . I expect you will think this is a strange doctrine but you will find it to be true.”⁵

Notes

1. Phebe Woodruff letter to Wilford Woodruff, Oct. 6, 1840, Church History Library, Salt Lake City; spelling and punctuation modernized.
2. Wilford Woodruff, “Remarks,” *Deseret News*, May 27, 1857, 91; punctuation modernized.
3. Vilate Kimball letter to Heber C. Kimball, Oct. 11, 1840, Church History Library, Salt Lake City; spelling and punctuation modernized.
4. Phebe Chase letter, undated, Church History Library, Salt Lake City; spelling and punctuation modernized. When the Saints first began performing baptisms for the dead, individuals were sometimes baptized in behalf of ancestors of both sexes. It was later revealed that men should be baptized for men and women for women.
5. Sally Randall letter, Apr. 21, 1844, Church History Library, Salt Lake City; spelling and punctuation modernized.



The baptismal font in the Ogden Utah Temple rests on the backs of twelve oxen.



Joseph Smith in Nauvoo, 1840, by Theodore Gorika

NOVEMBER 8-14

Doctrine and Covenants 129–132

“WHEN WE OBTAIN ANY BLESSING FROM GOD, IT IS BY OBEDIENCE”

Sections 129–32 teach many precious principles, only a few of which are highlighted in this outline. What other truths do you find?

RECORD YOUR IMPRESSIONS _____

Brigham Young once said of Joseph Smith, “He could reduce heavenly things to the understanding of the finite” (in *Teachings of Presidents of the Church: Joseph Smith*, 499–500). This seems especially true of the Prophet’s teachings in Nauvoo in the 1840s, some of which are recorded in Doctrine and Covenants 129–32. What is the Savior like? “He is a man like ourselves.” What is heaven like? “That same sociality which exists among us here will exist among us there” (Doctrine and Covenants 130:1–2), and our most cherished family relationships in this world, if sealed by the proper authority, “shall be of full force” in the next world (Doctrine and Covenants 132:19). Truths like these can make heaven feel less distant—glorious, yet reachable.

But then, sometimes God may ask us to do things that are so uncomfortable that they do seem unreachable. For many early Saints, plural marriage was one such commandment. The commandment to marry additional wives was a severe trial of faith for Joseph Smith, his wife Emma, and almost everyone who received it. To make it through this trial, they needed more than just favorable feelings about the restored gospel; they needed faith in God that went far deeper than any personal desires or biases. The commandment no longer stands today, but the faithful example of those who lived it still does. And that example inspires us when we are asked to make our own “sacrifices in obedience” (Doctrine and Covenants 132:50).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 130–31

Joseph Smith revealed truths about the Godhead and “the world to come.”

You might notice that sections 130–31 read a little differently than other sections in the Doctrine and Covenants. This is because sections 130–31 are based on notes that William Clayton, one of Joseph Smith’s secretaries, kept of things he heard the Prophet teach. As a result, these sections are more like collections of truths rather than cohesive, dictated revelations. Even so, there are some common themes among many of these truths. For example, you might read sections 130–31 with questions like these in mind: What do I learn about God? What do I learn about the life after mortality? How does this knowledge affect my life?

See also “Our Hearts Rejoiced to Hear Him Speak,” *Revelations in Context*, 277–80.

DOCTRINE AND COVENANTS 131:1–4; 132:7, 13–25

Heavenly Father made it possible for families to be eternal.

One of the most comforting truths restored through the Prophet Joseph Smith is that marriage and family relationships can last forever. Through Joseph Smith, the Lord restored the ordinances and authority needed to make these relationships eternal (see Doctrine and Covenants 132:7, 18–19). Think about the family relationships you have or hope to have in the future as you read Doctrine and Covenants 131:1–4; 132:7, 13–25. How do these verses affect the way you think about these relationships?

Sometimes, however, the principle of eternal families is not so comforting—it may bring anxiety, even sadness, when our current family situation does

not fit the celestial ideal. When President Henry B. Eyring worried about such a situation in his own family, he received this wise counsel from a member of the Quorum of the Twelve Apostles: “You just live worthy of the celestial kingdom, and the family arrangements will be more wonderful than you can imagine” (in “A Home Where the Spirit of the Lord Dwells,” *Ensign* or *Liahona*, May 2019, 25). How might following this counsel bless you in your current family situation?

See also Kristen M. Oaks, “To the Singles of the Church” (Church Educational System devotional for young adults, Sept. 11, 2011), broadcasts .ChurchofJesusChrist.org.



Family relationships can be made eternal through temple ordinances.

DOCTRINE AND COVENANTS 132:1–2, 29–40

Plural marriage is acceptable to God only when He commands it.

Anyone who has read the Old Testament has probably wondered about Abraham, Jacob, Moses, and others marrying multiple wives. Were these good men committing adultery? Or did God approve of their actions? Look for answers in Doctrine and Covenants 132:1–2, 29–40.

Marriage between one man and one woman is God’s standard of marriage (see the section heading to Official Declaration 1; see also Jacob 2:27, 30). However, there have been periods in history when God has commanded His children to practice plural marriage.

The early years of the restored Church were one of those periods of exception. After receiving this commandment, Joseph Smith and other Latter-day Saints practiced plural marriage. If you want to learn more about plural marriage among the early Latter-day Saints, see “Mercy Thompson and the Revelation on Marriage” (*Revelations in Context*, 281–93); volume 1 of *Saints* (pages 290–92, 432–35, 482–92, 502–4); “Plural Marriage in The Church of Jesus Christ of Latter-day Saints” (Gospel Topics, topics.ChurchofJesusChrist.org); and “Why Was It Necessary for Joseph Smith and Others to Practice Polygamy?” ([video], ChurchofJesusChrist.org).



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 130:2, 18–19; 132:13, 19.

How might you use these verses to help your family prioritize things that last eternally? Maybe you could pack a suitcase or backpack together with items representing things that, according to Doctrine and Covenants 130:2, 18–19; 132:19, we can take with us into the next life, such as family pictures or scriptures. What does Doctrine and Covenants 132:13 teach us about things of the world? This could lead

to a discussion about focusing on things that have eternal significance.

Doctrine and Covenants 130:20–21. You could sing a song about gratitude, such as “Count Your Blessings” (*Hymns*, no. 241), and make a list of the blessings your family has received for obeying God’s laws. What blessings do we hope to receive? How can we receive those blessings?

Doctrine and Covenants 131:1–4; 132:15–19. The video “Marriage Is Sacred” (ChurchofJesusChrist.org) might help your family discuss the truths in these verses. How does the Lord feel about marriage? How do we—whether we are married or single—prepare to have an eternal marriage?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Families Can Be Together Forever,” *Children’s Songbook*, 188.

Improving Personal Study

Look for gospel truths. Sometimes gospel truths are stated directly; at other times they are implied through an example or story. As you read, ask yourself, “What eternal truth is taught in these verses?”



A sealing room in the Paris France Temple.



NOVEMBER 15–21

Doctrine and Covenants 133–134

“PREPARE YE FOR THE COMING OF THE BRIDEGROOM”

President Henry B. Eyring taught: “The Restoration of the gospel started with a humble question pondered in a humble home, and it can continue in each of our homes” (“A Home Where the Spirit of the Lord Dwells,” *Ensign* or *Liahona*, May 2019, 25).

RECORD YOUR IMPRESSIONS _____

When the Church was barely 19 months old, the Prophet Joseph Smith and other Church leaders laid out ambitious plans to compile God’s latter-day revelations into one volume and print 10,000 copies—double the first print run of the Book of Mormon. Unfortunately, high costs tempered these plans, and mobs attacked the Church’s press while printing was in progress. They scattered the unbound pages, and although courageous Saints preserved some of them, no complete copies of the Book of Commandments are known to have survived.

What we now know as section 133 of the Doctrine and Covenants was meant to be the appendix to

the Book of Commandments, like an exclamation point at the end of the Lord’s published revelations. It warns of a coming day of judgment and reechoes the call found throughout modern revelation: flee worldliness, as symbolized by Babylon; build Zion; prepare for the Second Coming; and spread this message “unto every nation, and kindred, and tongue, and people” (verse 37). While the original plans for the Book of Commandments were not fulfilled, this revelation is a reminder and a witness that the Lord’s work cannot be thwarted, “for he shall make bare his holy arm . . . , and all the ends of the earth shall see the salvation of their God” (verse 3).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 133

The truths in the Doctrine and Covenants can prepare me to do God’s work.

Books sometimes end with a conclusion that restates or summarizes the book’s main points. Section 133 was originally meant to be the conclusion of the Book of Commandments, and it might be valuable to read this section with that in mind. What points does the Lord emphasize about His work? What do verses 57–62 teach you about the role the Lord wants you to play in His work?

DOCTRINE AND COVENANTS 133:1–19

The Lord wants me to prepare for His Second Coming.

Both section 1, the Lord’s preface to the Doctrine and Covenants, and section 133, the original appendix to the book, begin with the same plea from the Lord: “Hearken, O ye people of my church” (Doctrine and Covenants 1:1; 133:1). What does it mean to hearken? (see Guide to the Scriptures, “Hearken,” scriptures.ChurchofJesusChrist.org). What invitations or commands does the Lord want you to hearken to in Doctrine and Covenants 133:1–19? What are you inspired to do to better prepare for His coming? How will you help those around you to prepare?

See also Matthew 25:1–13; D. Todd Christofferson, “Preparing for the Lord’s Return,” *Ensign* or *Liahona*, May 2019, 81–84.

DOCTRINE AND COVENANTS 133:19–56

The Second Coming will be joyful for the righteous.

As you read in Doctrine and Covenants 133:19–32 about the events that will accompany the Savior’s Second Coming, you might ponder what the descriptions of these events suggest to you about the Savior and His work. What possible spiritual applications can you find in these descriptions?

As you read the description of the Savior’s return in verses 32–56, what causes you to look forward to that great day? What words or phrases describe the Lord’s love for His people? Consider recording your personal experiences with “the loving kindness of [your] Lord, and all that he has bestowed upon [you] according to his goodness” (verse 52).

DOCTRINE AND COVENANTS 134

“Governments were instituted of God for the benefit of man.”

The early Saints’ relationship with government was complex. When the Saints were forced out of Jackson County, Missouri, in 1833, they received no support or compensation from the local or national government despite their appeals for help. At the same time, some people outside the Church interpreted teachings about Zion to mean that the Saints rejected the authority of earthly governments. Doctrine and Covenants 134 was written, in part, to clarify the Church’s position on government.

How should Church members feel about governments? As you study section 134, consider making two lists: one list of principles you learn about government and another of the responsibilities of citizens. How might these ideas have been helpful to the early Saints? How are they applicable where you live?

See also Articles of Faith 1:11–12; Gospel Topics, “Religious Freedom,” topics.ChurchofJesusChrist.org.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 133:4–14. The spiritual opposite of Zion is Babylon—an ancient city that throughout scripture symbolizes wickedness and spiritual bondage (see D. Todd Christofferson, “Come to Zion,” *Ensign* or *Liahona*, Nov. 2008, 37; Guide to the Scriptures, “Babel, Babylon,” scriptures.ChurchofJesusChrist.org). Is there anything you need to do as a family to, in a spiritual sense, “go . . . out from Babylon” (verse 5) and “go . . . forth unto . . . Zion”? (verse 9).

Doctrine and Covenants 133:20–33. As you read these verses together, your family could draw pictures of what they think the Second Coming will be like. You could also play or sing a song about the Second Coming, such as “When He Comes Again” (*Children’s Songbook*, 82–83), and discuss what your family can do to prepare for His Coming.

Doctrine and Covenants 133:37–39. Would your family enjoy reading these verses “with a loud

voice”? (verse 38). What does it mean to share the gospel with a loud voice? What truths can we share?

Doctrine and Covenants 134:1–2. To help your family understand the importance of government, you could discuss questions like these: How is our family blessed by having rules? How is our country blessed by having laws? You could also make or color a picture of your country’s flag or memorize the eleventh and twelfth articles of faith.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Come, Ye Children of the Lord,” *Hymns*, no. 58.

Improving Personal Study

Teach clear and simple doctrine. The Lord describes His gospel with words like “plainness” and “simplicity” (Doctrine and Covenants 133:57). What do these words suggest to you about teaching the gospel to your family?



Christ in His Red Robe, by Minerva Teichert



Carthage Jail

NOVEMBER 22-28

Doctrine and Covenants 135–136

HE “HAS SEALED HIS MISSION AND HIS WORKS WITH HIS OWN BLOOD”

As you study Doctrine and Covenants 135–36, the Lord may prompt you with insights to help you apply what you read. When that happens, write down what He teaches you.

RECORD YOUR IMPRESSIONS _____

The afternoon of June 27, 1844, found Joseph and Hyrum Smith in jail once again, accompanied by John Taylor and Willard Richards. They believed they were innocent of any crime, but they submitted to arrest, hoping to prevent violence against the Saints in Nauvoo. This wasn't the first time that enemies of the Church had put the Prophet Joseph in prison, but this time he seemed to know that he would not return alive. He and his friends tried to comfort each other by reading from the Book of Mormon and singing hymns. Then gunshots were heard, and

within a few minutes the mortal lives of Joseph Smith and his brother Hyrum had come to an end.

And yet it was not the end of the divine cause they had embraced. And it was not the end of the Restoration of the gospel of Jesus Christ. There was more work to do and more revelation that would guide the Church forward. Killing the Prophet could not kill the work of God.

See *Saints*, 1:521–52.



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 135; 136:37–39

Joseph and Hyrum Smith sealed their testimonies with their blood.

Imagine how you might have felt if you had been living in Nauvoo when Joseph and Hyrum Smith were killed (see *Saints*, 1:554–55). How would you have tried to make sense of this tragic event? Doctrine and Covenants 135, originally published less than three months after the martyrdom, may have helped. You might mark words and phrases that would have brought you understanding and reassurance. What would you say to someone who asks, “Why would God allow His Prophet to be killed?”

See also Doctrine and Covenants 5:21–22; 6:29–30; “Remembering the Martyrdom,” *Revelations in Context*, 299–306; *Teachings of Presidents of the Church: Joseph Smith*, 522–23, 529–40; M. Russell Ballard, “Shall We Not Go On in So Great a Cause?” *Ensign* or *Liahona*, May 2020, 8–11.

DOCTRINE AND COVENANTS 135:3

Joseph Smith has done more for our salvation than anyone except Jesus Christ.

Think about the blessings that have come to you as a member of the Church of Jesus Christ. How many of them are a result of the mission accomplished by the Prophet Joseph Smith? Doctrine and Covenants 135:3 names some of the great things Joseph Smith accomplished in the 24 years following the First Vision. How have these things affected you and your relationship with Heavenly Father and Jesus Christ? Consider recording your testimony of the Prophet Joseph Smith. Who might need to hear your testimony?

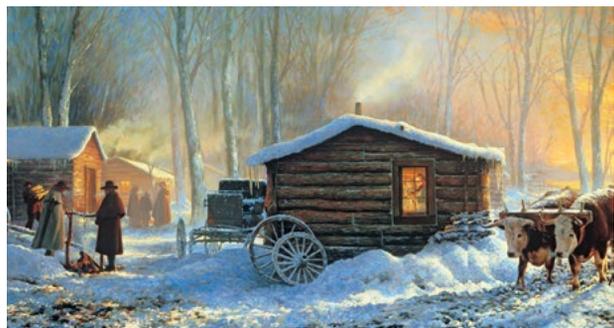
DOCTRINE AND COVENANTS 136

The Lord gives me counsel for my “journeyings” in life.

After being driven from Nauvoo, the Saints faced a long journey to the Salt Lake Valley, and the first few hundred miles were slow and miserable. Brigham Young, who now led the Church as President of the Quorum of the Twelve Apostles, worried about how the Saints would survive the rest of the trek. He set up a temporary settlement called Winter Quarters and pled for guidance. In response, the Lord gave him a revelation, now section 136. Among other things, this revelation reminded the Saints “that their conduct on the journey was as important as their destination” and “helped transform the westward migration from an unfortunate necessity into an important shared spiritual experience” (“This Shall Be Our Covenant,” *Revelations in Context*, 308).

Keep this context in mind as you study section 136. What counsel do you find that could help turn a difficult trial in your life “into an important . . . spiritual experience”? You might also ponder how the counsel can help you accomplish the Lord’s will in your own life, as it helped the early Saints make the difficult trek to the West.

See also “This Shall Be Our Covenant,” *Revelations in Context*, 307–14; “Succession of Church Leadership,” Church History Topics, ChurchofJesusChrist.org/study/history/topics.



Winter Quarters, by Greg K. Olsen



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 135:1, 3. To help family members understand what it means that Joseph Smith “sealed his mission and his works with his own blood,” your family could watch the video “Testimony of the Book of Mormon” (ChurchofJesusChrist.org; see also Jeffrey R. Holland, “Safety for the Soul,” *Ensign* or *Liahona*, Nov. 2009, 88–90). What impresses us about these verses? How can we be more faithful to our testimonies, even if we aren’t asked to give our lives for them?

Doctrine and Covenants 135:3. To discuss what is meant by the statement that Joseph Smith did “more, save Jesus only, for the salvation of men in this world, than any other man,” consider reviewing what your family has learned about Joseph Smith this year. You could use pictures from this resource to help them remember what they have learned and invite them to share favorite stories or teachings. Why are we grateful for the Prophet Joseph Smith and for what the Lord accomplished through him? You could also watch the video

“Joseph Smith: The Prophet of the Restoration” (ChurchofJesusChrist.org).

Doctrine and Covenants 136. When the Lord revealed section 136, the Saints had a long, difficult journey ahead of them, under the direction of Brigham Young (see chapters 58, 60, and 62 in *Doctrine and Covenants Stories*, 206–8, 211–16, 222–24). As you read section 136 together, think about difficult things your family may have to face. What counsel do we find in this revelation that could help us access the Lord’s help and power?

Doctrine and Covenants 136:4. What does it mean to “walk in all the ordinances of the Lord”? How do the ordinances we have received affect our daily lives?

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Praise to the Man,” *Hymns*, no. 27.

Improving Personal Study

Find God’s love. President M. Russell Ballard taught, “[The] gospel is a gospel of love—love for God and love for one another” (“God’s Love for His Children,” *Ensign*, May 1988, 59). As you read the scriptures, consider noting or marking evidences of God’s love.



Greater Love Hath No Man, by Casey Childs



Joseph sees his father, mother, and brother in the celestial kingdom. Joseph Smith's Vision of the Celestial Kingdom, by Robert T. Barrett.

NOVEMBER 29–DECEMBER 5

Doctrine and Covenants 137–138

“THE VISION OF THE REDEMPTION OF THE DEAD”

President M. Russell Ballard taught: “I invite you to thoroughly and thoughtfully read [Doctrine and Covenants 138]. As you do so, may the Lord bless you to more fully understand and appreciate God’s love and His plan of salvation and happiness for His children” (“The Vision of the Redemption of the Dead,” *Ensign* or *Liahona*, Nov. 2018, 73).

RECORD YOUR IMPRESSIONS _____

The revelations recorded in Doctrine and Covenants 137 and 138 are separated by more than 80 years and 1,500 miles. Section 137 was received by the Prophet Joseph Smith in 1836 in the unfinished Kirtland Temple, and section 138 was received by Joseph F. Smith, sixth President of the Church, in 1918 in Salt Lake City. But doctrinally, these two visions belong side by side. They both answer questions about the destiny of God’s children in the next life. And both take on added depth of meaning when we consider the life experiences of the prophets who received them.

Joseph Smith’s vision helped him understand the eternal destiny of his beloved brother Alvin, who had died six years before the authority to baptize was restored. Questions about Alvin’s eternal salvation had stayed with Joseph ever since. Joseph F. Smith’s vision revealed glorious truths about the spirit world—surely a comforting revelation to one who had grieved the deaths of many close family members. Joseph F. Smith lost his father, Hyrum Smith, at age 5 and his mother, Mary Fielding Smith, at age 13. By the time of his vision in 1918, he had mourned the passing of 13 children.

Many questions that people have about life after death are answered in these revelations. Section 137 casts some initial light on such questions, and section 138 opens the curtains even wider. Together, they testify of “the great and wonderful love made manifest by the Father and the Son” (Doctrine and Covenants 138:3).



Ideas for Personal Scripture Study

DOCTRINE AND COVENANTS 137

Every soul will have the opportunity to choose celestial glory.

The common understanding among Christians in 1836 was that if a person died without being baptized—as Joseph Smith’s brother Alvin had—that person could not go to heaven. Yet Joseph saw Alvin in a vision of the celestial kingdom. As you read section 137, ponder what you learn about Heavenly Father, His plan of salvation, and the celestial kingdom.

See also *Saints*, 1:232–35.

DOCTRINE AND COVENANTS 138:1-11, 25-30

Reading and pondering the scriptures prepares me to receive revelation.

Sometimes revelation comes even though we do not seek it. But more often, it comes because we diligently search and prepare for it. As you read Doctrine and Covenants 138:1–11, 25–30, note what President Joseph F. Smith was doing when “the eyes of [his] understanding were opened” to better understand the Savior’s redeeming mission. Then consider how you can follow President Smith’s example. For instance, what changes can you make to your scripture study to allow for more “pondering

over the scriptures” and more “reflecting upon the [Savior’s] great atoning sacrifice”? (verses 1–2).

In his message “The Vision of the Redemption of the Dead” (*Ensign* or *Liahona*, Nov. 2018, 71–74), President M. Russell Ballard suggested other ways in which President Smith was prepared to receive this revelation. Consider how you have been prepared for experiences you are having or will have in the future.

See also “Ministry of Joseph F. Smith: A Vision of the Redemption of the Dead” (video, ChurchofJesusChrist.org).



Joseph F. Smith, by Albert E. Salzbrener

DOCTRINE AND COVENANTS 138:25-60

The work of salvation is happening on both sides of the veil.

President Russell M. Nelson taught, “Our message to the world is simple and sincere: we invite all of God’s children on both sides of the veil to come unto their Savior, receive the blessings of the holy temple, have enduring joy, and qualify for eternal life” (“Let Us All Press On,” *Ensign* or *Liahona*, May 2018, 118–19). Ponder this statement as you read Doctrine and Covenants 138:25–60. You could also consider these questions:

- What do you learn from these verses about how the work of salvation is being accomplished in the spirit world? Why is it important for you to know that this work is taking place? How do

these verses strengthen your faith in the Savior’s Atonement?

- What do these verses teach about those who are participating in the work of salvation in the spirit world? Why is it important to understand that the work of salvation is being done on both sides of the veil?

See also Dallin H. Oaks, “Trust in the Lord,” *Ensign* or *Liahona*, Nov. 2019, 26–29; “Susa Young Gates and the Vision of the Redemption of the Dead,” *Revelations in Context*, 315–22.



Ideas for Family Scripture Study and Home Evening

Doctrine and Covenants 137:1–5. Invite your family to draw what they think the celestial kingdom might look like based on these verses. What do you find in these verses that helps you look forward to living there? What are we doing now to prepare to live in the celestial kingdom with Heavenly Father and Jesus Christ?

Doctrine and Covenants 137:5–10. To learn about what it would have meant for Joseph Smith to see several of his family members together in the celestial kingdom, your family could watch

the video “Ministry of Joseph Smith: Temples” (ChurchofJesusChrist.org). Perhaps you could also talk about someone you know who died without the chance to be baptized. What does Doctrine and Covenants 137:5–10 teach us about that person?

Doctrine and Covenants 138:12–24. What does Doctrine and Covenants 138:12–24 teach about the people the Savior visited in the spirit world? What blessings did they receive? What do we learn from their example?

Doctrine and Covenants 138:38–55. These verses describe those whom President Joseph F. Smith saw in the spirit world and brief details about them. Maybe your family could make a list of your ancestors who are in the spirit world, along with details about their lives.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Search, Ponder, and Pray,” *Children’s Songbook*, 109.

Improving Our Learning

Pondering over the scriptures. President David O. McKay called meditation “one of the . . . most sacred doors through which we pass into the presence of the Lord” (*Teachings of Presidents of the Church: David O. McKay* [2003], 32).



Jesus Christ commissioned righteous spirits to preach the gospel in the spirit world. *The Commissioned*, by Harold I. Hopkinson.



To All Worthy Male Members, by Emma Allebes

DECEMBER 6-12

The Articles of Faith and Official Declarations 1 and 2

“WE BELIEVE”

As you study the Articles of Faith and Official Declarations 1 and 2, consider the impact they have had on the Church. What impresses you about the truths they teach?

RECORD YOUR IMPRESSIONS _____

In the 200 years since Joseph Smith’s First Vision, God has continued to give “revelation upon revelation, knowledge upon knowledge” to the leaders of His Church (Doctrine and Covenants 42:61). In some cases, that revelation directed Church leaders to make changes to the policies and practices of the Church, “according as the Lord will, suiting his mercies according to the conditions of the children of men” (Doctrine and Covenants 46:15). Official Declarations 1 and 2 represent this kind of revelation—one led to the end of the practice of plural marriage, and the other made the blessings of the priesthood, including temple blessings, available to people of all races. Changes like these are part of what it means to have a “true and living church”

(Doctrine and Covenants 1:30), with a true and living prophet.

But there are also things that don’t change—foundational, eternal truths. And sometimes the purpose of revelation is to cast additional light on these truths, helping us see them more clearly. The Articles of Faith—Joseph Smith’s 13 concise statements of what Latter-day Saints believe—seem to serve this clarifying purpose. Both types of revelation guide and bless the Church, a Church that is solidly founded on eternal truth yet capable of growth and change as the Lord increases our understanding to help us meet today’s challenges. In other words, “We believe all that God has revealed, all that He does now reveal,

and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God” (Articles of Faith 1:9).



Ideas for Personal Scripture Study

THE ARTICLES OF FAITH

The Articles of Faith contain foundational truths of the restored gospel.

One way you can study the Articles of Faith is to list the truths that are found in each one and then find scriptures related to these truths. How do these scriptures enrich your understanding of the truths in the Articles of Faith?

See also Guide to the Scriptures, “Articles of Faith,” scriptures.ChurchofJesusChrist.org; L. Tom Perry, “The Doctrines and Principles Contained in the Articles of Faith,” *Ensign or Liahona*, Nov. 2013, 46–48; “Chapter 38: The Wentworth Letter,” in *Teachings of Presidents of the Church: Joseph Smith*, 435–47.

ARTICLES OF FAITH 1:9; OFFICIAL DECLARATIONS 1 AND 2

The Church of Jesus Christ is guided by revelation.

“We believe that [God] will yet reveal many great and important things pertaining to the Kingdom of God” (Articles of Faith 1:9), even when those things mean changing Church policies and practices. With this principle in mind, review Official Declarations 1 and 2, and look for words and phrases that strengthen your faith in continuing revelation. What other examples of continuing revelation to the Lord’s prophet can you think of? How have these revelations affected your life? How have they advanced the work of Heavenly Father’s kingdom?

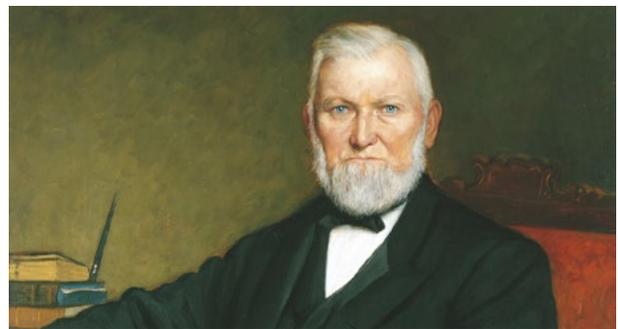
See also Amos 3:7; 2 Nephi 28:30.

OFFICIAL DECLARATION 1

The work of God must move forward.

In the “Excerpts from Three Addresses by President Wilford Woodruff regarding the Manifesto” (at the end of Official Declaration 1), what reasons did the prophet give for the Lord ending the practice of plural marriage? What does this teach you about God’s work?

For more information about the historical background of Official Declaration 1, see “The Messenger and the Manifesto” (*Revelations in Context*, 323–31) and “Plural Marriage and Families in Early Utah” (Gospel Topics, topics.ChurchofJesusChrist.org).



Wilford Woodruff, by H. E. Peterson

OFFICIAL DECLARATION 2

We can trust in the Lord, even when we do not have a perfect understanding.

The scriptures teach us to trust in the Lord (see Proverbs 3:5), and that’s what many Church members of African descent did when the Church withheld priesthood ordination and temple ordinances from them. Even though they did not understand why this policy existed—and often felt hurt by the explanations taught at the time, which the Church disavows today—many devout members of African descent trusted the Lord and stayed faithful throughout their lives. As you read Official Declaration 2, ponder how you have learned to trust in the Lord even when you don’t have a perfect understanding.

Learning about the faith of black members of the Church could be inspiring to you. Here

are some of their accounts, found at history.ChurchofJesusChrist.org:

- “Jane Elizabeth Manning James” (Church History Topics)
- “In My Father’s House Are Many Mansions” (story of Green Flake)
- “You Have Come at Last” (story of Anthony Obinna)
- “Break the Soil of Bitterness” (story of Julia Mavimbela)
- “I Will Take It in Faith” (story of George Rickford)

See also “Witnessing the Faithfulness,” *Revelations in Context*, 332–41; Gospel Topics, “Race and the Priesthood,” topics.ChurchofJesusChrist.org; Ahmad Corbitt, “A Personal Essay on Race and the Priesthood,” parts 1–4, history.ChurchofJesusChrist.org; BeOne.ChurchofJesusChrist.org.



Ideas for Family Scripture Study and Home Evening

The Articles of Faith. Consider how your family could create “mini-lessons” for the Articles of Faith. For example, throughout the week, each family member could pick one article and find a related

scripture, picture, hymn, or children’s song or share a personal experience.

Or family members could take turns asking each other questions about the Church and our beliefs and then answering those questions with an article of faith.

Official Declarations 1 and 2. Official Declarations 1 and 2 help us understand the role of modern revelation in the Church. As your family reads them together, consider discussing how the prophet leads us “by the inspiration of Almighty God” (Official Declaration 1). How do these two declarations strengthen our faith in a living God who personally guides His Church? How do we see His hand in the work of the Church today? You might decide to explore together some of the resources in “Ideas for Personal Scripture Study” above.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Keep the Commandments,” *Children’s Songbook*, 146–47.

Improving Our Teaching

Follow up on invitations to act. “When you follow up on an invitation to act, you show [your family members] that you care about them and how the gospel is blessing their lives. You also give them opportunities to share their experiences” (*Teaching in the Savior’s Way*, 35).

THE ARTICLES OF FAITH

OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

*W*E BELIEVE IN GOD, the Eternal Father, and in His Son, Jesus Christ, and in the Holy Ghost.

2 We believe that men will be punished for their own sins, and not for Adam's transgression.

3 We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

4 We believe that the first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost.

5 We believe that a man must be called of God, by prophecy, and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.

6 We believe in the same organization that existed in the Primitive Church, namely, apostles, prophets, pastors, teachers, evangelists, and so forth.

7 We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, and so forth.

8 We believe the Bible to be the word of God as far as it is translated correctly; we also believe the Book of Mormon to be the word of God.

9 We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God.

10 We believe in the literal gathering of Israel and in the restoration of the Ten Tribes; that Zion (the New Jerusalem) will be built upon the American continent; that Christ will reign personally upon the earth; and, that the earth will be renewed and receive its paradisiacal glory.

11 We claim the privilege of worshiping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may.

12 We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honoring, and sustaining the law.

13 We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men; indeed, we may say that we follow the admonition of Paul—We believe all things, we hope all things, we have endured many things, and hope to be able to endure all things. If there is anything virtuous, lovely, or of good report or praiseworthy, we seek after these things.

JOSEPH SMITH.



DECEMBER 13-19

The Family: A Proclamation to the World

“THE FAMILY IS CENTRAL TO THE CREATOR’S PLAN”

President Dallin H. Oaks said: “I believe our attitude toward and use of the family proclamation is [a test] for this generation. I pray for all Latter-day Saints to stand firm in that test” (“The Plan and the Proclamation,” *Ensign or Liahona*, Nov. 2017, 31). Ponder these words as you study the family proclamation this week.

RECORD YOUR IMPRESSIONS _____

Even before we were born, we were part of a family—the family of our Heavenly Parents. When it came time to leave Their presence, it must have been comforting to know that on earth, families would also be part of God’s plan. The pattern on earth is meant to echo the perfect pattern in heaven.

There are no guarantees that earthly families will be ideal or even functional. But as President Henry B. Eyring taught, families “give God’s children the best chance to be welcomed to the world with the only love on earth that comes close to what we felt

in heaven—parental love” (“Gathering the Family of God,” *Ensign or Liahona*, May 2017, 20). Knowing that families are imperfect and subject to attacks from the adversary, God sent His Beloved Son to redeem us and heal our families. And He sent latter-day prophets with a proclamation to defend and strengthen families. If we follow the prophets and put faith in the Savior, even though mortal families fall short of the divine ideal, there’s hope for families—on earth and in heaven.



Ideas for Personal Scripture Study

“The family is central to the Creator’s plan.”

“The Family: A Proclamation to the World” is clearly about families. But it is equally about God’s plan of salvation. One way to study the proclamation is to look for what it teaches about our premortal, mortal, and postmortal life. What do you learn when you study the proclamation this way? How does this help you understand why marriage and family are essential to God’s plan?

See also Dallin H. Oaks, “The Plan and the Proclamation,” *Ensign* or *Liahona*, Nov. 2017, 28–31.

“Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ.”

Think of paragraphs six and seven of the family proclamation as a pattern for “happiness in family life.” As you read these paragraphs, identify principles of “successful marriages and families.” Then think about a family relationship you would like to strengthen. What do you feel inspired to do? How will you involve the Savior in your efforts?

See also Richard J. Maynes, “Establishing a Christ-Centered Home,” *Ensign* or *Liahona*, May 2011, 37–39; “What Matters Most” (video, ChurchofJesusChrist.org).

I “will be held accountable before God” for the way I treat my family.

The family proclamation includes marvelous blessings that Heavenly Father promises for those who follow His counsel. It also includes strong warnings

for those who do not. Consider making a list of the blessings and warnings you find.

How are you acting on God’s counsel in the proclamation? If you stood before God today, what would you be confident discussing with Him about your family relationships? What would you need to improve?

See also Alma 5:15–22; Doctrine and Covenants 42:22–25; 93:39–44.



Parents should raise their children in love and righteousness.

Can I receive the promised blessings if my family situation is less than ideal?

Elder D. Todd Christofferson taught: “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. . . . 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. . . . 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” (“Why Marriage, Why Family,” *Ensign* or *Liahona*, May 2015, 52).



Ideas for Family Scripture Study and Home Evening

“Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.” If it would be helpful for your family to discuss doctrine related to gender and same-sex attraction, the following resources might help: Dallin H. Oaks, “Truth and the Plan,” *Ensign* or *Liahona*, Nov. 2018, 25–28; Gospel Topics, “Same-Sex Attraction,” [topics.ChurchofJesusChrist.org](https://www.churchofjesuschrist.org/topics/same-sex-attraction).

“The divine plan of happiness.” To help your family see the importance of families in Heavenly Father’s plan, you might write *premortal life*, *mortal life*, and *life after death* on three sections of a piece of paper. Search the proclamation together, and write on the paper what you learn about each of these parts of God’s plan. Why are families so important to God?

“Families [can] be united eternally.” You could watch the video “Plan of Salvation—We’re Still a Family” ([ChurchofJesusChrist.org](https://www.churchofjesuschrist.org)). Search the family proclamation for truths that the young man in the video understood and that helped him have faith.

“Happiness in family life.” To discuss how to achieve more “happiness in [your] family life,” you

could sing together a song about families, such as “Home Can Be a Heaven on Earth” (*Hymns*, no. 298). What do we learn from the song and from the family proclamation that would bring more happiness to our family? How can we make sure our family is “founded upon the teachings of the Lord Jesus Christ”? Consider picking one teaching you want to work on this week.

“Strengthen the family as the fundamental unit of society.” How is Satan trying to weaken families in the world? How can we do our part to strengthen families? For ideas, see President Bonnie L. Oscarson’s message “Defenders of the Family Proclamation” (*Ensign* or *Liahona*, May 2015, 14–17).

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Home Can Be a Heaven on Earth,” *Hymns*, no. 298.

Improving Personal Study

Find God’s love. President M. Russell Ballard taught, “[The] gospel is a gospel of love—love for God and love for one another” (“God’s Love for His Children,” *Ensign*, May 1988, 59). As you read the family proclamation, consider noting or marking evidences of God’s love that are especially meaningful to you.

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.



Nativity in Copper and Umber, by J. Kirk Richards

DECEMBER 20-26

Christmas

THE MATCHLESS GIFT OF GOD'S DIVINE SON

One way to focus your thoughts on the Savior this Christmas is to study “The Living Christ: The Testimony of the Apostles.” This outline suggests ways you can make this prophetic testimony part of your personal and family gospel study.

RECORD YOUR IMPRESSIONS _____

In 1838, the Prophet Joseph Smith declared, “The fundamental principles of our religion are the testimony of the Apostles and Prophets, concerning Jesus Christ, that He died, was buried, and rose again the third day, and ascended into heaven; and all other things which pertain to our religion are only appendages to it” (*Teachings of Presidents of the Church: Joseph Smith*, 49). Years later, President Russell M. Nelson noted that “it was this very statement of the Prophet that provided the incentive for 15 prophets, seers, and revelators to issue and sign their testimony to commemorate the 2,000th anniversary of the Lord’s birth. That historic testimony is titled ‘The Living Christ.’ Many members have

memorized its truths. Others barely know of its existence. As you seek to learn more about Jesus Christ, I urge you to study ‘The Living Christ’” (“Drawing the Power of Jesus Christ into Our Lives,” *Ensign or Liahona*, May 2017, 40).

As Latter-day Saints, we rejoice in the blessing of continuing revelation through modern prophets and apostles. We are thankful for their inspired words of counsel, warning, and encouragement. But most of all, we are blessed by their powerful testimonies of Jesus Christ—at Christmastime and throughout the year. These are more than just stirring words of skilled writers or public speakers or insights from

scriptural experts. They are the words of God’s chosen, called, and authorized “special witnesses of the name of Christ in all the world” (Doctrine and Covenants 107:23).



Ideas for Personal Scripture Study

“None other has had so profound an influence.”

What thoughts come to you as you read Luke 2:10–11 along with the first paragraph of “The Living Christ”? What would you say in support of the statement that “no other has had so profound an influence [as Jesus Christ] upon all who have lived and will yet live upon the earth”? Look for truths in “The Living Christ” that describe the Savior’s profound influence. How has He influenced you and brought you “great joy”? (Luke 2:10).

“He rose from the grave.”

In “The Living Christ,” the Apostles testify of the Resurrection of the Savior, mentioning three appearances of the risen Lord (see paragraph five). Consider reading about these visits in John 20–21; 3 Nephi 11–26; and Joseph Smith—History 1:14–20. What do you learn about the Savior from His words and actions during these appearances?

“His priesthood and His Church have been restored.”

During your study of the Doctrine and Covenants this year, you have had the opportunity to learn more about how the Savior’s “priesthood and His Church have been restored.” Which restored truths or principles have been especially meaningful to you? Consider reviewing some of the following scriptures that teach about the Restoration: Doctrine and

Covenants 1:17–23; 13; 20:1–12; 65; 110; 112:30–32; 124:39–42; 128:19–21. Ponder how the truths of the restored gospel help you know and worship Jesus Christ (see Doctrine and Covenants 93:19).

“He will someday return to earth.”

Christmas is a time both to look back on the day Jesus Christ was born and to look forward to the day He will come again. What do you learn about His return from the second-to-last paragraph of “The Living Christ”? It might also be interesting to read, sing, or listen to Christmas hymns that teach about the Second Coming, such as “Joy to the World” or “It Came upon the Midnight Clear” (*Hymns*, nos. 201, 207).

“He is the light, the life, and the hope of the world.”

In the final paragraph of “The Living Christ,” note the attributes and titles given for the Savior. The following scriptures can help you ponder how Jesus Christ is “the light, the life, and the hope of the world”: Luke 2:25–32; 1 Corinthians 15:19–23; Moroni 7:41; Doctrine and Covenants 50:24; 84:44–46; 93:7–10. How is He your light, life, and hope? What other attributes or titles of the Savior mean the most to you?

How has studying “The Living Christ” affected your faith in and love for the Savior?



Light of the World, by Howard Lyon



Ideas for Family Scripture Study and Home Evening

“The Living Christ.” To help your family understand the truths taught about the Savior in “The Living Christ,” you could select some key phrases and work together to find or draw pictures that illustrate those phrases. You could then compile those pictures and phrases into a book.

“We offer our testimony.” What do we learn from “The Living Christ” about what it means to bear testimony? You may want to record your testimonies of Christ to commemorate the Savior’s birth.

“He went about doing good.” How might your family follow the Savior’s example of service this Christmas? How will you spread “peace and goodwill” in your family and community? How can you help bring “healing [to] the sick”? You may find ideas in some of the Christmas videos on the Gospel Media app or Gospel Media library (MediaLibrary.ChurchofJesusChrist.org).

“God be thanked for the matchless gift of His divine Son.” What gifts have we received because

of Jesus Christ? Perhaps family members could find answers in “The Living Christ” and then gift wrap items that represent those gifts from the Savior. Your family could open the presents on Christmas day or throughout the week and read scriptures related to each one. Here are some possible scriptures, though your family may find many others: Luke 2:10–14; 1 Peter 2:21; Mosiah 3:8; Alma 11:42–43; Doctrine and Covenants 18:10–12. You could also sing a song about the Savior, such as “He Sent His Son” (*Children’s Songbook*, 34–35), to find other gifts that come from Him.

For more ideas for teaching children, see this week’s outline in *Come, Follow Me—For Primary*.

Suggested song: “Hark! The Herald Angels Sing,” *Hymns*, no. 209.

Improving Personal Study

Focus on the Savior. “Prayerfully reading ‘The Living Christ’ is like reading the testimonies of Matthew, Mark, Luke, John, and the prophets of the Book of Mormon. It will increase your faith in the Savior and help you stay focused on Him” (M. Russell Ballard, “Return and Receive,” *Ensign* or *Liahona*, May 2017, 65).

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. "All things were made by him; and without him was not any thing made that was made" (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He "went about doing good" (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come.

He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary's cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

He rose from the grave to "become the firstfruits of them that slept" (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life. He also ministered among His "other sheep" (John 10:16) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised "dispensation of the fulness of times" (Ephesians 1:10).

Of the Living Christ, the Prophet Joseph wrote: "His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

"I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father" (D&C 110:3-4).

Of Him the Prophet also declared: "And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

"For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

"That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God" (D&C 76:22-24).

We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—"built upon the foundation of . . . apostles and prophets, Jesus Christ himself being the chief corner stone" (Ephesians 2:20).

We testify that He will someday return to earth. "And the glory of the Lord shall be revealed, and all flesh shall see it together" (Isaiah 40:5). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.

We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son.

THE FIRST PRESIDENCY

James A. Lindeberg
Thomas S. Monson
James E. Faust

January 1, 2000

THE QUORUM OF THE TWELVE

Boyd K. Packer
Robert D. Hales
Donna W. Davidson
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

M. Russell Ballard
Joseph B. Wirthlin
Richard G. Scott
Robert D. Hales
Jerry L. Holland
Henry A. Eyring

THE RESTORATION OF THE FULNESS OF THE GOSPEL OF JESUS CHRIST

A BICENTENNIAL PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

We solemnly proclaim that God loves His children in every nation of the world. God the Father has given us the divine birth, the incomparable life, and the infinite atoning sacrifice of His Beloved Son, Jesus Christ. By the power of the Father, Jesus rose again and gained the victory over death. He is our Savior, our Exemplar, and our Redeemer.

Two hundred years ago, on a beautiful spring morning in 1820, young Joseph Smith, seeking to know which church to join, went into the woods to pray near his home in upstate New York, USA. He had questions regarding the salvation of his soul and trusted that God would direct him.

In humility, we declare that in answer to his prayer, God the Father and His Son, Jesus Christ, appeared to Joseph and inaugurated the “restitution of all things” (Acts 3:21) as foretold in the Bible. In this vision, he learned that following the death of the original Apostles, Christ’s New Testament Church was lost from the earth. Joseph would be instrumental in its return.

We affirm that under the direction of the Father and the Son, heavenly messengers came to instruct Joseph and re-establish the Church of Jesus Christ. The resurrected John the Baptist restored the authority to baptize by immersion for the remission of sins. Three of the original twelve Apostles—Peter, James, and John—restored the apostleship and keys of priesthood authority. Others came as well, including Elijah, who restored the authority to join families together forever in eternal relationships that transcend death.

We further witness that Joseph Smith was given the gift and power of God to translate an ancient record: the Book of Mormon—Another Testament of Jesus Christ. Pages of this sacred text include an account of the personal ministry of Jesus Christ among people in

the Western Hemisphere soon after His Resurrection. It teaches of life’s purpose and explains the doctrine of Christ, which is central to that purpose. As a companion scripture to the Bible, the Book of Mormon testifies that all human beings are sons and daughters of a loving Father in Heaven, that He has a divine plan for our lives, and that His Son, Jesus Christ, speaks today as well as in days of old.

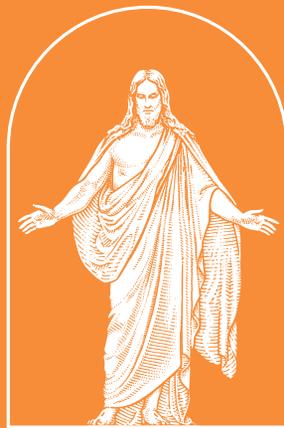
We declare that The Church of Jesus Christ of Latter-day Saints, organized on April 6, 1830, is Christ’s New Testament Church restored. This Church is anchored in the perfect life of its chief cornerstone, Jesus Christ, and in His infinite Atonement and literal Resurrection. Jesus Christ has once again called Apostles and has given them priesthood authority. He invites all of us to come unto Him and His Church, to receive the Holy Ghost, the ordinances of salvation, and to gain enduring joy.

Two hundred years have now elapsed since this Restoration was initiated by God the Father and His Beloved Son, Jesus Christ. Millions throughout the world have embraced a knowledge of these prophesied events.

We gladly declare that the promised Restoration goes forward through continuing revelation. The earth will never again be the same, as God will “gather together in one all things in Christ” (Ephesians 1:10).

With reverence and gratitude, we as His Apostles invite all to know—as we do—that the heavens are open. We affirm that God is making known His will for His beloved sons and daughters. We testify that those who prayerfully study the message of the Restoration and act in faith will be blessed to gain their own witness of its divinity and of its purpose to prepare the world for the promised Second Coming of our Lord and Savior, Jesus Christ.

This proclamation was read by President Russell M. Nelson as part of his message at the 190th Annual General Conference, April 5, 2020, in Salt Lake City, Utah.



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