



# Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material

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# Doctrinal Mastery

Doctrine and Covenants and Church History Teacher Material

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# Instructions for Teachers

The Objective of Seminaries and Institutes of Religion states: “We teach students the doctrine and principles of the gospel as found in the scriptures and the words of the prophets” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], x). In seminary this is primarily accomplished through a sequential study of the scriptures, following the natural flow of the books and verses of a volume of scripture from beginning to end. Elder David A. Bednar of the Quorum of the Twelve Apostles emphasized that “this is the first and most fundamental way of obtaining living water” (“A Reservoir of Living Water” [Church Educational System fireside for young adults, Feb. 4, 2007], 3, [lds.org/media-library](https://www.lds.org/media-library)).

Another way we help students understand, believe, and live the doctrine of Jesus Christ is through Doctrinal Mastery. Doctrinal Mastery supplements the sequential study of the scriptures by providing opportunities for students to study the doctrine of the gospel of Jesus Christ by topic.

The sequential study of the scriptures and Doctrinal Mastery are separate and distinct but complementary activities. Both are important elements of students’ experience in seminary. Through sequential scripture teaching, students and teachers study doctrine and principles of the gospel as they emerge from and are illustrated by the scriptural text. Through Doctrinal Mastery, teachers and students examine the doctrine of the gospel topically, using multiple scripture passages to help teach these truths.

President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles taught why this doctrinal method of study is also beneficial: “Individual doctrines of the gospel are not fully explained in one place in the scriptures, nor presented in order or sequence. They must be assembled from pieces here and there. They are sometimes found in large segments, but mostly they are in small bits scattered through the chapters and verses” (“The Great Plan of Happiness,” in *Teaching Seminary: Preservice Readings* [Church Educational System manual, 2004], 68–69).

Doctrinal Mastery builds on and replaces previous efforts in Seminaries and Institutes of Religion, such as Scripture Mastery and the study of Basic Doctrines. Doctrinal Mastery is intended to help students accomplish the following outcomes:

1. Learn and apply divine principles for acquiring spiritual knowledge.
2. Master the doctrine of the gospel of Jesus Christ and the scripture passages in which that doctrine is taught. This outcome of Doctrinal Mastery is achieved as students do the following:
  - a. Develop a deeper understanding of each of the following nine doctrinal topics:
    - The Godhead
    - The plan of salvation
    - The Atonement of Jesus Christ
    - The Restoration

- Prophets and revelation
  - Priesthood and priesthood keys
  - Ordinances and covenants
  - Marriage and family
  - Commandments
- b. Understand the key statements of doctrine identified in the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document* and in each of the nine doctrinal topics.
  - c. Know how key statements of doctrine are taught in the doctrinal mastery scripture passages and are able to remember and locate these passages.
  - d. Explain each key statement of doctrine clearly, using the associated doctrinal mastery passages.
  - e. Apply the doctrine of the gospel of Jesus Christ in their daily choices and in their responses to doctrinal, social, and historical issues and questions.

Seminaries and Institutes of Religion has produced instructional materials to help teachers and students accomplish these outcomes. These materials include the *Doctrinal Mastery Core Document* and the Doctrinal Mastery teacher material. (Note: Doctrinal Mastery teacher material will be available for each of the four seminary courses.)

## Doctrinal Mastery Core Document

The *Doctrinal Mastery Core Document* is addressed to students. It consists of (1) an introduction that explains what Doctrinal Mastery is and how it will be helpful to them, (2) instruction that teaches them principles of acquiring spiritual knowledge, and (3) a section on the nine doctrinal topics previously listed. Each doctrinal topic includes statements of doctrine that are relevant to the students’ lives and are important for them to understand, believe, and apply.

Some of the doctrine and principles in the “Acquiring Spiritual Knowledge” and “Doctrinal Topics” sections of the *Doctrinal Mastery Core Document* are called key statements of doctrine. These key statements of doctrine have doctrinal mastery scripture passages associated with them that help to teach certain aspects of the statement. There are 25 doctrinal mastery passages for each course of study (Old Testament, New Testament, Book of Mormon, and Doctrine and Covenants and Church History), for a total of 100 scripture passages. A list of these passages is provided at the back of the *Doctrinal Mastery Core Document*. Helping students to remember and locate these passages and to understand how the passages teach the Savior’s doctrine is an important part of your work as a teacher.

Each of the 100 doctrinal mastery passages is used to help teach only one statement of doctrine in the *Doctrinal Mastery Core Document*. For example, Joseph Smith—History 1:15–20 is cited in doctrinal topic 4, “The Restoration,” to help teach the truth that **God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph’s prayer, and They called him to be the Prophet of the Restoration.** However, this doctrinal mastery passage could also be



used to help teach the truth in doctrinal topic 1, “The Godhead,” that **there are three separate personages in the Godhead: God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost**. Therefore, this doctrinal mastery passage is listed as a related reference in that topic.

Noting where each doctrinal mastery passage is cited allows you to know in which learning experience that particular passage will be treated in the Doctrinal Mastery teacher material for the current year’s course of study. In the preceding example, Joseph Smith—History 1:15–20 will be treated in the learning experience for “The Restoration” in the *Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material*.

Although there is a learning experience taught for acquiring spiritual knowledge and for each doctrinal topic during every course of study, only the key statements of doctrine that are associated with the doctrinal mastery scripture passages for that course of study are emphasized in the Doctrinal Mastery learning experiences for that school year. The key statements of doctrine are bolded and embedded in the text of the lesson.

## Doctrinal Mastery Teacher Material

The doctrinal mastery curriculum consists of 10 learning experiences to be covered during the year’s course of study. (The learning experiences are the teaching material for “Acquiring Spiritual Knowledge” and each of the nine doctrinal topics.) In many cases, the instructional material for each learning experience will need to be taught during more than one class session.

The first learning experience focuses on helping students learn and apply principles related to acquiring spiritual knowledge. This should be taught within the first two weeks of the school year. It will help students catch the vision of doctrinal mastery. In addition, the principles taught in this learning experience provide a foundation that will be built upon and revisited during the subsequent nine learning experiences that will be taught during the remainder of the year.

Each of the subsequent learning experiences is based on one of the nine doctrinal topics listed previously. They are designed to help students understand the Savior’s doctrine more deeply and apply it more readily in their lives. Each of these learning experiences consists of three main parts: “Understanding the Doctrine,” “Practice Exercises,” and “Doctrinal Mastery Review.”

### Understanding the Doctrine

The “Understanding the Doctrine” part of each learning experience includes a series of learning activities, or segments, that can be taught during one or more class sessions. These activities will help students develop a deeper understanding of each doctrinal topic and specific key statements of doctrine associated with each topic.

“Understanding the Doctrine” segments begin with a study of the doctrinal topic in the *Doctrinal Mastery Core Document*. In addition, the segments focus on particular key statements of doctrine associated with the doctrinal mastery passages specific to the volume of scripture for the year’s course of study. For example, in the

learning experience for “The Godhead” in the *Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material*, teachers are instructed to help students master Doctrine and Covenants 29:10–11 and 130:22–23. As students study the New Testament and Book of Mormon during other years of their seminary experience, they will focus on additional doctrinal mastery passages that help teach other key statements of doctrine associated with the topic “The Godhead” in the *Doctrinal Mastery Core Document*.

In the “Understanding the Doctrine” segments, students are encouraged to locate, mark, and study doctrinal mastery passages so they can use them to teach and explain the key statements of doctrine the passages help teach. You may want to add additional learning activities as needed to help students master the key statements of doctrine and the doctrinal mastery passages that help teach them.

### **Practice Exercises**

Most learning experiences provide at least one practice exercise for students. These exercises typically consist of case studies, role plays, scenarios, or questions that students can participate in or discuss together in small groups or as a class. These exercises are vital to helping students understand how the doctrinal statements they have been learning are relevant to modern circumstances. You may adapt the practice exercises according to the needs and interests of your students. The exercises also emphasize how the doctrine students have learned can bless and assist them in living the gospel and explaining their beliefs to others in a nonthreatening, inoffensive way.

Before each practice exercise it is important that you review the principles of acquiring spiritual knowledge with your students. Because the practice exercises are vital to helping students remember and then apply what they have learned to their everyday circumstances, please ensure that you provide sufficient class time for students to complete these exercises.

### **Doctrinal Mastery Review**

The purpose of the Doctrinal Mastery review activities is to help students accomplish the following outcomes of Doctrinal Mastery: Know how the key statements of doctrine are taught in doctrinal mastery passages and be able to remember and locate those passages; explain each key statement of doctrine clearly, using the associated doctrinal mastery passages; and apply what they learn in their daily choices and in their responses to doctrinal, social, and historical issues and questions (see “Introduction to Doctrinal Mastery” in the *Doctrinal Mastery Core Document*).

Frequently reviewing the key statements of doctrine and the doctrinal mastery passages used to teach them will help students in their mastery efforts. (However, be careful not to allow doctrinal mastery review activities to overshadow sequential scripture teaching or the intended outcomes of Doctrinal Mastery.) Two types of review activities are included in each Doctrinal Mastery learning experience: brief review activities and cumulative reviews.

The brief doctrinal mastery review activities are included to help students locate, remember, and master the doctrinal mastery passages and the key statements of

doctrine those passages help teach. These brief reviews are intended to be taught after students have participated in the “Understanding the Doctrine” segments of the various learning experiences. They are not intended to last longer than five minutes each and should be used at the beginning or end of a class in which a regular sequential scripture lesson from the Doctrine and Covenants is taught.

The cumulative doctrinal mastery reviews are located at the end of each learning experience. They are designed to help students review all of the doctrinal mastery passages they have studied to that point in the school year. These longer reviews are intended to be taught on days scheduled for Doctrinal Mastery, but they can be taught on other days if teachers choose to shorten regular sequential scripture lessons.

## **Implementing Doctrinal Mastery**

Doctrinal Mastery is implemented differently based on the type of seminary program students are enrolled in: daily seminary (early-morning and released-time programs), online seminary, or home-study seminary.

### **Doctrinal Mastery in Daily Seminary**

Doctrinal Mastery does not replace sequential scripture teaching in seminary. It is anticipated that you will spend approximately 40 minutes of class time per week throughout the school year on Doctrinal Mastery. Implementing Doctrinal Mastery while teaching the Doctrine and Covenants sequentially will require you to start class on time and use your classroom time efficiently. Please note that the brief doctrinal mastery reviews are intended to be spread throughout the week and the time for these activities has not been calculated into this 40 minutes.

The number of weeks spent on each of the 10 Doctrinal Mastery learning experiences will vary depending on the number of key statements of doctrine and doctrinal mastery passages to be emphasized and studied for that doctrinal topic. Some topics will be adequately covered in one week, while others will require additional weeks to complete (see the “Doctrine and Covenants and Church History Doctrinal Mastery Pacing Guide” near the end of this section).

Doctrinal Mastery has been designed for a flexible approach to using class time. Each Doctrinal Mastery learning experience is divided into multiple parts that can be taught either in a single class session, taking 40 minutes, or dividing up the Doctrinal Mastery segments and teaching them throughout the week. Each learning experience is divided into segments that can generally be completed in 5 to 20 minutes each. Ideally, each 40-minute learning experience would be covered within a week’s time, in addition to teaching the brief reviews during sequential scripture lessons throughout the week.

If you choose to teach Doctrinal Mastery on the same day that you will also be teaching a sequential lesson on a scripture block, be careful not to allow the amount of time spent teaching Doctrinal Mastery to infringe upon the time needed to teach the scriptures sequentially. (For example, 5-minute “Understanding the Doctrine” segments should not regularly last 20 minutes, leaving little time to teach the Doctrine and Covenants sequentially.) In addition, it may be helpful to explain to the students that they will work on Doctrinal Mastery for a certain period of time

(such as 5 or 10 minutes at the beginning of class) and will then study a particular scripture block (such as Doctrine and Covenants 9) for the remainder of the class session.

Although there may be times when you or your students recognize connections between the Doctrinal Mastery material you study and a particular scripture block, avoid improperly imposing principles and key statements of doctrine from the *Doctrinal Mastery Core Document* onto a scripture block. Doing so can prevent students from understanding the intent of the inspired author of the scripture block.

In addition to addressing doctrinal mastery scripture passages topically as a part of Doctrinal Mastery, you should emphasize those same passages as you encounter them in your sequential study of the scriptures with students. Doing so will help students gain a greater understanding of the context and content of each passage, as well as magnify the importance of the truths each passage teaches.

In daily seminary, Doctrinal Mastery builds upon and replaces the scripture mastery program. For those doctrinal mastery passages formerly identified as scripture mastery passages, the *Doctrine and Covenants and Church History Seminary Teacher Manual* contains suggestions and learning activities that will help you give the passage an appropriate emphasis in your sequential scripture study with students. Where the doctrinal mastery passages are new, the teacher manual will not identify the passages as such; it will be important for you to emphasize the passages effectively and appropriately as a part of sequential scripture study.

Some scripture passages are identified in the *Doctrine and Covenants and Church History Teacher Manual* as scripture mastery passages but are not doctrinal mastery passages. These passages should no longer be emphasized according to the scripture mastery instructions in the manual, but they should be covered in the normal flow of sequential scripture study.

Because you will need the limited classroom time allotted for Doctrinal Mastery to focus on a study of the doctrine and the doctrinal mastery passages and to complete the practice exercises and review activities, you likely will not have time to help students memorize entire doctrinal mastery passages in class. However, because the memorization of scripture passages can bless students, you may invite students to memorize doctrinal mastery passages outside of class.

### **Doctrine and Covenants and Church History Doctrinal Mastery Pacing Guide**

The number of weeks spent on each of the 10 learning experiences in the *Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material* varies, depending on the number of key statements of doctrine and scripture passages to be studied for the doctrinal topic. Approximately 40 minutes per week should be spent on Doctrinal Mastery using the following learning activities:

- Understanding the Doctrine segments
- Practice Exercises
- Doctrinal Mastery cumulative review activities

For example, in the accompanying pacing guide, two weeks are given for Doctrinal Mastery activities related to the Godhead. During the first week, you could cover part 1 (segments 1–5), along with the two brief reviews to be done during other class sessions. For the second week, you could cover part 2 (Practice Exercise and review activities).

Reviewing the curriculum in the *Doctrine and Covenants and Church History Seminary Teacher Manual* for the upcoming week alongside the Doctrinal Mastery learning activities contained in this *Doctrinal Mastery Doctrine and Covenants and Church History Teacher Material* will help you plan for and allot class time to Doctrinal Mastery. It will be important for you to identify portions of the regular sequential scripture lessons that can be summarized to create time for Doctrinal Mastery learning activities, including the practice exercises and reviews.

The following is a suggested pacing guide for Doctrinal Mastery learning experiences taught during the Doctrine and Covenants and Church History school year:

Week	Doctrinal Mastery Material to Be Taught
1	No assigned Doctrinal Mastery
2	Acquiring Spiritual Knowledge, Parts 1–2
3	No assigned Doctrinal Mastery
4	Acquiring Spiritual Knowledge, Part 3
5	The Godhead, Part 1
6	The Godhead, Part 2
7	The Plan of Salvation, Part 1
8	The Plan of Salvation, Part 2
9	The Plan of Salvation, Part 3
10	The Atonement of Jesus Christ, Part 1
11	The Atonement of Jesus Christ, Part 2
12	The Atonement of Jesus Christ, Part 3
13	The Restoration, Part 1
14	The Restoration, Part 2
15	The Restoration, Part 3
16	Prophets and Revelation, Part 1
17	Prophets and Revelation, Part 2
18	Prophets and Revelation, Part 3
19	No assigned Doctrinal Mastery
20	Acquiring Spiritual Knowledge, Part 4

Week	Doctrinal Mastery Material to Be Taught
21	Priesthood and Priesthood Keys, Part 1
22	Priesthood and Priesthood Keys, Part 2
23	Priesthood and Priesthood Keys, Part 3
24	Priesthood and Priesthood Keys, Part 4
25	Ordinances and Covenants, Part 1
26	Ordinances and Covenants, Part 2
27	No assigned Doctrinal Mastery
28	Marriage and Family, Part 1
29	Marriage and Family, Part 2
30	Marriage and Family, Part 3
31	Commandments, Part 1
32	Commandments, Part 2
33	Commandments, Part 3
34	Doctrinal Mastery Cumulative Review
35	No assigned Doctrinal Mastery
36	No assigned Doctrinal Mastery

### **Doctrinal Mastery in Online Seminary**

Doctrinal Mastery learning activities will be incorporated into the online seminary lessons. If you teach an online seminary class, it will be helpful to review the previous section on “Doctrinal Mastery in Daily Seminary” to help you understand important principles and practices that could be adapted and applied in an online seminary environment.

### **Doctrinal Mastery in Home-Study Seminary**

At this time the materials that home-study teachers and students use have not been updated to include Doctrinal Mastery content. Therefore, teachers and students should continue to use the current home-study materials and included scripture mastery activities. Until the home-study materials are updated, teachers are encouraged to provide students with copies of the *Doctrinal Mastery Core Document* and to encourage them to study it and the doctrinal mastery scripture passages on their own.



# Acquiring Spiritual Knowledge, Part 1

## Introduction

The teaching materials for the learning experience on “Acquiring Spiritual Knowledge” are divided into four parts. In part 1, students will study paragraphs 1 and 2 of this section in the *Doctrinal Mastery Core Document*, they will study Doctrine and Covenants 88:118 and how to learn by study and faith, and they will study Doctrine and Covenants 8:2–3 and learn about receiving revelation through the Holy Ghost.

*Note:* Parts 1 and 2 of this learning experience can be taught over the course of two 40-minute class sessions, or they can be combined and taught in one 80-minute session. Part 3 contains a doctrinal mastery cumulative review activity that can be taught in approximately 15 minutes. Part 4 is a review of the principles of acquiring spiritual knowledge. You could choose to teach this review one or more times as needed during the school year, such as at the beginning of the second half of this seminary course.

## Suggestions for Teaching

### Learning by Study and Also by Faith

Write the following question on the board: *What is an experience you have had in which you recognized that you needed to seek knowledge from your Heavenly Father?*

Ask students to ponder their response to this question. To help them think of experiences, you might ask them to consider times when they may have sought a testimony of the truthfulness of the Book of Mormon, the calling of Joseph Smith as a prophet of God, or The Church of Jesus Christ of Latter-day Saints.

Explain that during their experience in seminary, students will have many opportunities to increase their understanding of how to obtain spiritual knowledge from Heavenly Father. Doctrinal Mastery is one of these opportunities and provides ways to apply principles of acquiring spiritual knowledge and to develop a deeper understanding of key points of doctrine of the gospel of Jesus Christ.

Provide students with copies of the *Doctrinal Mastery Core Document*, and ask them to open to the “Acquiring Spiritual Knowledge” section. Invite a student to read paragraph 1 aloud. Ask the class to follow along, looking for what this paragraph teaches about the source of all truth.

- Who is the source of all truth?
- What doctrine does this paragraph teach about what Heavenly Father wants for each of us? (After students respond, invite them to consider marking the following key statement of doctrine: **Because our Heavenly Father loves us and wants us to progress toward becoming like Him, He has encouraged us to “seek learning, even by study and also by faith.”**)

- What scripture passage helps teach this key statement of doctrine? (After students locate D&C 88:118 in the *Doctrinal Mastery Core Document*, point out that the scriptures in parentheses are doctrinal mastery passages that help teach key statements of doctrine. Invite students to consider marking D&C 88:118 in a distinctive way in their scriptures so they will be able to locate it easily.)

To help students understand the context of Doctrine and Covenants 88:118, explain that the Lord revealed the instructions for learning recorded in this verse while commanding early Church members to organize a school for religious instruction.

Invite a student to read Doctrine and Covenants 88:118 aloud. Ask the class to follow along, looking for what the Lord taught about how we are to seek learning. Invite students to report what they find.

- Why do you think it is important that we “seek learning ... by study”?
- What are some of the “best books” we can study to find “words of wisdom” and obtain spiritual knowledge? (Such books include the scriptures [consider showing your copy of the scriptures]; teachings of prophets [consider showing a copy of the conference edition of the *Ensign* or *Liahona* magazine and the booklet *For the Strength of Youth*]; and other resources produced by the Church to help us understand and apply the Lord’s teachings [consider showing a copy of the booklet *True to the Faith: A Gospel Reference*].)
- In your experience, why are these some of the best books we can choose to study?

Point out that we are to seek learning not only by study but “also by faith.”

- What do you think it means to seek learning by faith?

Invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles. Ask the class to listen for what Elder Bednar taught about what it means to seek learning by faith.



“A learner exercising agency by acting in accordance with correct principles opens his or her heart to the Holy Ghost and invites His teaching, testifying power, and confirming witness. Learning by faith requires spiritual, mental, and physical exertion and not just passive reception. ...

“... Learning by faith cannot be transferred from an instructor to a student through a lecture, a demonstration, or an experiential exercise; rather, a student must exercise faith and act in order to obtain the knowledge for himself or herself” (David A. Bednar, “Seek Learning by Faith,” *Ensign*, Sept. 2007, 64).

- What stands out to you in Elder Bednar’s description of learning by faith?
- What are some things you can do to seek learning by faith?

### Receiving Revelation through the Holy Ghost

Invite a student to read aloud the last sentence in paragraph 1 of the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class

to follow along, looking for what Heavenly Father has promised to do as we strive to learn by faith and diligently seek Him.

- What has Heavenly Father promised to do if we will diligently seek Him?  
(Invite students to consider marking the following key statement of doctrine: He has promised to reveal truth to our minds and hearts through the Holy Ghost if we will diligently seek Him.)
- Which doctrinal mastery passage helps teach this statement of doctrine? (Invite students to consider marking Doctrine and Covenants 8:2–3 in a distinctive way in their scriptures so they will be able to locate it easily.)

To help students understand the context of Doctrine and Covenants 8:2–3, explain that in this passage the Lord was speaking to Oliver Cowdery. When Oliver was helping the Prophet Joseph Smith during the process of translating the Book of Mormon, he desired the gift of translation himself. In response, the Lord revealed how to receive and recognize revelation from God.

Invite a student to read Doctrine and Covenants 8:2–3 aloud. Ask the class to follow along, looking for words or phrases that help teach the key statement of doctrine they just identified.

- In what ways might God speak to our mind and heart through the Holy Ghost?  
(We can receive spiritual communication to our mind and heart through thoughts, feelings, and promptings.)

Point out that sometimes we may wonder whether a particular thought, feeling, or prompting has come from the Holy Ghost or is simply our own. Ask students to raise their hand if they have ever had a question about this. Explain that rather than giving the students an answer to such a question, you will provide them an opportunity to “seek learning, even by study and also by faith” (D&C 88:118) to find answers to this question themselves.



Provide each student with a copy of the accompanying handout. Give students several minutes to work with a partner to complete the instructions under “Discussion Partner 1” on the handout. Then assign students to work with a different partner to complete the instructions under “Discussion Partner 2” on the handout. (*Note:* If you have an odd number of students in your class, you could ask some students to work in a group of three, or you could act as a student’s partner.)

## How Can I Know Whether a Thought, Feeling, or Prompting Comes from the Holy Ghost?

### Discussion Partner 1

Read Moroni 7:12–13 and the following statement by President Gordon B. Hinckley (1910–2008), looking for counsel that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost. Consider marking words or phrases that stand out to you:

“How do we know the things of the Spirit? How do we know that it is from God? By the fruits of it. If it leads to growth and development, if it leads to faith and testimony, if it leads to a better way of

doing things, if it leads to godliness, then it is of God. If it tears us down, if it brings us into darkness, if it confuses us and worries us, if it leads to faithlessness, then it is of the devil" (*Teachings of Presidents of the Church: Gordon B. Hinckley* [2016], 121).

Discuss your responses to the following question:

- What did you learn from Moroni 7:12–13 and the statement by President Hinckley that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost?

### Discussion Partner 2

Read Doctrine and Covenants 11:12–14 and the following statement by Elder Ronald A. Rasband of the Quorum of the Twelve Apostles, looking for counsel that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost. Consider marking words or phrases that stand out to you.

"My experience has been that the Spirit most often communicates as a feeling. You feel it in words that are familiar to you, that make sense to you, that prompt you. ...

"... We must be confident in our first promptings. Sometimes we rationalize; we wonder if we are feeling a spiritual impression or if it is just our own thoughts. When we begin to second-guess, even third-guess, our feelings—and we all have—we are dismissing the Spirit; we are questioning divine counsel. ...

"First promptings are pure inspiration from heaven. When they confirm or testify to us, we need to recognize them for what they are and never let them slip past" (Ronald A. Rasband, "Let the Holy Spirit Guide," *Ensign* or *Liahona*, May 2017, 94–96).

Discuss your responses to the following question:

- What did you learn from Doctrine and Covenants 11:12–14 and the statement by Elder Rasband that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost?

Invite several students to summarize for the class what they learned about recognizing thoughts, feelings, and promptings that come from the Holy Ghost.

Invite a student to read aloud paragraph 2 of the "Acquiring Spiritual Knowledge" section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what we can do to invite the Holy Ghost to reveal truth to us. Invite students to consider marking words or phrases that stand out to them.

- According to this paragraph, what can we do to invite the Holy Ghost to reveal truth to us?

Refer to the question on the board that you asked students to ponder at the beginning of class: "What is an experience you have had in which you recognized that you needed to seek knowledge from your Heavenly Father?" Invite students to share experiences in which they sought and received knowledge from Heavenly Father by applying the principles discussed in this lesson. You may also want to share an experience of your own.

Testify that we can progress toward becoming like our Heavenly Father as we seek learning by study and also by faith and that He will reveal truth to our minds and hearts through the Holy Ghost as we diligently seek Him. Invite students to continually apply these principles in their lives.

## Doctrinal Mastery Review Activities

The following review activities are not intended to be taught during the same class session as this lesson—“Acquiring Spiritual Knowledge, Part 1.” They are intended to be used during seminary class sessions that take place after you have taught this lesson but before you teach “Acquiring Spiritual Knowledge, Part 2.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 88:118 (5 minutes)

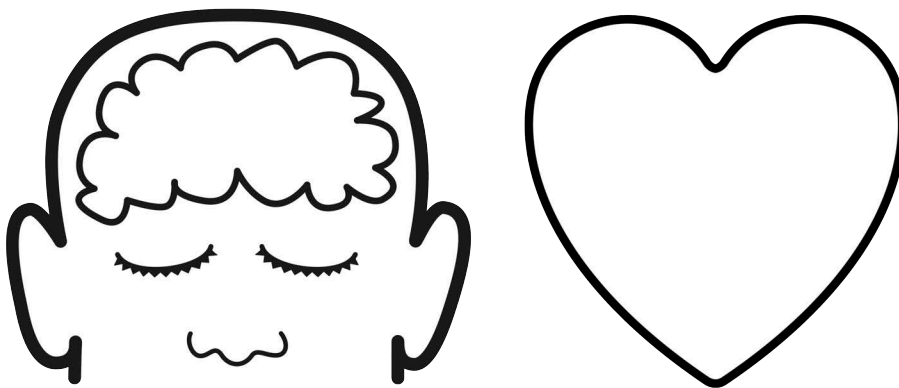
Write the following scripture statements on the board:

- “For intelligence cleaveth unto intelligence.”
- “Seek learning, even by study and also by faith.”
- “That which is of God is light.”

Invite students to silently read Doctrine and Covenants 88:118 and identify which statement on the board comes from that verse. Invite them to locate the key statement of doctrine in the first paragraph of the *Doctrinal Mastery Core Document* that is associated with this doctrinal mastery passage (**Because our Heavenly Father loves us and wants us to progress toward becoming like Him, He has encouraged us to “seek learning, even by study and also by faith.”**) Invite students to repeat this key statement of doctrine aloud multiple times.

### Doctrinal Mastery Review. Doctrine and Covenants 8:2–3 (5 minutes)

Draw on the board or display the accompanying pictures of a mind and a heart.



Invite students to look in paragraph 1 of the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document* and find the key statement of doctrine and the doctrinal mastery passage that are best illustrated by the pictures. (Students should identify the following key statement of doctrine and scripture

mastery passage: **[God] has promised to reveal truth to our minds and hearts through the Holy Ghost if we will diligently seek Him [D&C 8:2–3].**

Invite students to read Doctrine and Covenants 8:2–3 aloud together while placing four fingers of one hand on their forehead and four fingers of the other hand over their heart. Explain that together the four fingers of each hand add up to a total of eight, which corresponds with section 8 of the Doctrine and Covenants.

## Supplemental Teaching Ideas

### Learning “by Study and Also by Faith”



Consider showing the video “Ask of God (2017 Mutual Theme)” (3:21), which is available on LDS.org. This video provides examples of questions youth asked Heavenly Father and the answers they received.

### How Can I Know Whether a Thought, Feeling, or Prompting Comes from the Holy Ghost?



To help students understand how to determine if a particular thought or feeling is from the Holy Ghost or is simply their own, consider showing the video “Patterns of Light: Discerning Light” (2:12), which is available on LDS.org. In this video Elder David A. Bednar of the Quorum of the Twelve Apostles explains how we can recognize divine light and discern it from our own thoughts.

After the video, consider discussing what the students learned as they listened to Elder Bednar.



# How Can I Know Whether a Thought, Feeling, or Prompting Comes from the Holy Ghost?

## Discussion Partner 1

Read Moroni 7:12–13 and the following statement by President Gordon B. Hinckley (1910–2008), looking for counsel that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost. Consider marking words or phrases that stand out to you:

“How do we know the things of the Spirit? How do we know that it is from God? By the fruits of it. If it leads to growth and development, if it leads to faith and testimony, if it leads to a better way of doing things, if it leads to godliness, then it is of God. If it tears us down, if it brings us into darkness, if it confuses us and worries us, if it leads to faithlessness, then it is of the devil” (*Teachings of Presidents of the Church: Gordon B. Hinckley* [2016], 121).

Discuss your responses to the following question:

- What did you learn from Moroni 7:12–13 and the statement by President Hinckley that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost?

## Discussion Partner 2

Read Doctrine and Covenants 11:12–14 and the following statement by Elder Ronald A. Rasband of the Quorum of the Twelve Apostles, looking for counsel that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost. Consider marking words or phrases that stand out to you.

“My experience has been that the Spirit most often communicates as a feeling. You feel it in words that are familiar to you, that make sense to you, that prompt you. . . .

“ . . . We must be confident in our first promptings. Sometimes we rationalize; we wonder if we are feeling a spiritual impression or if it is just our own thoughts. When we begin to second-guess, even third-guess, our feelings—and we all have—we are dismissing the Spirit; we are questioning divine counsel. . . .

“First promptings are pure inspiration from heaven. When they confirm or testify to us, we need to recognize them for what they are and never let them slip past” (Ronald A. Rasband, “Let the Holy Spirit Guide,” *Ensign or Liahona*, May 2017, 94–96).

Discuss your responses to the following question:

- What did you learn from Doctrine and Covenants 11:12–14 and the statement by Elder Rasband that can help you know whether a thought, feeling, or prompting comes from the Holy Ghost?



# Acquiring Spiritual Knowledge, Part 2

## Introduction

The teaching materials for the learning experience on “Acquiring Spiritual Knowledge” are divided into four parts. Part 2 helps students understand, feel the truth and importance of, and apply the following principles of acquiring spiritual knowledge:

- Act in faith.
- Examine concepts and questions with an eternal perspective.
- Seek further understanding through divinely appointed sources.

During this part of the learning experience, students will study paragraphs 3 through 12 of this section in the *Doctrinal Mastery Core Document*, as well as the doctrinal mastery passage Doctrine and Covenants 6:36. You may need more than one 40-minute class session to help students understand and feel the truth and importance of these principles. In addition, it is important that you review these principles with students throughout this seminary course so they can remember and apply them while responding to questions, concerns, and issues during doctrinal mastery practice exercises and outside of class.

## Suggestions for Teaching

### Principles That Can Help Us As We Seek Answers to Questions

Invite students to consider if they have ever had a concern or question about the Church and its teachings and history that they did not know how to answer or if they have ever been asked such a question by someone else.

As an example, display or write the following on the board: *Why did Joseph Smith and other early Latter-day Saint men practice plural marriage by marrying multiple wives?*

- Why might it be difficult to know how to address this question?

Invite a student to read aloud paragraph 3 of the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for counsel that can help us when we encounter concerns or questions that may be difficult for us to understand or answer.

- What counsel in this paragraph can help us when we encounter concerns or questions that may be difficult for us to understand or answer?

Explain that this portion of the learning experience will help them learn three principles of acquiring spiritual knowledge: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. These principles can guide them when they have questions or are presented with questions from others.

### Act in Faith

Invite three students to take turns reading aloud paragraphs 5–7 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for statements that explain what we can do to act in faith when we encounter questions or concerns. Invite students to consider marking statements that are especially meaningful to them.

- According to these paragraphs, what can we do to act in faith when we have questions and concerns? (As students respond, you may want to ask them to explain how following the counsel they identified could be helpful when they have questions or concerns.)

Point out the following key statement of doctrine: **The Lord Himself has invited us to “look unto [Him] in every thought; doubt not, fear not.”**

- Which doctrinal mastery passage helps teach this key statement of doctrine? (Invite students to consider marking D&C 6:36 in a distinctive way in their scriptures so they will be able to locate it easily.)

To help students understand the context of this passage, explain that the Lord revealed the revelation recorded in Doctrine and Covenants 6 to the Prophet Joseph Smith and Oliver Cowdery while they were working on the translation of the Book of Mormon. At that time, Oliver Cowdery had not yet seen the golden plates from which the Book of Mormon was translated. He desired “a further witness” (D&C 6:22) that the work Joseph Smith was doing was truly of God.

Invite a student to read Doctrine and Covenants 6:36 aloud. Ask the class to follow along, looking for what the Lord counseled Oliver to do.

- How might the Lord’s counsel in this verse help us when we have questions or experience uncertainty?
- How can looking unto the Lord in every thought help us overcome doubt and fear?

Refer to the question on the board.

- Based on what we have discussed, how could you choose to act in faith if you had this concern?
- What do you already know about Heavenly Father, Jesus Christ, and the Prophet Joseph Smith that can help you when you have questions about the history or teachings of the Church?

### Examine Concepts and Questions with an Eternal Perspective

Invite three students to take turns reading aloud paragraphs 8–10 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for how we can examine concepts and questions with an eternal perspective.

- According to these paragraphs, how can we examine concepts and questions with an eternal perspective?

Invite students to consider marking the following truths: **To examine doctrinal concepts, questions, and social issues with an eternal perspective, we**

consider them in the context of the plan of salvation and the teachings of the Savior. We seek the help of the Holy Ghost in order to see things as the Lord sees them.

Point out that because of our knowledge of Heavenly Father and His plan of salvation, we may view certain concepts or questions differently than those who do not share the same beliefs.

Invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency to seminary and institute of religion teachers. Ask the class to listen for what he said students should do when they are presented with a difficult concept or question, or a point of view that differs from their own.



"I suggest that it may be preferable for our young people to refrain from arguing with their associates. ... They will often be better off to respond by identifying the worldly premises or assumptions in the assertions they face and then by identifying the different assumptions or premises that guide the thinking of Latter-day Saints" (Dallin H. Oaks, "As He Thinketh in His Heart," [evening with a General Authority, Feb. 8, 2013], [broadcasts.lds.org](http://broadcasts.lds.org)).

- Based on President Oaks's suggestion, what can we do when we are presented with a difficult concept or question, or a point of view that differs from our own? (You may need to help students understand that a premise is an idea that is used to support a conclusion and that an assertion is a declaration of a person's position, point of view, or opinion.)

Point out that when we consider another person's beliefs or assumptions, we should do so with kindness and respect, and we should be sensitive to the person's feelings and to the guidance of the Holy Ghost.

To illustrate how a person's beliefs, assumptions, or testimony can influence his or her conclusions, draw the following diagram on the board:

*Beliefs, assumptions, testimony* —————→ *Conclusion*

Refer to the question on the board. Point out some beliefs or assumptions a person could have regarding this concern, such as the following: *God has called prophets throughout history. Previous prophets were asked by God to marry more than one wife (for example, Abraham and Jacob).* Write these statements on the board beneath the phrase "Beliefs, assumptions, testimony." Also point out that we can know through the power of the Holy Ghost that God called Joseph Smith to be a prophet (see Moroni 10:5). Write the following statement on the board under the phrase "Beliefs, assumptions, testimony": *God called Joseph Smith to be a prophet.*

- With these beliefs and assumptions, and with the testimony that God called Joseph Smith to be a prophet, what can we conclude about Joseph Smith's and other early Latter-day Saints' practice of plural marriage? (After students

respond, write the following statement on the board under “Conclusion”: *God commanded the Prophet Joseph Smith and other early Latter-day Saints to practice plural marriage.* [See D&C 132:34–35.]

*Note:* At this point you may want to ensure that students understand that the Lord’s standing law of marriage is monogamy—one man married to one woman.

Read aloud the following information to help students view the practice of plural marriage among early Latter-day Saints with an eternal perspective:

The Lord has ordained that a man is to have only one wife, unless He commands otherwise by revelation through the President of the Church (see Jacob 2:27–30). “By revelation, plural marriage was practiced in Old Testament times and in the early days of the restored Church by the direction of the prophet who held the priesthood keys (D&C 132:34–40, 45). It is no longer practiced in the Church (OD 1); today, having more than one wife is incompatible with membership in The Church of Jesus Christ of Latter-day Saints” (Guide to the Scriptures, “Marriage, Marry,” scriptures.lds.org).

While we do not understand all of God’s purposes for instituting plural marriage, it was part of the “restitution of all things” (Acts 3:21). Other reasons given by the Lord for the practice were to help the Saints fulfill the commandment given to Adam and Eve to “multiply and replenish the earth” (D&C 132:63; see also Genesis 1:28) and “raise up seed unto [the Lord]” (Jacob 2:30). In addition to the purposes given by the Lord in scripture, the practice of plural marriage affected the early Saints in other ways. Marriage became available to some women who may not have had the opportunity otherwise, and it increased many women’s financial stability. Additionally, obeying the Lord’s commandment concerning plural marriage in spite of opposition increased early Church members’ understanding that they were the Lord’s “peculiar people” (1 Peter 2:9). (See also “Plural Marriage in the Church of Jesus Christ of Latter-day Saints,” Gospel Topics Essays, topics.lds.org).

- What insights from this statement can help us view the practice of plural marriage among early Latter-day Saints with an eternal perspective?

Explain that some people may choose to examine questions about the early Latter-day Saints’ practice of plural marriage with the assumption that Joseph Smith was not a prophet of God.

- What conclusion do you think a person might make if he or she started with this assumption?

### Seek Further Understanding through Divinely Appointed Sources

Refer to the question on the board.

- Based on the principles we have discussed, why is it important to have a testimony that Joseph Smith was a prophet of God when we examine this and other questions about the Church’s history and teachings?

Explain that when the angel Moroni first appeared to Joseph Smith to teach him about the latter-day Restoration of the gospel of Jesus Christ and the Book of Mormon, he said that Joseph’s name would “be both good and evil spoken of

among all people” (Joseph Smith—History 1:33). Invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



“The negative commentary about the Prophet Joseph Smith will increase as we move toward the Second Coming of the Savior. The half-truths and subtle deceptions will not diminish. There will be family members and friends who will need your help” (Neil L. Andersen, “Joseph Smith,” *Ensign or Liahona*, Nov. 2014, 30).

Invite a student to read aloud paragraph 11 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what the Lord has given us to help us discover and understand truth.

- What has the Lord given us to help us discover and understand truth? (Invite students to consider marking the following statement: **As part of the Lord’s appointed process for obtaining spiritual knowledge, He has established sources through which He reveals truth and guidance to His children.**)
- What blessings can we receive as we turn to the Lord’s divinely appointed sources of truth?

Show a copy of the Book of Mormon.

- Why is the Book of Mormon an especially important source for those who desire to know that Joseph Smith was a prophet of God?

Invite a student to read aloud the following statement by President Thomas S. Monson (1927–2018):



“If you will read [the Book of Mormon] prayerfully and with a sincere desire to know the truth, the Holy Ghost will manifest its truth to you. If it is true—and I solemnly testify that it *is*—then Joseph Smith was a prophet who saw God the Father and His Son, Jesus Christ.

“Because the Book of Mormon is true, The Church of Jesus Christ of Latter-day Saints is the Lord’s Church on the earth, and the holy priesthood of God has been restored for the benefit and blessing of His children.

“If you do not have a firm testimony of these things, do that which is necessary to obtain one. It is essential for you to have your own testimony in these difficult times, for the testimonies of others will carry you only so far” (Thomas S. Monson, “The Power of the Book of Mormon,” *Ensign or Liahona*, May 2017, 86–87).

Refer to the question on the board.

- What are some other divinely appointed sources you could turn to if you had this concern? (Point out that they will learn more about the Lord’s command for early Latter-day Saints to practice plural marriage later in this seminary course, when they study Doctrine and Covenants 132. They will learn about the Lord’s



command to stop the practice of plural marriage when they study Official Declaration 1.)

Invite a student to read aloud paragraph 12 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what this paragraph teaches about sources of information that are not produced by the Church.

- Why is it important to be wary of unreliable sources of information?
- How can we recognize truth in sources of information that are not produced by the Church? (Help students understand that the Holy Ghost can help us recognize truth or error in whatever source we may find it [see Moroni 10:5].)



To help students further understand how they can apply the principles of acquiring spiritual knowledge to find answers to their questions and to help others, show the video “Acquiring Spiritual Knowledge: Madison’s Story” (8:36), which is available on LDS.org. Invite students to look for how a young woman named Madison acted in faith, examined her question about Joseph Smith and plural marriage (or polygamy) with an eternal perspective, and sought further understanding through divinely appointed sources.

- In what ways did Madison act in faith?
- How did Madison examine her question with an eternal perspective?
- What are some ways Madison sought further understanding through divinely appointed sources?
- How was Madison blessed as a result of applying the principles of acquiring spiritual knowledge?
- How did Madison’s experience in applying the principles of acquiring spiritual knowledge prepare her to help others?

Invite students to share how they have been blessed as they have applied the principles of acquiring spiritual knowledge.

Explain that during the school year, in addition to studying Joseph Smith—History and the Doctrine and Covenants sequentially, students also will be studying the nine doctrinal topics from the *Doctrinal Mastery Core Document*. They will also study the 25 doctrinal mastery passages from Joseph Smith—History and the Doctrine and Covenants that are associated with these doctrinal topics. As students study each topic, they will have opportunities to practice applying the principles of acquiring spiritual knowledge and the doctrine of the gospel of Jesus Christ.

Share your testimony of the importance of applying the principles of acquiring spiritual knowledge. Encourage students to obtain knowledge from their Heavenly Father by acting in faith, examining concepts and questions with an eternal perspective, and seeking further understanding through divinely appointed sources.

## Doctrinal Mastery Review Activity

The following review activity is not intended to be taught during the same class session as this lesson—“Acquiring Spiritual Knowledge, Part 2.” It is intended to be

used during seminary class sessions that take place after you have taught this lesson but before you teach “Acquiring Spiritual Knowledge, Part 3.” This short review can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 6:36 (5 minutes)

Invite students to turn to Doctrine and Covenants 6:36 in their scriptures. Write the first letter of each word of this verse on the board: *L U M I E T; D N, F N*.

Invite students to work in pairs or on their own to memorize the verse, using the letters on the board as a memorization tool. After a couple of minutes, invite the class to repeat the verse aloud while you point at the letters on the board. Then erase or hide the letters on the board and invite the class to again repeat the verse.

## Supplemental Teaching Ideas

### Doctrine and Covenants 6:36. “Doubt Not”

As you discuss Doctrine and Covenants 6:36, you may want to point out that the Lord did not command us to avoid asking questions. Rather, He commanded us to “doubt not” (D&C 6:36).

- What do you think is the difference between asking questions and doubting?

Invite a student to read aloud the following statements by President Dieter F. Uchtdorf, then of the First Presidency. Ask the class to listen for what President Uchtdorf taught about asking questions and about doubting.



“My dear young friends, we are a question-asking people. We have always been, because we know that inquiry leads to truth. ...

“... Inquiry is the birthplace of testimony. Some might feel embarrassed or unworthy because they have searching questions regarding the gospel.

“But they needn’t feel that way. Asking questions isn’t a sign of weakness. It’s a precursor of growth. God commands us to seek answers to our questions [see James 1:5–6] and [asks] only that we seek with a sincere heart, with real intent, having faith in Christ [Moroni 10:4]. When we do so, the truth of all things can be manifested to us by the power of the Holy Ghost [Moroni 10:5]. Fear not. Ask questions. Be curious, but doubt not. Doubt not. Always hold fast to faith and to the light you have already received” (“The Reflection in the Water” [Church Educational System fireside for young adults, Nov. 1, 2009], LDS.org).

“We must never allow doubt to hold us prisoner and keep us from the divine love, peace, and gifts that come through faith in the Lord Jesus Christ (Dieter F. Uchtdorf, “Come, Join with Us,” *Ensign* or *Liahona*, Nov. 2013, 23).

- What stands out to you in these statements by President Uchtdorf?

### Locating Divinely Appointed Sources

To help students locate divinely appointed sources, consider telling them about (and if possible, showing them or inviting them to locate on their electronic

devices) the official Church website [mormonnewsroom.org](http://mormonnewsroom.org). Explain that on this website the Church clarifies information regarding various issues of public interest related to the Church and corrects partial or incorrect information that is reported in the media. Also consider showing students the Church's Gospel Topics page ([topics.lds.org](http://topics.lds.org)). The Gospel Topics Essays contain valuable and forthright information on many difficult historical and doctrinal issues.

# Acquiring Spiritual Knowledge, Part 3

## Introduction

The teaching materials for the learning experience on “Acquiring Spiritual Knowledge” are divided into four parts. Part 3 contains a doctrinal mastery cumulative review activity. This activity should take about 15 minutes. If you did not have time to cover all of the material from parts 1 and 2 of the “Acquiring Spiritual Knowledge” learning experience, you might consider teaching that material during this class session. If you were able to finish the materials from part 1 and part 2, you could use the remainder of your time in this class session reviewing material from regular sequential scripture lessons in the Doctrine and Covenants.

## Suggestions for Teaching

### Doctrinal Mastery Cumulative Review (15 Minutes)

Divide the class into three groups. Assign each group one of the following key statements of doctrine, with its doctrinal mastery passage:

1. **Because our Heavenly Father loves us and wants us to progress toward becoming like Him, He has encouraged us to “seek learning, even by study and also by faith” (D&C 88:118).**
2. **[God] has promised to reveal truth to our minds and hearts through the Holy Ghost if we will diligently seek Him (D&C 8:2–3).**
3. **The Lord Himself has invited us to “look unto [Him] in every thought; doubt not, fear not” (D&C 6:36).**

Invite students to work in their groups and draw a picture in their study journal or on a piece of paper that will help them remember their assigned statement of doctrine and doctrinal mastery scripture reference. Instruct them to include the statement of doctrine and doctrinal mastery reference in their picture. After they have finished, invite a few students from each of the groups to explain their picture to the class. You may want to select one picture for each doctrinal mastery passage to display in the classroom as a reminder for the students.

# Acquiring Spiritual Knowledge, Part 4

## Introduction

The teaching materials for the learning experience on “Acquiring Spiritual Knowledge” are divided into four parts. Part 4 should be taught about halfway through the school year as a review for students. In this part of the learning experience, students will review the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. They will also practice reframing questions and concerns to examine them with an eternal perspective.

## Suggestions for Teaching

### Segment 1 (20 minutes)

Display the picture Jesus Walking on the Water (*Gospel Art Book* [2009], no. 43) or *Christ Walking on the Water* (LDS Media Library, LDS.org). Invite a student to summarize what he or she knows of this account in the New Testament. Following the response, ask:



- When did Peter begin to sink? (If students need help answering this question, invite them to read Matthew 14:29–30 silently, looking for the answer.)

Point out that when Peter diverted his attention away from the Savior and onto the wind and waves, he began to fear and then to sink into the water. Invite students to ponder any influences in their lives that seek to divert their attention away from Jesus Christ.

Explain that as we seek to obtain spiritual knowledge throughout our lives, there will be influences that will attempt to divert our attention away from Jesus Christ.

- How might our ability to acquire spiritual knowledge be diminished if we take our attention away from the Savior?

Invite students to look at the last sentence in paragraph 6 in principle 1, “Act in Faith,” in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*, which contains the following key statement of doctrine: **The Lord Himself has invited us to “look unto [Him] in every thought; doubt not, fear not.”** If they have not already done so, invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.

- How does this statement encourage us to seek spiritual knowledge from God?
- How can we look to the Lord when we have questions and concerns?

- In what ways does looking to God and not doubting increase our ability to acquire spiritual knowledge?

Write the following question on the board: *What will help me as I seek to acquire spiritual knowledge?*

Divide students into pairs. Assign one partner to read paragraphs 3 and 6 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Assign the other partner to read paragraphs 8 and 11 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Invite the partners to read their paragraphs aloud to each other, looking for answers to the question on the board. Invite students to consider marking the truths they find that answer the question. After sufficient time, invite students to share what they found with the class. You may want to list students’ responses on the board.

Consider asking some or all of the following questions:

- How does your attitude and intent affect your ability to learn by the Spirit?
- In what ways does relying on what you already know increase your ability to receive more spiritual understanding?
- How can examining questions and concerns you have about the plan of salvation help you acquire spiritual knowledge?
- Why is it important to know that God reveals truth through safe and reliable sources?
- How have you applied the truths found in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document* and received spiritual knowledge from the Lord?

Encourage students to continue to look unto the Lord and not doubt (see D&C 6:36) as they actively practice the principles of acquiring spiritual knowledge.

### **Segment 2 (20 minutes)**

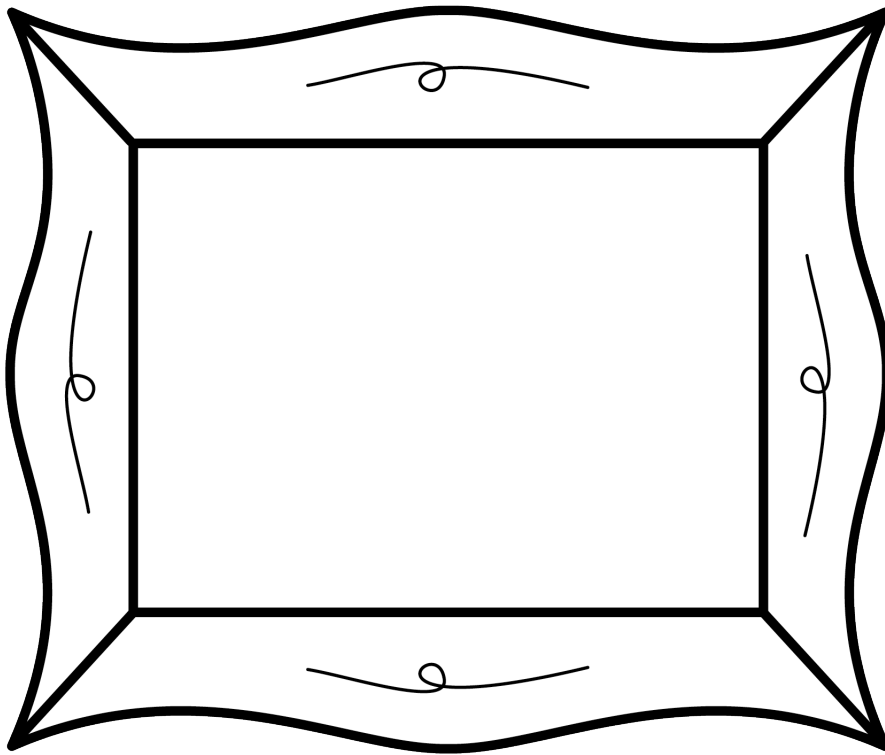
Invite students to turn to the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document* and the three principles discussed there for guiding us as we seek to learn and understand eternal truth: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Explain that the following exercise will focus on examining concepts and questions with an eternal perspective.



Give each student one piece of paper that would fit inside each of the two frames in the accompanying handout. Invite students to think about gospel-related questions they may have asked or be seeking answers to or questions their friends or family members may have asked. These questions could include social issues, questions about overcoming challenges, or other concerns.

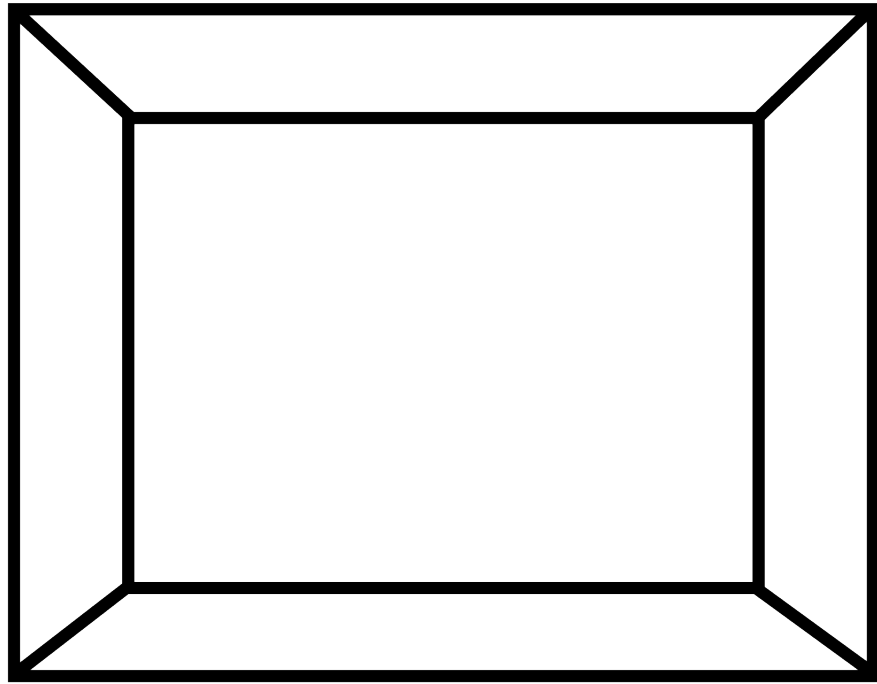
## Reframing Questions

Eternal perspective





## Limited perspective



Once students have had time to formulate a question, invite them to write their question on the piece of paper. Remind them that part of examining concepts and questions with an eternal perspective includes reframing the question, or seeing the question differently.



Consider showing the video “Examining Questions with an Eternal Perspective” (2:56), which is available on LDS.org. If you show the video, ask the class to watch for how a young woman examined her friend’s question about God with an eternal perspective. If you choose not to show the video, it may be helpful before students begin the activity to provide an example of how to reframe a question.

Following the video, provide each student with a copy of the “Reframing Questions” handout. Ask students to place the piece of paper with their question inside the “Limited Perspective” frame at the bottom of the handout.

Give students a few minutes to imagine that someone without an eternal perspective is asking this question.

- What beliefs or assumptions do you think a person with a limited perspective might have?

Encourage students to write these beliefs or assumptions on or near the “Limited Perspective” frame.

- How would this person’s beliefs or assumptions influence his or her conclusion?

Invite a student to read aloud paragraph 8 in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*. Invite students to follow along, looking for questions we can ask that can help us reframe a question or concern with an eternal perspective. Invite students to consider marking the two questions at the end of that paragraph: What do I already know about Heavenly Father, His plan, and how He deals with His children? What gospel teachings relate to or clarify this concept or issue?

Invite students to move their piece of paper up into the “Eternal Perspective” frame.

Point out that the question itself does not change, but as we look at it with an eternal perspective our understanding will change. Invite students to consider answers to their question by examining it with the two questions in paragraph 8. Encourage them to write their answers on or near the “Eternal Perspective” frame.

- How would these beliefs or assumptions influence our conclusion?

As you observe students working, you may consider privately inviting one or two students to be prepared to share a few thoughts about their experience as they examined their question from an eternal perspective. After sufficient time, ask these students to share their experience. You may also want to ask the class if there are any questions or issues they chose to examine that they would like to discuss as a class.

In conclusion, invite students to continue to apply the principles of acquiring spiritual knowledge as they seek answers to questions they may have. Testify of the Lord’s promise to answer us as we diligently seek truth from Him.

## Supplemental Teaching Idea

### Examining Concepts and Questions with an Eternal Perspective

*Note:* The following activity could be used as part of segment 2.

Explain that sometimes we will know the truths that will help us reframe a question, but at other times we may need to seek for these truths. Invite a student to read aloud the following statement by Elder L. Whitney Clayton of the Presidency of the Seventy. Ask the class to listen for what Elder Clayton counseled us to do as we seek for spiritual knowledge.



“[God] doesn’t show us the whole picture from the outset. That is where faith, hope, and trusting in the Lord come in.

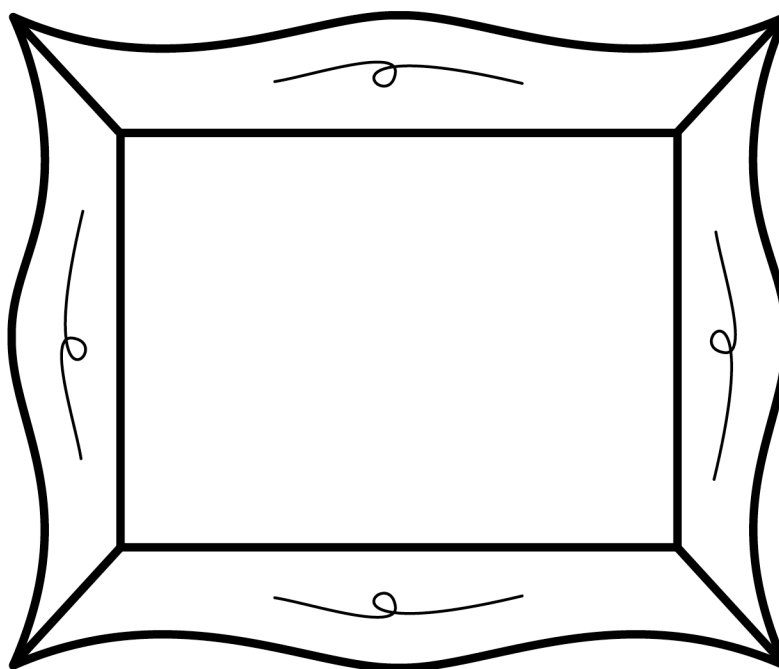
“God asks us to bear with Him—to trust Him and to follow Him. ... He cautions us that we shouldn’t expect easy answers or quick fixes from heaven. Things work out when we stand firm during the ‘trial of [our] faith,’ however hard that

test may be to endure or slow the answer may be in coming" (L. Whitney Clayton, "Whatsoever He Saith unto You, Do It," *Ensign* or *Liahona*, May 2017, 99).

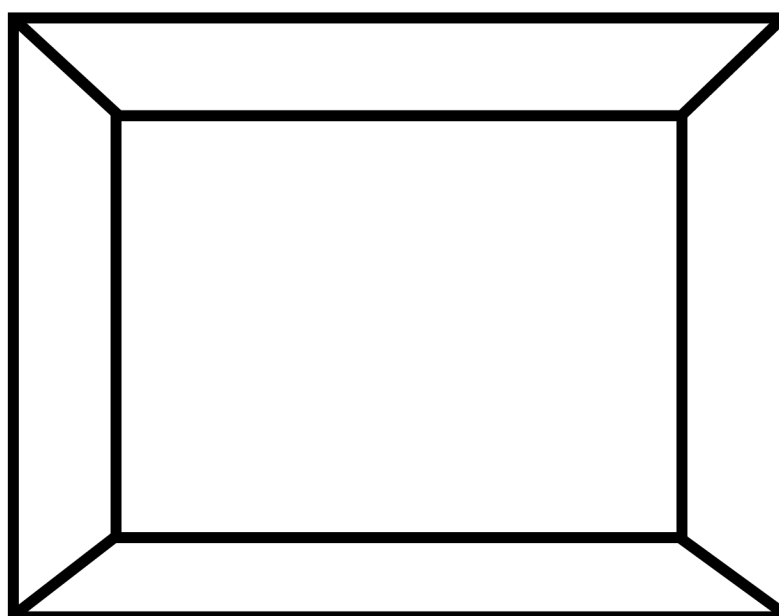
- What did Elder Clayton counsel us to do as we work to acquire spiritual knowledge?

# Reframing Questions

Eternal perspective



Limited perspective



# The Godhead, Part 1

## Introduction

The teaching materials for the learning experience on “The Godhead” are divided into two parts. In part 1, students will study paragraphs 1.1 through 1.7 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn that the Father, the Son, and the Holy Ghost are three separate beings and that Jesus Christ will come again in power and glory and will reign on the earth during the Millennium. Students will also study Doctrine and Covenants 130:22–23 and 29:10–11.

*Note:* You could teach the four segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Divide students into groups of three or four. Provide a piece of paper for each group, or invite them to use their class notebooks or study journals. Ask each group to write down as many truths about the Godhead as they can think of in 90 seconds.

Following this activity, ask students to turn to doctrinal topic 1, “The Godhead,” in the *Doctrinal Mastery Core Document*. Invite them to take turns reading paragraphs 1.1–1.7 aloud in their small groups, looking for truths about the Godhead.

After allowing sufficient time, invite the groups to report what they found.

- Do any of the truths about the Godhead that you found in these paragraphs support or confirm any of the truths you wrote on your paper? If so, which ones?
- What additional truths about the Godhead from these paragraphs stood out to you?
- What truths about the Godhead do you think are especially important for people to understand?

### Segment 2 (5 minutes)

Invite a student to read aloud the first two sentences of paragraph 1.1 in the *Doctrinal Mastery Core Document*. Invite the class to follow along.

Explain that these two sentences contain two key statements of doctrine: **There are three separate personages in the Godhead: God, the Eternal Father; His Son, Jesus Christ; and the Holy Ghost. The Father and the Son have tangible, glorified bodies of flesh and bone, and the Holy Ghost is a personage of spirit.** Invite students to mark these key statements of doctrine in their copies of the *Doctrinal Mastery Core Document*.

- Why do you think these are important truths for people to understand?

Display some or all of the following pictures, and invite students to briefly explain the event depicted in each. (These pictures are available on [lds.org/media-library](https://www.lds.org/media-library). Scripture references and image descriptions are included below.)

John the Baptist Baptizing Jesus (Matthew 3:13–17). At the Savior’s baptism, the Holy Ghost descended on the Savior like a dove and Heavenly Father spoke from heaven.

Jesus Praying in Gethsemane (Matthew 26:39, 42). Jesus prayed to Heavenly Father as He suffered in Gethsemane.

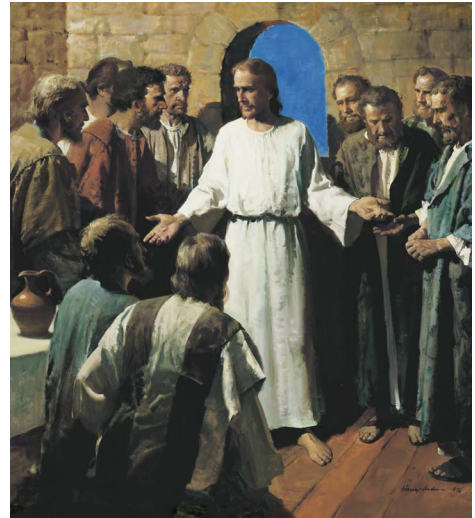


Jesus Shows His Wounds (Luke 24:36–40). Jesus appeared to His Apostles with a resurrected body of flesh and bones.

The First Vision (Joseph Smith—History 1:15–20). God the Father and His Son, Jesus Christ, appeared to Joseph Smith.

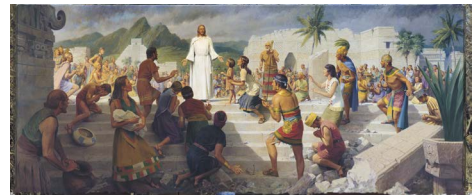
Jesus Christ Appears to the Nephites (3 Nephi 11:3–11). Heavenly Father testified of His Beloved Son when Jesus Christ appeared to the Nephites in the land Bountiful.

- How do the scriptural accounts represented by these pictures illustrate the two key statements of doctrine? (Students should be able to explain what these accounts illustrate about the nature of the members of the Godhead. For example, at the baptism of Jesus Christ, the Holy Ghost descended on the Savior like a dove and Heavenly Father spoke from heaven—indicating that the Father, the Son, and the Holy Ghost are three separate Personages.)



### Segment 3 (10 minutes)

Ask students to review paragraph 1.1 in the *Doctrinal Mastery Core Document*. Invite them to locate the doctrinal mastery passage that helps teach the key statements of doctrine that they marked in this paragraph. Ask them to turn in their scriptures to Doctrine and Covenants 130:22–23, and invite them to consider marking this passage in a distinctive way so they will be able to locate it easily.



To help students understand the context of this passage, explain that the Prophet Joseph Smith attended a stake conference where Elder Orson Hyde of the Quorum of the Twelve Apostles spoke. In his talk Elder Hyde included some ideas about the Godhead that were commonly taught but are false. After the meeting Joseph Smith offered to correct what Elder Hyde had taught. Elder Hyde gladly received this correction from the Prophet, and these corrections are now recorded in Doctrine and Covenants 130.



Invite a student to read Doctrine and Covenants 130:22–23 aloud. Ask the class to follow along, looking for how this doctrinal mastery passage helps teach the key statements of doctrine. Invite students to report what they find.

Following students' comments, invite a student to read aloud the following statement from President Dallin H. Oaks of the First Presidency. Ask the class to listen for why it is important to know the truth about the Godhead.



"Because we have the truth about the Godhead and our relationship to Them, the purpose of life, and the nature of our eternal destiny, we have the ultimate road map and assurance for our journey through mortality. We know whom we worship and why we worship. We know who we are and what we can become (see D&C 93:19). We know who makes it all possible, and we know what we must do to enjoy the ultimate blessings that come through God's plan of salvation. ...

"... I testify that we have a Heavenly Father, who loves us. I testify that we have a Holy Ghost, who guides us. And I testify of Jesus Christ, our Savior, who makes it all possible" (Dallin H. Oaks, "The Godhead and the Plan of Salvation," *Ensign or Liahona*, May 2017, 103).

- How do you think knowing the truth about the Godhead affects our relationship with the Father, the Son, and the Holy Ghost?
- What sources can we go to in order to learn the truth about the members of the Godhead?

#### Segment 4 (15 minutes)

Display the pictures The Birth of Jesus and The Second Coming. (These pictures are available on [lds.org/media-library](https://www.lds.org/media-library).)

- What do these pictures have in common? (They are both depictions of the Jesus Christ coming to earth.)

Invite a student to read aloud paragraph 1.4 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for a key statement of doctrine that relates to the second picture, The Second Coming. (Students should identify the following statement about Jesus Christ: **He will come again in power and glory and will reign on the earth during the Millennium.**)

Invite students to mark this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.)



Invite a student to read the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Ask the class to listen for what he said about the Savior's Second Coming.



"The thought of His coming stirs my soul. It will be breathtaking! The scope and grandeur, the vastness and magnificence, will exceed anything mortal eyes have ever seen or experienced.

"In that day He will not come 'wrapped in swaddling clothes, lying in a manger' [Luke 2:12], but He will appear 'in the clouds of heaven, clothed with power and great glory; with all the holy angels' [D&C 45:44]" (Neil L. Andersen, "Thy Kingdom Come," *Ensign* or *Liahona*, May 2015, 122).

Invite students to share what impresses them about the contrast between the Savior's birth and His Second Coming. You might also invite students to turn to the hymn "Jesus, Once of Humble Birth" (*Hymns*, no. 196). You could sing this hymn as a class or have several students take turns reading the verses aloud. Invite the class to look for what the coming of Jesus Christ will be like and how it will be different from when He came as a baby born in Bethlehem.

Ask students to scan paragraph 1.4 in the *Doctrinal Mastery Core Document*, looking for the doctrinal mastery passage that helps teach the key statement of doctrine they marked in this paragraph. (Invite students to consider marking D&C 29:10–11 in a distinctive way so they will be able to locate it easily.)

To help students understand the context of this passage, explain that shortly before a conference in 1830, the Prophet Joseph Smith received this revelation in the presence of six elders. The revelation taught the group about the gathering of the Savior's elect before His Second Coming.

Ask a student to read aloud Doctrine and Covenants 29:10–11. Invite the class to follow along, looking for how this passage helps teach the key statement of doctrine they marked in paragraph 1.4. Ask students to report what they find.

- What does verse 11 teach us about the blessing the righteous will enjoy during the Millennium?

Testify that Jesus Christ will come again and He will live on earth with the righteous during a thousand years of peace.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“The Godhead, Part 1.” Please present these activities during seminary class sessions that take place after you have taught this lesson but before you teach “The Godhead, Part 2.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 130:22–23 (5 minutes)

Divide students into groups of three or four. Provide each group with a copy of the following statement of doctrine that has been written on a piece of paper and cut into sections and mixed up: *There are three / separate personages in / the Godhead: God, / the Eternal Father; / His Son, Jesus Christ; /and the Holy Ghost. / The Father and the Son / have tangible, glorified / bodies of flesh and bone / and the Holy Ghost is / a personage of spirit.* Invite each group to put the sections of the statement of doctrine in the correct order.

After all of the groups have put the statement in order, ask students to find the doctrinal mastery passage in the Doctrine and Covenants that teaches this doctrine. When the students have located Doctrine and Covenants 130:22–23, invite the class to read this passage aloud together. Ask students to explain why this passage and the statement of doctrine are important to understand.

### Doctrinal Mastery Review. Doctrine and Covenants 29:10–11 (5 minutes)

Write the following incomplete statement about Jesus Christ on the board: *He will come again in \_\_\_\_\_ and \_\_\_\_\_ and will reign on the \_\_\_\_\_ during the \_\_\_\_\_.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that can help them complete this key statement of doctrine about Jesus Christ.

Once the students have found Doctrine and Covenants 29:10–11, invite a student to read it aloud. Ask the class to follow along, looking for the words or concepts that can correctly complete the statement on the board. Invite a student to fill in the blanks on the board so that the doctrinal statement matches the following: *He will come again in power and glory and will reign on the earth during the Millennium.*

### Doctrinal Mastery Review. The Godhead (5 minutes)

Write the following doctrinal mastery passages on two separate pieces of paper, and place them at opposite ends of the classroom.

*Doctrine and Covenants 29:10–11*

*Doctrine and Covenants 130:22–23*

Ask students to open their scriptures and quietly read and review each passage. After sufficient time, invite the students to close their scriptures. Read the following truths aloud, and ask students to point to the doctrinal mastery passage on the wall that contains that truth.

- Jesus Christ has a body of flesh and bones.
- Jesus Christ will reign on the earth during the Millennium.
- The Father and the Son have tangible, glorified bodies.
- There are three separate personages in the Godhead.
- Jesus Christ will come again in power and glory.
- The Holy Ghost is a personage of spirit.

# The Godhead, Part 2

## Introduction

The teaching materials for the learning experience on “The Godhead” are divided into two parts. Part 2 contains a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* and the doctrinal mastery passages found in Doctrine and Covenants 130:22–23 and 29:10–11. This lesson also includes a cumulative review of all of the doctrinal mastery passages that students have studied so far during the school year.

*Note:* The practice exercise and the doctrinal mastery review in this lesson may be taught in a single class session or during two separate class sessions. If they are taught during two class sessions, allow adequate time for your regular sequential scripture lesson from the Doctrine and Covenants.

## Practice Exercise (25 minutes)



Divide students into missionary companionships. Provide each pair with the accompanying handout, and give students sufficient time to complete the assignment.

### Helping Others Come to Know God

1. Read the following scenario aloud with your companion.  
You and your companion are missionaries. You meet a pleasant elderly man named Ben. You talk to Ben and set up an appointment with him. When your companion asks him what his beliefs are about God, Ben says, “I’ve always thought of God as an essence that is everywhere at once.” You and your companion both feel that it would be helpful for Ben to understand the true nature of the Godhead.
2. Prepare a brief lesson on the Godhead, and include the following:
  - A correction to the misunderstanding your investigator has about God
  - Scriptures that explain the correct doctrine of the Godhead
  - An explanation on how having a correct understanding of God would help Ben
3. Be ready to teach your lesson to the class.

*Note:* You may want to adapt the scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

Invite companionships to present their finished lesson to the class. (With large classes, you might consider having each companionship pair off with another companionship and teach each other or asking only a few companionships to teach the class.)

Conclude by testifying of the truths discussed in class. Invite your students to look for opportunities to help others gain a correct understanding of the Godhead.

## Doctrinal Mastery Cumulative Review (15 minutes)

Write the following doctrinal mastery passages on the board:

*Doctrine and Covenants 88:118*

*Doctrine and Covenants 8:2–3*

*Doctrine and Covenants 6:36*

*Doctrine and Covenants 130:22–23*

*Doctrine and Covenants 29:10–11*

To help students deepen their understanding of these doctrinal mastery passages, ask them each to choose one passage for the following activity.

First, invite students to write down either a true statement or a false statement describing the doctrinal mastery passage they have chosen. Then collect the statements and read them aloud to the class. For each statement, invite students to nod their heads or put their thumbs up if they agree that the statement is true. (You may need to adjust how students respond in the affirmative based on cultural norms.) If students know the statement is false, ask them to raise their hand and say, “That isn’t true!” Invite students to find the doctrinal mastery passage that can correct the statement. Allow the students to explain what was false about the statement and what would make it true. (An example of a false statement would be: the Holy Ghost has a body of flesh and bones. The scripture the students should turn to is Doctrine and Covenants 130:22–23. The statement should be corrected to say: the Holy Ghost is a personage of spirit.)

# Helping Others Come to Know God

1. Read the following scenario aloud with your companion.

You and your companion are missionaries. You meet a pleasant elderly man named Ben. You talk to Ben and set up an appointment with him. When your companion asks him what his beliefs are about God, Ben says, “I’ve always thought of God as an essence that is everywhere at once.” You and your companion both feel that it would be helpful for Ben to understand the true nature of the Godhead.

2. Prepare a brief lesson on the Godhead, and include the following:

- A correction to the misunderstanding your investigator has about God
- Scriptures that explain the correct doctrine of the Godhead
- An explanation on how having a correct understanding of God would help Ben

3. Be ready to teach your lesson to the class.





# The Plan of Salvation, Part 1

## Introduction

The teaching materials for the learning experience on “The Plan of Salvation” are divided into three parts. In part 1, students will study paragraphs 2.1 through 2.19 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about the Savior’s central role in the plan of salvation. They will also study the doctrinal mastery passage Doctrine and Covenants 76:22–24.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the “Understanding the Doctrine” segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

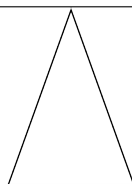
## Understanding the Doctrine

### Segment 1 (5 minutes)

Draw the line and the triangle of the accompanying diagram on the board (without any of the words). Explain that the straight line represents a board and the triangle represents the point of balance.

Premortal Life, the Creation, the Fall, Mortal Life, and Life after Death

## Plan of Salvation



Jesus Christ

Draw various shapes at different points on the line to represent objects being placed on the board. Point out that regardless of what is on the board, the tip of the triangle needs to be at a point that counterbalances both the weight of the board as well as the weight of the object placed on the board in order for the load to balance.

Next, erase the shapes and write *Plan of Salvation* on the line representing the board.

As students study the doctrinal mastery topic “The Plan of Salvation,” invite them to look for how this diagram relates to the plan of salvation.

Invite a few students to take turns reading aloud from paragraphs 2.1 through 2.3 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for the central figure in Heavenly Father’s plan. Invite students to report what they find. Then write *Jesus Christ* on or below the triangle in the diagram.

- What do you think it means that “Jesus Christ is the central figure in Heavenly Father’s plan”? (Invite students to consider marking this phrase in their copy of the *Doctrinal Mastery Core Document*.)

## Segment 2 (15 minutes)

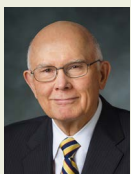
Invite students to locate the five subheadings in doctrinal topic 2, “The Plan of Salvation,” in the *Doctrinal Mastery Core Document*. Explain that these subheadings represent key elements of the plan of salvation. Write *Premortal Life, the Creation, the Fall, Mortal Life, and Life after Death* above the phrase “Plan of Salvation” on the diagram on the board.

Explain that because the Savior is the central figure in the plan of salvation, we should be able to see Him in each of these elements of the plan. Divide students into pairs. Assign one student in each pair to silently read the paragraphs under the heading “Premortal Life” and the other student to silently read the paragraphs under the heading “The Creation.” Invite them to look for Jesus Christ’s central role in that part of the plan of salvation. After they have finished reading, ask them to discuss with each other what they found.

After sufficient time, invite students to look at the section “The Creation.”

- How did Jesus Christ play a central role in the Creation? (Following students’ responses, write the following key statement of doctrine on the board and invite students to mark it in their copies of the *Doctrinal Mastery Core Document*: **Jesus Christ created the heavens and the earth under the direction of the Father.**)

Invite a student to read aloud the following statement from President Dallin H. Oaks of the First Presidency. Ask the class to listen for how his statement supports this doctrinal statement.



“The Son, the greatest of all, was chosen by the Father to carry out the Father’s plan—to exercise the Father’s power to create worlds without number (see Moses 1:33) and to save the children of God from death by His Resurrection and from sin by His Atonement. This supernal sacrifice is truly called ‘the central act of all human history’” (Dallin H. Oaks, “The Godhead and the Plan of Salvation,” *Ensign* or *Liahona*, May 2017, 102).

- How does this statement support the doctrinal statement on the board?
- What else about the Savior’s role in the plan of salvation does President Oaks’s statement clarify?

**Segment 3 (5 minutes)**

Consider displaying a picture of the earth (see the picture *The Earth*, available on [lds.org/media-library](https://www.lds.org/media-library)).

Refer students to paragraph 2.6 in the *Doctrinal Mastery Core Document*. Ask them which doctrinal mastery passage is associated with the key statement of doctrine on the board: Jesus Christ created the heavens and the earth under the direction of the Father. (Invite students to consider marking D&C 76:22–24 in a distinctive way so they will be able to locate it easily.)

To help students understand the context of this passage, explain that Doctrine and Covenants 76 is the record of a vision that was given to the Prophet Joseph Smith and Sidney Rigdon in Hiram, Ohio, on February 16, 1832. This vision revealed many wonderful truths about Heavenly Father’s plan of salvation that were not known to the world at that time. Doctrine and Covenants 76:22–24 contains the Prophet Joseph Smith and Sidney Rigdon’s testimony of Jesus Christ. Invite a student to read Doctrine and Covenants 76:22–24 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith and Sidney Rigdon specifically testified about Jesus Christ. Have students report what they find.

- How does this passage help teach the key statement of doctrine on the board?

**Segment 4 (10 minutes)**

Consider showing the video “We Lived with God” (4:00) (available on [LDS.org](https://www.lds.org)) to help students feel the truth and importance of the key statement of doctrine on the board: Jesus Christ created the heavens and the earth under the direction of the Father.

Following this video, ask:

- How have God’s creations helped you feel His love for you?
- How do you think understanding the key statement of doctrine on the board should affect our daily thoughts and behavior?

Invite students to ponder what they can do to remember the role that Jesus Christ had in the creation of the heavens and the earth. If there is enough time, consider inviting students to record their thoughts in their study journals.

**Segment 5 (5 minutes)**

Remind students of the diagram drawn on the board at the beginning of this lesson and that “Jesus Christ is the central figure in Heavenly Father’s plan” (*Doctrinal Mastery Core Document* [2018], 2.3). Invite students to silently read paragraphs 2.8

through 2.18 in the *Doctrinal Mastery Core Document*, looking for words or phrases that describe how the Savior is central to the Fall, mortal life, and life after death. After sufficient time, invite several students to share what they found.

## Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“The Plan of Salvation, Part 1.” Please present this activity during a seminary class session that takes place after you have taught this lesson but before you teach “The Plan of Salvation, Part 2.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 76:22–24 (5 minutes)

Write the following statement of doctrine on the board: *Jesus Christ created the heavens and the earth under the direction of the Father.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that teaches this doctrine. If students need help, invite them to scan doctrinal topic 2, “The Plan of Salvation,” in the *Doctrinal Mastery Core Document* for the scripture reference. When all of the students have located Doctrine and Covenants 76:22–24, divide them into pairs or small groups. Invite them to read this passage together and discuss with each other how it helps teach the statement of doctrine on the board. After sufficient time, invite students to share ways they can remember this reference.

# The Plan of Salvation, Part 2

## Introduction

The teaching materials for the learning experience on “The Plan of Salvation” are divided into three parts. In part 2, students will review the principles of acquiring spiritual knowledge. They will also participate in a practice exercise that will help them apply the doctrine they learned from the *Doctrinal Mastery Core Document* and from Doctrine and Covenants 76:22–24.

## Understanding the Doctrine

### Acquiring Spiritual Knowledge Review (15 minutes)

Ask students to raise their hand if they have ever searched for an answer using a search engine on the internet.

- On average, how long does it take for the search to provide answers? (It usually takes less than a second to provide thousands of internet sites with information.)
- How is searching for an answer on the internet different from learning eternal truth?
- How do you feel when you need to wait for answers to important questions?

Explain that while assisting in the translation of the Book of Mormon, Oliver Cowdery had a strong desire to translate. After being given permission by the Lord, Oliver attempted to translate but was unsuccessful. He became frustrated.

Invite a student to read Doctrine and Covenants 9:7–8 aloud. Ask the class to follow along, looking for what the Lord told Oliver Cowdery about the reason he was not able to translate.

- What was the reason Oliver was unable to translate? (He expected to be able to translate simply because he asked. However, he did not put forth the necessary effort to study things out in his mind and then ask if it was right.)
- Why is it important to know that the Lord expects us to study and put forth effort to learn for ourselves?

Divide the class into groups of three or four students. Assign each group one of the three principles of acquiring spiritual knowledge discussed in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Invite each group to read aloud the paragraphs under their assigned principle, looking for words and phrases that teach how we can find answers to important questions and resolve our concerns. After sufficient time, ask each group to briefly report to the class what they found.



To help students understand how to examine concerns and questions with an eternal perspective, consider showing the video “Examining Questions with an Eternal Perspective” (2:56), which is available on LDS.org. Ask the class to watch for how a young woman named Lauren took time to think about the beliefs or assumptions that may have influenced her friend’s question about God.

- How did Lauren examine her friend's question with an eternal perspective?

### Practice Exercise (25 minutes)

Review with students the following principles from the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students' experiences and needs. You may also want to substitute names that are more common where you live.

Read the following scenario aloud, and invite students to imagine themselves having this experience:

You are sitting in a science class where the teacher and students are discussing theories about how our galaxy and solar system came into existence. The teacher takes several opportunities to attempt to discredit the idea that a divine Creator could have played a role in the creation of the world. The teacher points out multiple facts that seem to support this conclusion, and several students voice their support of the teacher's opinion. By the end of class you are somewhat troubled as you try to reconcile what you have learned at home and in church with what you are learning in this class. By the time you arrive home, the following questions keep coming up in your mind: Was our galaxy really just formed by random events? Are we just here by chance?

Invite students to record in their class notebooks or study journals what they could do in this situation to show Heavenly Father that they are willing to act in faith. After sufficient time, divide students into pairs and invite them to share with each other what they wrote.

While students are sharing with each other, write the questions from the scenario on the board: *Was our galaxy really just formed by random events? Are we just here by chance?*

Invite students to think of how they could examine these questions from an eternal perspective. If students need help, consider asking the following questions or provide a handout for each student with these or other questions on it that they can discuss in pairs:

- What do I know about God, and how do I know it?
- What do the scriptures or recent prophets say about the Creation?
- When or how have I felt the Spirit witness that there is a Creator?
- Does any of the scientific evidence disprove the possibility that God exists and could have created the heavens and the earth?
- How can the information that science discovers about our galaxy and the earth witness that there is a divine Creator?

After students have finished their discussion, ask them how the truths they know about God and His plan help them see the questions on the board differently.

Following this discussion, ask students what inspired sources they could search in order to find more help with the questions on the board. If possible, you may want to invite them to use their mobile devices to search LDS.org for articles and other materials that could help them examine these questions from an eternal perspective. A sample of what they find might include the following:

- Russell M. Nelson, “The Creation,” *Ensign*, May 2000, 84–86.
- Dieter F. Uchtdorf, “You Matter to Him,” *Ensign* or *Liahona*, Nov. 2011, 19–22.
- Whitney Wilcox, “He Knows Who I Am,” LDS Youth article, [youth.lds.org](http://youth.lds.org).



# The Plan of Salvation, Part 3

## Introduction

The teaching materials for the learning experience on “The Plan of Salvation” are divided into three parts. Part 3 contains a cumulative doctrinal mastery review activity. This review activity should not take longer than 20 minutes. If you did not have time to cover all of the material from parts 1 and 2 of this learning experience, consider also teaching that material during this class session. If you finished teaching the materials from parts 1 and part 2, you could use the remainder of your time in this class session reviewing material from regular sequential scripture lessons in the Doctrine and Covenants.

## Doctrinal Mastery Cumulative Review (20 minutes)

Write on the board all of the doctrinal mastery passages that students have studied so far, along with their associated key phrases. (You could also refer students to the “Doctrinal Mastery Passages and Key Phrases” section in the *Doctrinal Mastery Core Document*.)



Take a few minutes to review the doctrinal mastery passages and their key phrases, and then provide the accompanying handout to each student. Read the instructions aloud.

### Doctrinal Mastery Review

1. In the first column on the chart below, write each of the references for the doctrinal mastery passages. In the second column on the chart, write the key phrase that the passage is associated with.
2. Review each of these references and key phrases. Then cover the first column of references with a piece of paper. Read the key phrases in the second column. In the third column, try to write from memory the references to these key phrases.
3. Cover the second column with a piece of paper. Read the references you wrote in the third column. In the fourth column, try to write from memory the key phrases to these references.
4. Continue this process until you have filled out the entire chart.

Reference	Key Phrase	Reference	Key Phrase	Reference	Key Phrase

# Doctrinal Mastery Review

1. In the first column on the chart below, write each of the references for the doctrinal mastery passages. In the second column on the chart, write the key phrase that the passage is associated with.
2. Review each of these references and key phrases. Then cover the first column of references with a piece of paper. Read the key phrases in the second column. In the third column, try to write from memory the references to these key phrases.
3. Cover the second column with a piece of paper. Read the references you wrote in the third column. In the fourth column, try to write from memory the key phrases to these references.
4. Continue this process until you have filled out the entire chart.

Reference	Key Phrase	Reference	Key Phrase	Reference	Key Phrase



# The Atonement of Jesus Christ, Part 1

## Introduction

The teaching materials for the learning experience on “The Atonement of Jesus Christ” are divided into three parts. In part 1, students will study paragraphs 3.1 through 3.5 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will identify the truth that the Savior’s sacrifice demonstrates the worth of each of Heavenly Father’s children, and they will learn how Doctrine and Covenants 18:10–11 helps teach this truth. They will also participate in a practice exercise that will help them apply the doctrine they learn from the *Doctrinal Mastery Core Document* and Doctrine and Covenants 18:10–11.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Begin by asking students if they have ever been asked a question about the Atonement of Jesus Christ that they could not answer. Consider inviting students who are willing to do so to share their experience. (Be sensitive to any embarrassment a student may feel about his or her experience.)

Explain that understanding the doctrine found in the *Doctrinal Mastery Core Document* and in the doctrinal mastery passages can help us be better prepared to answer questions about what we believe.

Ask students to turn to doctrinal topic 3, “The Atonement of Jesus Christ,” in the *Doctrinal Mastery Core Document*. Invite students to read paragraphs 3.1 through 3.5 with a partner, looking for truths about the Savior’s Atonement. Invite them to think of a question someone might ask about the Atonement of Jesus Christ that can be answered from what they learn in those paragraphs. Give each pair of students a piece of paper on which to write their question.

When students have had sufficient time, gather up their questions and then read several of them to the class. Invite students to find answers to their questions in those paragraphs in the *Doctrinal Mastery Core Document*.

- Why do you think it is important to study and understand the Atonement of Jesus Christ?

### Segment 2 (5 minutes)

Invite students to search paragraph 3.1 in the *Doctrinal Mastery Core Document*, looking for what Jesus Christ’s sacrifice demonstrates about the worth of every person. Students should identify the following key statement of doctrine about the Savior: **His sacrifice benefits each of us and demonstrates the infinite worth of**

**each and every one of Heavenly Father’s children.** Invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*. Write the statement on the board as students mark it.

- How does the Savior’s sacrifice demonstrate the worth of each and every one of Heavenly Father’s children?

Invite a student to read aloud the following statement by President M. Russell Ballard, Acting President of the Quorum of the Twelve Apostles. Ask the class to listen for the connection Elder Ballard made between the Atonement of Jesus Christ and the worth of every soul.



“Even though His life was pure and free of sin, [Jesus Christ] paid the ultimate penalty for sin—yours, mine, and everyone who has ever lived. His mental, emotional, and spiritual anguish were so great they caused Him to bleed from every pore (see Luke 22:44; D&C 19:18). And yet Jesus suffered willingly so that we might all have the opportunity to be washed clean—through having faith in Him, repenting of our sins, being baptized by proper priesthood authority, receiving the purifying gift of the Holy Ghost by confirmation, and accepting all other essential ordinances. Without the Atonement of the Lord, none of these blessings would be available to us, and we could not become worthy and prepared to return to dwell in the presence of God. ...

“... I believe that if we could truly understand the Atonement of the Lord Jesus Christ, we would realize how precious is *one* son or daughter of God. ...

“... The irony of the Atonement is that it is infinite and eternal, yet it is applied individually, one person at a time. ...

“... Never, never underestimate how precious is the *one*” (M. Russell Ballard, “The Atonement and the Value of One Soul,” *Ensign* or *Liahona*, May 2004, 85–87).

Invite students to ponder how contemplating the Atonement of Jesus Christ helps them to better understand the worth of one precious son or daughter of God.

### Segment 3 (7 minutes)

Ask students to search paragraph 3.1 in their copies of the *Doctrinal Mastery Core Document* and find which doctrinal mastery passage from the Doctrine and Covenants helps teach the key statement of doctrine on the board: His sacrifice benefits each of us and demonstrates the infinite worth of each and every one of Heavenly Father’s children. After students respond, invite them to turn to Doctrine and Covenants 18:10–11. Invite them to consider marking this passage in a distinctive way in their scriptures so that they will be able to locate it easily.

To help students understand the context of this passage, explain that the revelation recorded in Doctrine and Covenants 18 contains information concerning the organization of the restored Church of Jesus Christ, including instructions to Oliver Cowdery and David Whitmer about preaching the gospel and searching out the future members of the Quorum of the Twelve Apostles.

Invite a student to read Doctrine and Covenants 18:10–11 aloud. Ask the class to follow along, looking for words or phrases that help teach the key statement of doctrine written on the board.

- What words or phrases did you find in Doctrine and Covenants 18:10–11 that help teach the key statement of doctrine?
- According to verse 11, why did the Savior suffer and die for all mankind?
- How has knowing that Jesus Christ suffered and died for you helped you realize your worth in the sight of God? (You may also want to share your own feelings about this.)

Testify that each of us are of great worth in the sight of God and that the Savior's sacrifice for us is evidence of that truth.

## Practice Exercise (18 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students' experiences and needs.



Organize students into groups of three or four. Provide each group with a copy of the accompanying handout. Ask each group to discuss the scenario and the accompanying questions.

### Does God Really Love Me?

Read the following scenario, and then discuss the questions with your group. After you discuss the questions, you will have a chance to role-play the scenario.

You have a friend who has been feeling discouraged lately. When you ask if something is wrong, she is reluctant to tell you, but she eventually admits that she has begun to doubt that God loves her.

1. In what ways might you encourage your friend to act in faith to resolve her concern?
2. How could you help your friend examine her concern with an eternal perspective?
3. How could you use Doctrine and Covenants 18:10–11 to help your friend?
4. What other scriptures or statements by prophets and apostles could you encourage your friend to read in order to seek further understanding of her worth to God? (Take a few minutes now to find some scriptures or statements that you might use.)

After students have had time to discuss the questions on the handout, invite each group to role-play the scenario. Ask each group to choose someone to act as the friend who has begun to doubt God's love. Invite one or more students from each group to use what their group discussed as they role-play what they might say to their friend. Encourage them to use Doctrine and Covenants 18:10–11 as part of the activity. If time permits, encourage students to switch roles and practice again. After sufficient time, you may want to ask them to talk about anything that they felt went well or anything that made their conversations difficult.

## Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“The Atonement of Jesus Christ, Part 1.” Please present this activity during a seminary class session that takes place after you have taught this lesson but before you teach “The Atonement of Jesus Christ, Part 2.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 18:10–11 (5 minutes)

Before class begins, write the following key statement of doctrine about the Atonement of Jesus Christ on the board: *His sacrifice benefits each of us and demonstrates the infinite worth of each and every one of Heavenly Father’s children.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that teaches this doctrine. Once students have located Doctrine and Covenants 18:10–11, invite the class to read this passage aloud together. Ask students to explain how this passage helps teach the key statement of doctrine on the board.

# Does God Really Love Me?

Read the following scenario, and then discuss the questions with your group. After you discuss the questions, you will have a chance to role-play the scenario.

You have a friend who has been feeling discouraged lately. When you ask if something is wrong, she is reluctant to tell you, but she eventually admits that she has begun to doubt that God loves her.

1. In what ways might you encourage your friend to act in faith to resolve her concern?
2. How could you help your friend examine her concern with an eternal perspective?
3. How could you use Doctrine and Covenants 18:10–11 to help your friend?
4. What other scriptures or statements by prophets and apostles could you encourage your friend to read in order to seek further understanding of her worth to God? (Take a few minutes now to find some scriptures or statements that you might use.)





# The Atonement of Jesus Christ, Part 2

## Introduction

The teaching materials for the learning experience on “The Atonement of Jesus Christ” are divided into three parts. In part 2, students study this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will identify a truth about the Savior’s Atonement, and they will learn what is required of us to repent. Students will also study the doctrinal mastery passages found in Doctrine and Covenants 19:16–19 and 58:42–43.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (5 minutes)

To begin this segment, draw on the board a shirt with a stain on it; label the stain with *Stain*. You could also bring an article of clothing that has an obvious stain on it. Begin by explaining what stained the clothing, then ask students what they might do to remove the stain.

Following students’ responses, explain that today the class will learn about the only way we can have the stain of sin removed from our lives.

Invite students to search paragraph 3.3 in their copies of the *Doctrinal Mastery Core Document*. Ask them to look for what only Jesus Christ’s atoning sacrifice can do for us. (Students should identify the following key statement of doctrine: **Jesus Christ’s atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God’s presence eternally.** Invite students to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.)

Point out that while there may be multiple methods to remove a stain from an article of clothing, only the Savior, by virtue of His atoning sacrifice, can remove the stain of sin from our lives.

- What must we do to allow the Savior to cleanse and forgive us?

Invite a student to read the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles.



"Only through repentance do we gain access to the atoning grace of Jesus Christ and salvation. Repentance is a divine gift. ...

"Repentance exists as an option only because of the Atonement of Jesus Christ" (D. Todd Christofferson, "The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 38).

- What are some ways a person might try to deal with their past sins instead of repenting?
- Why is it important to understand that the Savior's atoning sacrifice and our repentance provide the only way for us to be forgiven of our sins?

### Segment 2 (10 minutes)

- Which doctrinal mastery passage from the Doctrine and Covenants is associated with the key statement of doctrine you marked in paragraph 3.3 in the *Doctrinal Mastery Core Document*?

Ask students to turn to Doctrine and Covenants 19:16–19, and invite them to consider marking it in a distinctive way so they will be able to locate it easily in the future. To help them understand the context of this passage, explain that the revelation recorded in Doctrine and Covenants 19 was received by the Prophet Joseph Smith for Martin Harris, who was admonished for his reluctance to help finance the printing of the Book of Mormon. As part of this revelation, the Savior explained why repentance is essential.

Invite a student to read Doctrine and Covenants 19:16–19 aloud. Ask the class to follow along, looking for why it is so important that we choose to repent.

- From what consequence of sin can we be spared because of the Savior's sufferings? (The kind of suffering the Savior experienced when He paid the price of our sins.)
- According to verse 16, what must we do in order to be spared the kind of suffering the Savior experienced?

Testify that Jesus Christ was the only One who could suffer the full consequences of our sins so that we will not have to suffer them if we choose to sincerely repent.

### Segment 3 (15 minutes)

Remind students that in order to accept the Savior's sacrifice we must exercise faith in Him and we must repent (see paragraph 3.5 in the *Doctrinal Mastery Core Document*).

Invite a student to read aloud paragraphs 3.6 and 3.7 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for truths about having faith in Jesus Christ that they feel are important to understand.

- What truths about having faith in Jesus Christ do you feel are important to understand? Why?

Invite a few students to take turns reading aloud paragraphs 3.8 through 3.10 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what we need to do in order to repent.

- What must we do in order to repent? (Students should identify the following key statement of doctrine: **Repentance includes recognizing our sins; feeling remorse, or godly sorrow, for committing sin; confessing our sins to Heavenly Father and, if necessary, to others; forsaking sin; seeking to restore, as far as possible, all that has been damaged as a result of our sins; and living a life of obedience to God’s commandments.** Invite students to consider marking this truth in their copies of the *Doctrinal Mastery Core Document*.)

Divide the class into six groups, and assign each group one of the requirements of repentance (recognizing sin, feeling remorse, confessing, forsaking, seeking to restore all that has been damaged, and living a life of obedience). For small classes, you could assign multiple requirements to each student or group.

Write the following questions on the board (you may want to do this before class):

- *How could a person sincerely fulfill the requirement of repentance that your group was assigned?*
- *Why do you think this element of repentance is important?*

Ask each group to discuss their answers to the questions on the board and prepare to report their answers to the class. Consider providing each group with a copy of *True to the Faith*, pages 134–35, which can help them learn more about their assigned topic.

After the groups have had time to discuss their answers to these questions, invite one person from each group to report their responses.

#### **Segment 4 (7 minutes)**

Ask students which doctrinal mastery passage is associated with the key statement of doctrine they marked in paragraph 3.9 in the *Doctrinal Mastery Core Document*. After students report their answer, invite them to turn to Doctrine and Covenants 58:42–43 and consider marking it in a distinctive way in their scriptures so they will be able to locate it easily in the future.

Invite a student to read Doctrine and Covenants 58:42–43 aloud. Ask the class to follow along, looking for which elements of repentance are encouraged in this passage. Ask students to report what they find.

Explain that in order to repent, we must confess our sins to the Lord. The Lord requires that some sins be confessed to the bishop or branch president. These men represent the Lord in extending forgiveness for the Church.

*Note:* If students have questions about what sins should be confessed to their bishop, invite them to speak with their bishop.

- What promise does the Lord make in Doctrine and Covenants 58:42–43 to those who will confess and forsake their sins?

Explain that some people mistakenly interpret these verses to suggest that we will no longer remember our sins when we have repented. Invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles. Ask the class to listen for how his explanation relates to Doctrine and Covenants 58:42.



"The scriptures do not say that we will forget our forsaken sins in mortality. Rather, they declare that the Lord will forget [see D&C 58:42–43].

"The forsaking of sins implies never returning. Forsaking requires time. To help us, the Lord at times allows the residue of our mistakes to rest in our memory. It is a vital part of our mortal learning.

"As we honestly confess our sins, restore what we can to the offended, and forsake our sins by keeping the commandments, we are in the process of receiving forgiveness. With time, we will feel the anguish of our sorrow subside, taking 'away the guilt from our hearts' [Alma 24:10] and bringing 'peace of conscience' [Mosiah 4:3] (Neil L. Andersen, "Repent ... That I May Heal You," *Ensign* or *Liahona*, Nov. 2009, 42).

- Why do you think it is important to understand that we may not completely forget our sins?

Invite students to ponder how they have felt the anguish and guilt of sin subside and disappear as they have fully repented. (Do not ask students to share.)

Testify that as we repent of our sins, the Lord will remember them no more. Testify that as we persist in our obedience to the Lord's commandments and receive His forgiveness, the anguish we have felt for the sins we have committed will be replaced by peace of conscience.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—"The Atonement of Jesus Christ, Part 2." Please present these activities during seminary class sessions that take place after you have taught this lesson but before you teach "The Atonement of Jesus Christ, Part 3." These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes each, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 19:16–19 (5 minutes)

Invite the first student who comes to class to write the following statement of doctrine on the board before class begins: *Jesus Christ's atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God's presence eternally.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that helps teach this doctrine. After students have located Doctrine and Covenants 19:16–19, invite them to read the verses aloud together.

- What do you think are some of the most important teachings in this passage?
- What are some ideas to help us remember what Doctrine and Covenants 19:16–19 teaches us about the Atonement of Jesus Christ?

### **Doctrinal Mastery Review. Doctrine and Covenants 58:42–43 (5 minutes)**

Write the following statement of doctrine on the board before class: *Repentance includes recognizing our sins; feeling remorse, or godly sorrow, for committing sin; confessing our sins to Heavenly Father and, if necessary, to others; forsaking sin; seeking to restore, as far as possible, all that has been damaged as a result of our sins; and living a life of obedience to God's commandments.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that teaches this doctrine. After students have located Doctrine and Covenants 58:42–43, invite them to divide into pairs and read the verses aloud. Ask them which parts of the key statement of doctrine are specifically taught in this passage.

Invite students to suggest some ways that they could remember the contents of this doctrinal mastery passage.

### **Doctrinal Mastery Review. The Atonement of Jesus Christ (5 minutes)**

Write or display the following scripture references and key phrases on the board (or students may use their copies of the *Doctrinal Mastery Reference Guide*):

*D&C 18:10–11. The worth of souls is great.*

*D&C 19:16–19. The Savior suffered for our sins so we could repent.*

*D&C 58:42–43. To repent we must confess and forsake sin.*

Organize students into pairs. One student from each pair should be able to see the references and key phrases on the board (or in the reference guide) while the other student cannot. Invite the student who can see the board to read each of the key phrases while the other student names the corresponding doctrinal mastery passage reference. Invite the student reading the key phrases to say what the reference is if the partner cannot remember it. Ask students to repeat the key phrases several times, alternating the order in which they are given each time. After sufficient time, have the students change roles and repeat the activity.

## **Supplemental Teaching Ideas**

### **Jesus Christ's Atoning Sacrifice Makes Redemption Possible**

To help students understand how Doctrine and Covenants 19:16–19 helps teach the truth that “Jesus Christ’s atoning sacrifice provides the only way for us to be cleansed and forgiven of our sins,” invite a student to read aloud the following

statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for what he said about when unrepentant sinners will suffer for their sins and when their suffering will end.



"It is with respect to our own sins that the scriptures speak of some not receiving the benefit of redemption. ... If a man rejects the Savior's Atonement, he must redeem his debt to justice himself. ... An unredeemed individual's sufferings for sin is known as hell. It means being subject to the devil and is described in scriptural metaphors as being in chains or a lake of fire and brimstone. ...

Because of the Atonement of Jesus Christ, hell has an end, and those who are obliged to pass through it are 'redeemed from the devil [in] the last resurrection' (Doctrine and Covenants 76:85)" (D. Todd Christofferson, "Redemption," *Ensign or Liahona*, May 2013, 112, note 4).

- When do unrepentant sinners suffer for their own sins? (After this mortal life, in spirit prison.)
- When will those suffering for their own sins be redeemed? (During the last resurrection.)

Explain that those who are redeemed in the last resurrection and who have not committed the unpardonable sin will inherit telestial glory (see D&C 76:81–85). Those who exercise faith unto repentance, however, will be "made perfect through Jesus [Christ] ... who wrought out this perfect atonement through the shedding of his own blood" (D&C 76:69).

Point students back to the key statement of doctrine that "Jesus Christ's atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God's presence eternally."

- How does what we have learned from Doctrine and Covenants 19:16–19 help us understand this truth?

### Repentance Includes Effort on Our Part

Remind students of the following key statement of doctrine: "Repentance includes recognizing our sins; feeling remorse, or godly sorrow, for committing sin; confessing our sins to Heavenly Father and, if necessary, to others; forsaking sin; seeking to restore, as far as possible, all that has been damaged as a result of our sins; and living a life of obedience to God's commandments."

To help students better understand what it means to confess and forsake sins, invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for what Elder Christofferson taught about confessing and forsaking sins.



"Confessing and forsaking are powerful concepts. They are much more than a casual 'I admit it; I'm sorry.' Confession is a deep, sometimes agonizing acknowledgment of error and offense to God and man. Sorrow and regret and bitter tears often accompany one's confession, especially when his or her actions have been the cause of pain to someone or, worse, have led another into sin. ...

"With faith in the merciful Redeemer and His power, potential despair turns to hope. One's very heart and desires change, and the once-appealing sin becomes increasingly abhorrent. A resolve to abandon and forsake the sin and to repair, as fully as one possibly can, the damage he or she has caused now forms in that new heart" (D. Todd Christofferson, "The Divine Gift of Repentance," *Ensign* or *Liahona*, Nov. 2011, 40).

- What did you learn from Elder Christofferson's statement about confessing and forsaking sins?
- What promise does the Lord make in Doctrine and Covenants 58:42–43 to those who confess and forsake their sins?
- What does this promise mean to you?

Invite students to ponder whether they have sins they need to confess or forsake. Encourage them to do what is necessary in order to fully repent so that they can be forgiven. Testify that as we repent of our sins, the Lord will remember them no more.



# The Atonement of Jesus Christ, Part 3

## Introduction

The teaching materials for the learning experience on “The Atonement of Jesus Christ” are divided into three parts. Part 3 contains a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* and the doctrinal mastery passages related to their study of the Atonement of Jesus Christ. This lesson also includes a cumulative review of all the doctrinal mastery passages students have studied so far.

*Note:* You could teach the practice exercise and the doctrinal mastery review in this lesson in a single class session or in two separate class sessions. Please make sure to share class time with your regular sequential scripture lesson from the Doctrine and Covenants.

## Practice Exercise (20 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

Read the following scenario to the class:

Sofia has decided that she would like to serve a full-time mission. She has committed some serious sins, and she knows she should confess them to her bishop. However, she decides not to confess her sins because she is afraid of what her bishop may think of her. She tells herself that if she goes on a mission and works extra hard, the Lord will forgive her even if she does not confess her sins.

- Do you think Sofia is acting in faith? Why or why not?
- How might she behave differently if she acted in faith?
- How do her choices and behavior demonstrate that she is not examining her situation with an eternal perspective?
- How might considering her choices in the context of the plan of salvation or the teachings of the Savior help her to see her situation with an eternal perspective?

Invite students to turn to one of the doctrinal mastery passages in the Doctrine and Covenants about the Atonement of Jesus Christ that might help Sofia understand why she should act in faith or examine her choices with an eternal perspective (Doctrine and Covenants 18:10–11; 19:16–19; 58:42–43). Give students time to review these passages.

- What did you find in the doctrinal mastery passage you chose that could help Sofia?

Invite a student to read aloud the following statement by Sister Linda S. Reeves, who served as a counselor in the Relief Society General Presidency. Invite the class to listen for the difference between the two missionaries that Sister Reeves described.



"When I served with my husband as he presided over a mission, we went to the airport to pick up a large group of missionaries one morning. One particular young man caught our eye. He seemed sad, weighed down, almost distraught. We watched him carefully that afternoon. By evening, this young man made a belated confession, and his leaders determined that he needed to return home. Although we were very sad that he had been dishonest and had not repented before coming on his mission, on the way to the airport we sincerely and lovingly praised him for having the courage to come forward, and we pledged to stay in close contact with him.

"This great young man was blessed to have wonderful parents, great priesthood leaders, and a supportive, loving ward. After a year of working hard to fully repent and partake of the Savior's Atonement, he was able to return to our mission. It is difficult for me to describe the feelings of joy we felt as we picked up this young man from the airport. He was full of the Spirit, happy, confident before the Lord, and anxious to fulfill a faithful mission. He became an outstanding missionary, and later my husband and I had the privilege of attending his temple sealing.

"By contrast, I'm aware of another missionary who, knowing her unconfessed sin from before her mission would surely cause her to be sent home early, made her own plan to work extra hard during her mission and confess to the mission president just days before completing her mission. She lacked godly sorrow and tried to circumvent the plan that our loving Savior has offered each one of us" (Linda S. Reeves, "The Great Plan of Redemption," *Ensign* or *Liahona*, Nov. 2016, 89).

- What differences can you see between these two missionaries who needed to repent?
- How would each of them have been better off if they had confessed their sins before being called to serve as missionaries?
- Why do you think it is important for us to confess and forsake our sins?

Ask students if they can think of any additional scriptures or general conference addresses that might help Sofia.

Testify that as we see our sins and mistakes with an eternal perspective and repent of them in the way the Lord has taught us, we will be forgiven and feel the peace and joy that come from knowing that the Lord is pleased with us. Encourage students to consider their own lives, and if they have committed sins for which they have not yet repented, encourage them to do what is required in order to repent fully.

## Doctrinal Mastery Review (20 minutes)



Provide each student with a copy of the accompanying handout. Invite them to use the handout to match the scripture references of the doctrinal mastery passages to their corresponding key phrases. Do not allow students to use

their scriptures or the *Doctrinal Mastery Reference Guide* while they complete the handout.

### Doctrinal Mastery Matching Activity

1. ____ D&C 6:36	a. Look unto Christ in every thought.
2. ____ D&C 8:2–3	b. The Father and Son have bodies of flesh and bone.
3. ____ D&C 88:118	c. The Holy Ghost speaks to our minds and hearts.
4. ____ D&C 29:10–11	d. The worth of souls is great.
5. ____ D&C 130:22–23	e. The Savior suffered for our sins so we could repent.
6. ____ D&C 76:22–24	f. Christ will come again with power and glory.
7. ____ D&C 18:10–11	g. To repent we must confess and forsake sin.
8. ____ D&C 19:16–19.	h. Seek learning by study and faith.
9. ____ D&C 58:42–43	i. Jesus Christ lives and is the Creator of worlds.

After they have had sufficient time to complete the handout, go over the correct responses as a class. Then give students time to review any of the doctrinal mastery passages that they missed on the handout. You might invite students to work together in pairs, each helping the other to review the passages they need to know better. If time permits, you may want to give students another copy of the handout and let them fill it out again, or repeat the quiz verbally with the class.

*Correct answers:* 1. a; 2. c; 3. h; 4. f; 5. b; 6. i; 7. d; 8. e; 9. g

# Doctrinal Mastery Matching Activity

1. ____ D&C 6:36	a. Look unto Christ in every thought.
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9. ____ D&C 58:42–43	i. Jesus Christ lives and is the Creator of worlds.



# The Restoration, Part 1

## Introduction

The teaching materials for the learning experience on “The Restoration” are divided into three parts. In part 1, students will study paragraphs 4.1 through 4.11 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about Joseph Smith’s First Vision, his calling as the Prophet of the Restoration, and his translation of the Book of Mormon by the gift and power of God. They will also study the doctrinal mastery passages Joseph Smith—History 1:15–20 and Doctrine and Covenants 135:3.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

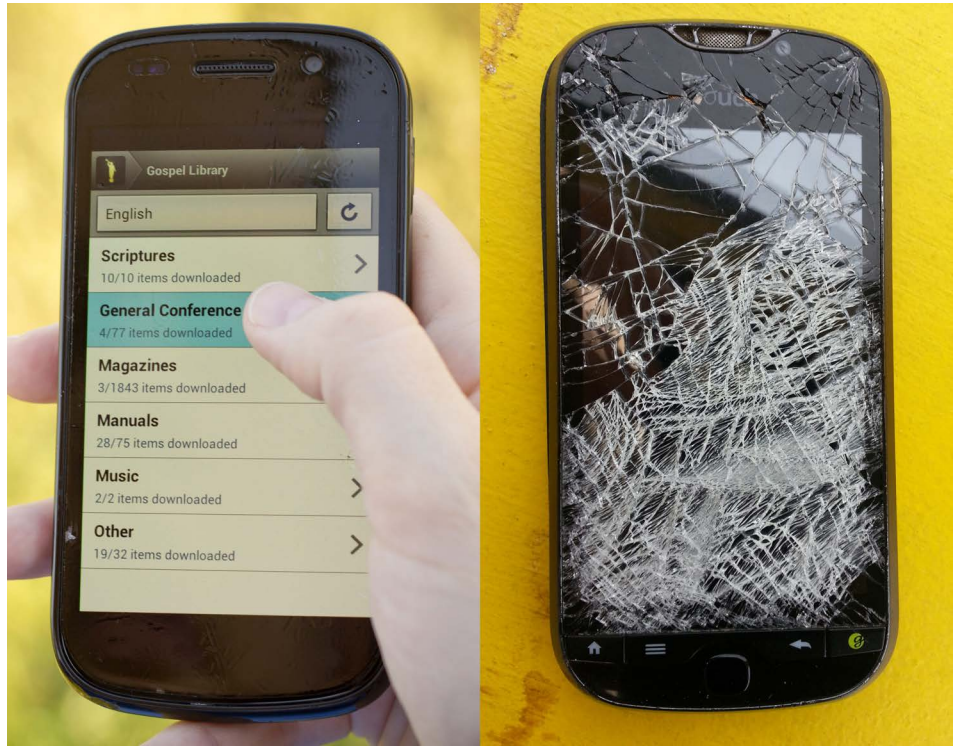
## Understanding the Doctrine

### Segment 1 (10 minutes)

Before class, write the following questions on the board:

- *What was restored?*
- *How was it restored?*
- *Why was there a need for a restoration?*
- *What is a dispensation, and how does it relate to restoration?*

Begin by showing students something that was once new and pristine but has been damaged and is now useless.



- What would need to be done to restore this item to its original condition?

Ask students to turn to doctrinal topic 4, “The Restoration,” in the *Doctrinal Mastery Core Document*. Invite students to read paragraphs 4.1 through 4.4 with a partner, looking for which questions on the board can be answered from the information in these paragraphs. After sufficient time, invite several students to report which questions can be answered. Ask them to answer the questions using their own words. Repeat this process for paragraphs 4.5 through 4.7, and then for paragraphs 4.8 through 4.11. You could ask students to work with different partners each time they read and look for answers to the questions on the board.

### Segment 2 (8 minutes)

Display the picture *The First Vision* (*Gospel Art Book* [2009], no. 90; also available on [lds.org/media-library](https://www.lds.org/media-library)). Invite students to search paragraph 4.2 in the *Doctrinal Mastery Core Document* for the key statement of doctrine that describes this picture. (Help students find the following statement: **God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph's prayer, and They called him to be the Prophet of the Restoration.** Invite students to mark this statement in their copies of the *Doctrinal Mastery Core Document*).

- Which doctrinal mastery passage helps teach this key statement of doctrine? (Invite students to consider marking Joseph Smith—History 1:15–20 in a distinctive way so they will be able to locate it easily.)



Explain that Joseph Smith—History is an extract from a much larger history written by the Prophet Joseph Smith in 1838. Joseph Smith—History covers some of the early events in Joseph's life through May 1829.

Invite several students to take turns reading aloud from Joseph Smith—History 1:15–20. Ask the class to follow along, looking for details in Joseph Smith's experience that led to his First Vision. Invite students to consider marking what they find and to report to the class.

### Segment 3 (10 minutes)

To help students feel the truth and importance of the key statement of doctrine they marked in paragraph 4.2 in the *Doctrinal Mastery Core Document*, invite a student to read aloud the following statement by Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles. Explain that when he was a young boy, Elder Uchtdorf attended church meetings in Zwickau, Germany. His responsibilities sometimes included pumping air through the bellows of the organ to allow the organist to play the congregational hymns. Elder Uchtdorf explained that the seat of the bellows operator offered a great view of a beautiful stained-glass window portraying the First Vision. Invite students to listen for how this experience influenced Elder Uchtdorf's testimony of the Prophet Joseph Smith.





"I felt a special spirit while looking at the beautiful scene in this window picture of a believing young boy in a sacred grove who made a courageous decision to earnestly pray to our Heavenly Father, who listened and responded lovingly to him.

"Here I was, a young boy in post–World War II Germany, living in a city in ruins, thousands of miles away from Palmyra in North America and more than a hundred years after the event actually took place. By the universal power of the Holy Ghost, I felt in my heart and in my mind that it was true, that Joseph Smith saw God and Jesus Christ and heard Their voices. The Spirit of God comforted my soul at this young age with an assurance of the reality of this sacred moment. . . . I believed Joseph Smith's testimony of that glorious experience in the Sacred Grove then, and I know it now" (Dieter F. Uchtdorf, "The Fruits of the First Vision," *Ensign* or *Liahona*, May 2005, 37).

- How did this experience influence Elder Uchtdorf's testimony of Joseph Smith?
- In addition to pondering the events of the beginning of the Restoration, what else can we do to invite the Holy Ghost to testify of the truth that Joseph Smith was a prophet?

To help answer this question, invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles.



"A testimony of the Prophet Joseph Smith can come differently to each of us. It may come as you kneel in prayer, asking God to confirm that he was a true prophet. It may come as you read the Prophet's account of the First Vision. A testimony may distill upon your soul as you read the Book of Mormon again and again. It may come as you bear your own testimony of the Prophet or as you stand in the temple and realize that through Joseph Smith the holy sealing power was restored to the earth. With faith and real intent, your testimony of the Prophet Joseph Smith will strengthen" (Neil L. Andersen, "Joseph Smith," *Ensign* or *Liahona*, Nov. 2014, 30).

- How have you come to know that Joseph Smith was called of God to be the Prophet of the Restoration?
- How is your life different because of what happened in the Sacred Grove?

#### Segment 4 (12 minutes)

Invite students to think about what they know about the life of the Prophet Joseph Smith.

- In his 38 years on earth, what are some things Joseph Smith was able to accomplish as a prophet of God? (List students' answers on the board.)

Ask a student to read aloud paragraph 4.3 in the *Doctrinal Mastery Core Document*. Invite the class to follow along, looking for something that Joseph Smith was able to accomplish as the Prophet of the Restoration.

- What is one thing Joseph Smith was able to do as the Prophet of the Restoration? (Students should identify the following key statement of doctrine: **As the Prophet of the Restoration, Joseph Smith translated the Book of**

**Mormon by the gift and power of God.** Invite students to mark this statement in their copies of the *Doctrinal Mastery Core Document*.)

- Why would it be important to know that Joseph Smith was able to translate the Book of Mormon by the gift and power of God? (If students would like to know more about how Joseph Smith translated the Book of Mormon, invite them to read the Gospel Topics essay “Book of Mormon Translation,” available on [lds.org/topics](https://www.lds.org/topics).)
- Which doctrinal mastery passage is associated with this key statement of doctrine? (Invite students to consider marking D&C 135:3 in a distinctive way so they will be able to locate it easily.)

To help students understand the context of this passage, explain that Doctrine and Covenants 135 is the announcement of the martyrdom of Joseph and Hyrum Smith. President John Taylor, who was with Joseph and Hyrum in the jail at Carthage, Illinois, when they were killed, expressed his witness of the role Joseph Smith played in the Restoration as a chosen servant of the Lord.

Invite a student to read Doctrine and Covenants 135:3 aloud. Ask the class to follow along, looking for how this passage helps teach the key statement of doctrine in paragraph 4.3. Ask students to report what they find.

- What other accomplishments of the Prophet Joseph Smith does this verse mention? (Add students’ responses to the list on the board.)

Invite students to ponder their feelings about Joseph Smith and what he accomplished as God’s prophet during his short lifetime. Invite a few students to share their feelings with the class. Consider sharing your own testimony of the Prophet Joseph Smith.

## Supplemental Teaching Idea

### As the Prophet of the Restoration, Joseph Smith Translated the Book of Mormon by the Gift and Power of God

To help students understand how they can gain a personal testimony of the Prophet Joseph Smith, invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



“To the youth ... I give a specific challenge: Gain a personal witness of the Prophet Joseph Smith. ... Here are two ideas: First, find scriptures in the Book of Mormon that you feel and know are absolutely true. Then share them with family and friends in family home evening, seminary, and your Young Men and Young Women classes, acknowledging that Joseph was an instrument in God’s hands. Next, read the testimony of the Prophet Joseph Smith in the Pearl of Great Price. ... This is Joseph’s own testimony of what actually occurred. Read it often. Consider recording the testimony of Joseph Smith in your own voice, listening to it regularly, and sharing it with friends. Listening to the Prophet’s testimony in your own voice will help bring the witness you seek” (Neil L. Andersen, “Joseph Smith,” *Ensign or Liahona*, Nov. 2014, 30).

Encourage students to choose one of the ideas from Elder Andersen or to think of a similar challenge of their own.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“The Restoration, Part 1.” Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach “The Restoration, Part 2.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes each, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Joseph Smith—History 1:15–20 (5 minutes)

Display a picture of the First Vision, and write the following questions on the board:

- *Who appeared?*
- *To whom did they appear?*
- *Why did they appear?*
- *What did they do after they appeared?*
- *Where in the scriptures is this account found?*

Invite students to write one sentence that answers all five questions. (Explain that students can write the sentence in their own words, but they should answer all five questions correctly.)

Invite a few students to read their sentence aloud to the class. Then ask students to turn to paragraph 4.2 in the *Doctrinal Mastery Core Document* and locate the key statement of doctrine associated with Joseph Smith—History 1:15–20 (**God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph’s prayer, and They called him to be the Prophet of the Restoration**).

Invite students to repeat this key statement of doctrine in their minds several times until they can comfortably repeat it to someone else.

### Doctrinal Mastery Review. Doctrine and Covenants 135:3 (5 minutes)

Divide students into pairs. Provide the following list of words and phrases to only one of the students in the companionship: *Prophet, Restoration, Joseph Smith, Translated, Book of Mormon, Gift, Power of God*

Invite the student with the list of words and phrases to provide clues to help his or her partner guess each of the words and phrases on the list. When the students have completed the list, invite them to locate the key statement of doctrine in paragraph 4.3 in the *Doctrinal Mastery Core Document*, which reads as follows: **As**

**the Prophet of the Restoration, Joseph Smith translated the Book of Mormon by the gift and power of God.** When all of the groups have found the statement, ask students to find the doctrinal mastery passage in the Doctrine and Covenants that helps teach this doctrine. After students have located Doctrine and Covenants 135:3, invite a student to read it aloud to the class. Ask the class to follow along, looking for the words and phrases from the list that they were given (the word *Restoration* should be the only one not found in Doctrine and Covenants 135:3).

# The Restoration, Part 2

## Introduction

The teaching materials for the learning experience on “The Restoration” are divided into three parts. In Part 2, students will study paragraph 4.4 in the *Doctrinal Mastery Core Document*. They will also study Doctrine and Covenants 1:30. This lesson includes a practice exercise that will help students apply the doctrine they learn.

*Note:* You could teach the “Understanding the Doctrine” segment and the practice exercise in this lesson in a single class session or in two separate class sessions. If you choose to teach the segments over the course of two class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Write the words *True* and *Living* on the board.

Invite students to think of synonyms for each of these words. Ask a student to act as scribe and list students’ responses on the board. Consider inviting students to create a sentence that uses both of these words.

Explain that during this lesson they will study how the words *true* and *living* describe The Church of Jesus Christ of Latter-day Saints. Point out that some people take offense when we claim that our Church is the only true Church of Jesus Christ. As they learn about the Restoration today, invite students to look for why we believe that The Church of Jesus Christ of Latter-day Saints is the only true and living church on the earth.

Invite a student to read aloud paragraph 4.4 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for the key statement of doctrine that explains why we believe that our Church is the true and living church of Jesus Christ. Invite students to report what they find.

Students should identify the following key statement: **Because it was established by God Himself, The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth.”** Invite students to mark this statement in their copies of the *Doctrinal Mastery Core Document*.

- What doctrinal mastery passage helps teach this key statement of doctrine? (Invite students to consider marking D&C 1:30 in a distinctive way so they will be able to locate it easily.)

Explain that Doctrine and Covenants 1 is the Lord’s preface to the Doctrine and Covenants as revealed to the Prophet Joseph Smith in this dispensation. In this revelation the Lord addressed all of Heavenly Father’s children around the world as a “voice of warning” (see D&C 1:4).

Invite a student to read Doctrine and Covenants 1:30 aloud. Ask the class to follow along, looking for the portion of the key statement of doctrine in paragraph 4.4 that is taught by this doctrinal mastery passage. Invite students to share what they find.

To help students understand how we should think of the phrase “true and living church,” invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency. Ask the class to listen for what President Oaks said about what the phrase “true and living church” means.



“Because of this declaration of the Lord, we refer to this, His Church—our Church—as the ‘only true Church.’ Sometimes we do this in a way that gives great offense to people who belong to other churches or who subscribe to other philosophies. But God has not taught us anything that should cause us to feel superior to other people. Certainly all churches and philosophies have elements of truth in them, some more than others. Certainly God loves all of His children.

And certainly His gospel plan is for all of His children, all according to His own timetable.

“So what does it mean that The Church of Jesus Christ of Latter-day Saints is the only true Church?

“Three features—(1) fulness of doctrine, (2) power of the priesthood, and (3) testimony of Jesus Christ—explain why God has declared and why we as His servants maintain that this is the only true and living Church upon the face of the whole earth. ...

“... This Church is ‘living’ because we have prophets who continue to give us the word of the Lord that is needed for our time” (Dallin H. Oaks, “The Only True and Living Church,” *New Era*, Aug. 2011, 3, 5).

- What does the key statement of doctrine in paragraph 4.4 teach us about how The Church of Jesus Christ of Latter-day Saints is the only true and living Church upon the earth?

Give students a few minutes to ponder how they have been blessed by being a member of the “only true and living church.” (If time allows, you may want to invite students to record their thoughts in their class notebooks or study journals.) Consider inviting a few students to share their feelings with the class.

## Practice Exercise (25 minutes)

Review with students paragraphs 13 through 17, “Helping Others Acquire Spiritual Knowledge,” in the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.



Divide students into pairs, and provide each student with a copy of the accompanying handout. Invite students to work together in their pairs and follow the instructions on the handout.

### The Only True Church

1. Read the following scenario:  
Diana and Clark are walking to school one morning when Clark turns to Diana and says, "We've been good friends for a long time, so don't take this the wrong way, but why do you Mormons say you belong to the true church? Don't you think it's arrogant to say your religion is true and everyone else's religion is false?" Diana feels surprised by this question and had not considered that saying the Church is true might imply that all other churches are false.
2. Discuss with your partner what you think is the intent of Clark's comment to Diana. How would you summarize his feelings and beliefs?
3. To prepare to role-play how you would respond to Clark, do the following:
  - a. Review paragraphs 4.1 through 4.11 in the Doctrinal Mastery Core Document. Focus on the key statement of doctrine and the doctrinal mastery passage in paragraph 4.4.
  - b. Read the following statements by modern-day prophets and apostles:  
 "The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God's light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals.  
 "The Hebrew prophets prepared the way for the coming of Jesus Christ, the promised Messiah, who should provide salvation for all mankind who believe in the gospel.  
 "Consistent with these truths, we believe that God has given and will give to all peoples sufficient knowledge to help them on their way to eternal salvation, either in this life or in the life to come.  
 "We also declare that the gospel of Jesus Christ, restored to His Church in our day, provides the only way to a mortal life of happiness and a fulness of joy forever. For those who have not received this gospel, the opportunity will come to them in the life hereafter if not in this life.  
 "Our message therefore is one of special love and concern for the eternal welfare of all men and women, regardless of religious belief, race, or nationality, knowing that we are truly brothers and sisters because we are sons and daughters of the same Eternal Father" (First Presidency statement, Feb. 15, 1978, quoted in Robert L. Millet, "The Eternal Gospel," *Ensign*, July 1996, 56).  
 "We must be a friendly people. We must recognize the good in all people. We don't go about tearing down other churches. We preach and teach in a positive and affirmative way. We say to those of other faiths, 'you bring with you all the good that you have and let us see if we can add to it.'" ("Messages of Inspiration from President Hinckley," *Church News*, Nov. 7, 1998, 2).
  - c. As time permits, consider other divinely appointed sources that could help with this concern.
4. Take a few minutes to role-play with your partner how you would respond to Clark's concern if you were Diana.

After sufficient time, invite a few students to share what went well, and what, if anything, was difficult in responding to this concern. Conclude with your testimony that The Church of Jesus Christ of Latter-day Saints is God's true and living church on the earth today.

### Doctrinal Mastery Review Activities

The following review activities are not intended to be taught during the same class session as this lesson—"The Restoration, Part 2." Please present these activities



during seminary class sessions that take place after you have taught this lesson, but before you teach “The Restoration, Part 3.” These short reviews can be taught at the beginning or end of classes in which you teach regular sequential scripture lessons from the Doctrine and Covenants. Be sure that these reviews take no longer than the allotted time, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 1:30 (5 minutes)

Write the following key statement of doctrine on the board: *Because it was established by God Himself, The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth.”*

Invite a student to read the key statement of doctrine aloud.

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that helps teach this truth. Once all of the students have located Doctrine and Covenants 1:30, invite students to read the passage aloud as a class and consider how this passage helps teach the key statement of doctrine on the board. Invite students to report what they find.

### Doctrinal Mastery Review. The Restoration (7 minutes)

Write the following doctrinal mastery passages on the board.

1. *Joseph Smith—History 1:15–20*
2. *Doctrine and Covenants 1:30*
3. *Doctrine and Covenants 135:3*

Assign each student a number—1, 2, or 3. Give students two minutes to review the passage associated with their number and to study the associated key statement of doctrine from the *Doctrinal Mastery Core Document*.

Read each of the following questions, and ask students to stand up if they feel that their assigned scripture or key statement of doctrine provides an answer. For each question, choose one student to explain how his or her scripture or key statement of doctrine provides an answer. (*Note:* Some questions could have more than one answer.)

- Why did God the Father and His Son, Jesus Christ, appear to Joseph Smith?
- What did Joseph Smith translate?
- Which key statement of doctrine helps us understand why The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the earth”?
- How did Joseph Smith translate the Book of Mormon?
- Which passage describes Joseph Smith as a prophet?
- What can be shown as evidence that Joseph Smith was a prophet of God?

- Which passage tells about the translation of the Book of Mormon?
- Which passage teaches about a part of the Restoration?

# The Only True Church

1. Read the following scenario:

Diana and Clark are walking to school one morning when Clark turns to Diana and says, “We’ve been good friends for a long time, so don’t take this the wrong way, but why do you Mormons say you belong to the true church? Don’t you think it’s arrogant to say your religion is true and everyone else’s religion is false?” Diana feels surprised by this question and had not considered that saying the Church is true might imply that all other churches are false.

2. Discuss with your partner what you think is the intent of Clark’s comment to Diana. How would you summarize his feelings and beliefs?

3. To prepare to role-play how you would respond to Clark, do the following:

a. Review paragraphs 4.1 through 4.11 in the Doctrinal Mastery Core Document. Focus on the key statement of doctrine and the doctrinal mastery passage in paragraph 4.4.

b. Read the following statements by modern-day prophets and apostles:

“The great religious leaders of the world such as Mohammed, Confucius, and the Reformers, as well as philosophers including Socrates, Plato, and others, received a portion of God’s light. Moral truths were given to them by God to enlighten whole nations and to bring a higher level of understanding to individuals.

“The Hebrew prophets prepared the way for the coming of Jesus Christ, the promised Messiah, who should provide salvation for all mankind who believe in the gospel.

“Consistent with these truths, we believe that God has given and will give to all peoples sufficient knowledge to help them on their way to eternal salvation, either in this life or in the life to come.

“We also declare that the gospel of Jesus Christ, restored to His Church in our day, provides the only way to a mortal life of happiness and a fulness of joy forever. For those who have not received this gospel, the opportunity will come to them in the life hereafter if not in this life.

“Our message therefore is one of special love and concern for the eternal welfare of all men and women, regardless of religious belief, race, or nationality, knowing that we are truly brothers and sisters because we are sons and daughters of the same Eternal Father” (First Presidency statement, Feb. 15, 1978, quoted in Robert L. Millet, “The Eternal Gospel,” *Ensign*, July 1996, 56).

“We must be a friendly people. We must recognize the good in all people. We don’t go about tearing down other churches. We preach and teach in a positive and affirmative way. We say to those of other faiths, ‘you bring with you all the good that you have and let us see if we can add to it.’ ” (“Messages of Inspiration from President Hinckley,” *Church News*, Nov. 7, 1998, 2).

c. As time permits, consider other divinely appointed sources that could help with this concern.

4. Take a few minutes to role-play with your partner how you would respond to Clark’s concern if you were Diana.



# The Restoration, Part 3

## Introduction

The teaching materials for the learning experience on “The Restoration” are divided into three parts. Part 3 includes a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document*, along with the doctrinal mastery passage found in Doctrine and Covenants 135:3. This lesson also includes a cumulative review of all the doctrinal mastery passages students have studied so far.

*Note:* You could teach the practice exercise and cumulative review in this lesson in a single class session or in two separate class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Practice Exercise (20 minutes)

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs.

Imagine that a family member approaches you and says, “I heard that Joseph Smith used a stone in a hat to translate the Book of Mormon. That just seems kind of strange to me. Is the Book of Mormon really the word of God, or did Joseph Smith just make it up?”

Divide students into groups of three, and assign each student in the group one of the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources. Ask each student to read the paragraphs for their assigned principle, looking for information or concepts that would be helpful when responding to this family member’s question. After sufficient time, ask students to take turns reporting what they find.

Invite students to review Doctrine and Covenants 135:3 and the key statement of doctrine it helps teach in paragraph 4.3 in the *Doctrinal Mastery Core Document*.

To help students understand some historical context that could be helpful in responding to this question, invite a student to read the following eight paragraphs aloud:

In the preface to the 1830 edition of the Book of Mormon, Joseph Smith wrote: “I would inform you that I translated [the book] by the gift and power of God” (see also D&C 135:3; the title page of the Book of Mormon).

Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles taught:



"Many who read the Book of Mormon understandably desire to know more about its coming forth, including the actual process of translation. This was certainly so with faithful and loyal Hyrum Smith. Upon inquiring, Hyrum was told by the Prophet Joseph that 'it was not intended to tell the world all the particulars of the coming forth of the Book of Mormon' and that 'it was not expedient for him to relate these things' (History of the Church, 1:220). Thus

what we do know about the actual coming forth of the Book of Mormon is adequate, but it is not comprehensive. ...

"Whatever the details of the process, it required Joseph's intense, personal efforts along with the aid of the revelatory instruments" (Neal A. Maxwell, "By the Gift and Power of God," *Ensign*, Jan. 1997, 39; see also *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 84).

Joseph Smith's principal scribe, Oliver Cowdery, stated that by "looking through" the Urim and Thummim, Joseph "was able to read in English, the reformed Egyptian characters, which were engraved upon the plates" (A. W. B., "Mormonites," *Evangelical Magazine and Gospel Advocate* 2 [Apr. 19, 1831]: 120). Some later historical accounts indicate that Joseph Smith sometimes also used another instrument while translating the Book of Mormon. This was a small oval stone, referred to as a seer stone, that he discovered several years before he obtained the golden plates. These accounts indicate that Joseph would sometimes place either the interpreters or the seer stone into a hat to block out light, which allowed him to better see the words that appeared on the instrument (see Richard E. Turley Jr., Robin S. Jensen, and Mark Ashurst-McGee, "Joseph the Seer," *Ensign*, Oct. 2015, 49–54).

Elder Neal A. Maxwell further clarified the important aspects of the translation process as well as what is important for us to understand about it when he said:



"Of course, the real revelatory process involved Joseph's mind and faith, which could not be seen by others in any case. ...

"Why do we not have more disclosure concerning the process of translation of the Book of Mormon? Perhaps the full process was not disclosed because we would not be ready to understand it, even if given. Perhaps, too, the Lord wanted to leave the Book of Mormon in the realm of faith, though it is drenched with intrinsic evidence. After all, Christ instructed Mormon, who was reviewing the Savior's own teachings among the Nephites, not to record all of them on the plates because 'I will try the faith of my people' (3 Ne. 26:11). Perhaps the details of translation are withheld also because we are intended to immerse ourselves in the substance of the book rather than becoming unduly concerned with the process by which we received it" (Neal A. Maxwell, "By the Gift and Power of God," 40–41).

If students have further questions about the Prophet Joseph Smith's use of the Urim and Thummim or the seer stones, you might encourage them to read the the Gospel Topics essay "Book of Mormon Translation."

- How could the doctrine and information taught in these sources be helpful in responding to your family member's question?



To give students an example of how someone could respond to a question like that in the scenario, provide each group of students with the accompanying handout.

### By the Gift and Power of God

1. The following is taken from a Facebook post by President Dieter F. Uchtdorf, then of the First Presidency. He had been asked, “Do you really believe that Joseph Smith translated with seer stones? How would something like this be possible?”
2. Carefully read President Uchtdorf’s response.  
 “I answer, ‘Yes! That is exactly what I believe.’ This was done as Joseph said: by the gift and power of God.  
 “In reality, most of us use a kind of ‘seer stone’ every day. My mobile phone is like a ‘seer stone.’ I can get the collected knowledge of the world through a few little inputs. I can take a photo or a video with my phone and share it with family on the other side of our planet. I can even translate anything into or from many different languages!  
 “If I can do this with my phone, if human beings can do this with their phones or other devices, who are we to say that God could not help Joseph Smith, the Prophet of the Restoration, with his translation work? If it is possible for me to access the knowledge of the world through my phone, who can question that seer stones are impossible for God?  
 “Many religions have objects, places, and events that are sacred to them. We respect the sacred beliefs of other religions and hope to be respected for our own beliefs and what is sacred to us. We should never be arrogant, but rather polite and humble. We still should have a natural confidence, because this is the Church of Jesus Christ” (Dieter F. Uchtdorf’s Facebook page, post from June 21, 2016, [facebook.com/lds.dieter.f.uchtdorf](https://facebook.com/lds.dieter.f.uchtdorf)).
3. Discuss the following question as a group: What principles of acquiring spiritual knowledge did President Uchtdorf demonstrate? How did he demonstrate these principles?

After sufficient time, invite several students to report what they discussed in their groups.

Divide students into pairs and give them each an opportunity to practice responding to the family member’s question in the scenario above.

You may want to conclude by testifying that Joseph Smith was called to be the Prophet of the Restoration and that he translated the Book of Mormon by the gift and power of God. Encourage students to use the principles of acquiring spiritual knowledge when they interact with people who have questions and also to strengthen their own testimonies.

### Doctrinal Mastery Cumulative Review (20 minutes)

Before class begins, have the following doctrinal mastery scripture references written on the board, or prepare them on a handout for your students:

1. *Doctrine and Covenants* 6:36
2. *Doctrine and Covenants* 8:2–3
3. *Doctrine and Covenants* 88:118

4. *Doctrine and Covenants* 29:10–11
5. *Doctrine and Covenants* 130:22–23
6. *Doctrine and Covenants* 76:22–24
7. *Doctrine and Covenants* 18:10–11
8. *Doctrine and Covenants* 19:16–19
9. *Doctrine and Covenants* 58:42–43
10. *Joseph Smith—History* 1:15–20
11. *Doctrine and Covenants* 1:30
12. *Doctrine and Covenants* 135:3

Assign students to look up the reference that matches the number that corresponds with the month in which they were born. (Students born in January would look up scripture reference number 1, students born in February would look up scripture reference number 2, and so on. You may choose to assign these scriptures in other ways that might be more suited for your class. You may also assign each student more than one scripture if needed.)

Invite the students to read their scripture and choose two key words that could serve as descriptive clues. After sufficient time, invite the students to stand up and move around the room, asking other students for their key words. Using their *Doctrinal Mastery Reference Guide*, students should try to identify all 12 scripture references by talking to different students in the class. You could allow students to write their initials next to each reference correctly identified until they have found all 12 references.

# By the Gift and Power of God

1. The following is taken from a Facebook post by President Dieter F. Uchtdorf of the First Presidency. He had been asked, “Do you really believe that Joseph Smith translated with seer stones? How would something like this be possible?”
2. Carefully read President Uchtdorf’s response.

“I answer, ‘Yes! That is exactly what I believe.’ This was done as Joseph said: by the gift and power of God.

“In reality, most of us use a kind of ‘seer stone’ every day. My mobile phone is like a ‘seer stone.’ I can get the collected knowledge of the world through a few little inputs. I can take a photo or a video with my phone and share it with family on the other side of our planet. I can even translate anything into or from many different languages!

“If I can do this with my phone, if human beings can do this with their phones or other devices, who are we to say that God could not help Joseph Smith, the Prophet of the Restoration, with his translation work? If it is possible for me to access the knowledge of the world through my phone, who can question that seer stones are impossible for God?

“Many religions have objects, places, and events that are sacred to them. We respect the sacred beliefs of other religions and hope to be respected for our own beliefs and what is sacred to us. We should never be arrogant, but rather polite and humble. We still should have a natural confidence, because this is the Church of Jesus Christ” (Dieter F. Uchtdorf’s Facebook page, post from June 21, 2016, [facebook.com/lds.dieter.f.uchtdorf](https://www.facebook.com/lds.dieter.f.uchtdorf)).

3. Discuss the following question as a group: What principles of acquiring spiritual knowledge did President Uchtdorf demonstrate? How did he demonstrate these principles?





# Prophets and Revelation, Part 1

## Introduction

The teaching materials for the learning experience on “Prophets and Revelation” are divided into three parts. In part 1, students will study paragraphs 5.1 through 5.2 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about prophets being called by God to speak for Him, and they will also study the doctrinal mastery passage Doctrine and Covenants 1:37–38.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (15 minutes)

Begin by asking the following questions:

- What are some people or groups throughout the world that have a spokesperson? (Examples might include political leaders, large corporations, and celebrities.)
- What reasons can you think of for why these people or groups would have a spokesperson?
- What are some reasons why God might have a spokesperson?
- What do we call those who speak for God on earth?

Invite a student to read aloud paragraph 5.1 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what prophets do.

Invite another student to come to the front of the class to act as a scribe. Ask the student to write the word *Prophets* on the board. Ask the class to report on the different things prophets do that are listed in paragraph 5.1. Invite the scribe to write these things on the board below the word *Prophets*.

- Which of the statements in paragraph 5.1 describes a prophet’s qualification as spokesman? (Students should identify the following key statement of doctrine: **A prophet is a person who has been called by God to speak for Him.** Ask the scribe to write this truth on the board. Invite students to mark this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.)

### Segment 2 (10 minutes)

Begin by asking students the following question:

- Which doctrinal mastery passage from the Doctrine and Covenants is associated with the key statement of doctrine that “a prophet is a person who

has been called by God to speak for Him"? (Invite students to consider marking D&C 1:37–38 in a distinctive way so they will be able to locate it easily.)

To help students understand the context of this scripture, explain that the revelation recorded in Doctrine and Covenants 1 was revealed to the Prophet Joseph Smith as he and other Church leaders were preparing to publish the revelations he had received into a book of scripture, which would eventually become the Doctrine and Covenants. The Lord identified Doctrine and Covenants 1 as a preface to the book of revelations that the Prophet Joseph Smith had received, and He taught that it was a “voice of warning” to the world (D&C 1:4), calling the world to repentance and establishing the need for prophets.

Invite a student to read Doctrine and Covenants 1:37–38 aloud. Ask the class to follow along, looking for what the Lord said about the words He speaks through His prophets. Ask students to report what they find.

- What do you think it means that the Lord’s words “shall not pass away, but shall all be fulfilled”?
- Why do you think it is important to understand that when a prophet speaks for the Lord, it is the same as if the Lord were speaking?
- What effort do you think is required in order for a prophet to obtain the word of the Lord to declare it to the people?

Invite a student to read aloud the following statement by President Russell M. Nelson. Ask the class to listen for details that describe how prophets seek to obtain the word of the Lord. (You may want to create a handout of this statement to give to students.)



“As a member of the Quorum of the Twelve Apostles, I prayed daily for revelation and gave thanks to the Lord every time He spoke to my heart and mind. ...

“When I recently faced the daunting task of choosing two counselors, I wondered how I could possibly choose just two from twelve men whom I love and respect.

“Because I know that good inspiration is based upon good information, I prayerfully met one-on-one with each Apostle. I then sequestered myself in a private room in the temple and sought the Lord’s will. I testify that the Lord instructed me to select President Dallin H. Oaks and President Henry B. Eyring to serve as my counselors in the First Presidency. ...

“When we convene as a Council of the First Presidency and Quorum of the Twelve, our meeting rooms become rooms of revelation. The Spirit is palpably present. As we wrestle with complex matters, a thrilling process unfolds as each Apostle freely expresses his thoughts and point of view. Though we may differ in our initial perspectives, the love we feel for each other is constant. Our unity helps us to discern the Lord’s will for His Church.

“In our meetings, the majority never rules! We listen prayerfully to one another and talk with each other until we are united. Then when we have reached complete accord, the unifying influence of the Holy Ghost is spine-tingling! We experience what the Prophet Joseph Smith knew when he taught, ‘By union of feeling we obtain power with God.’ No member of the First Presidency or Quorum of the Twelve would ever leave decisions for the Lord’s Church to his own best judgment!” (Russell M. Nelson, “Revelation for the Church, Revelation for Our Lives,” *Ensign* or *Liahona*, May 2018, 94–95).

- What did President Nelson teach about the process that prophets and apostles go through to receive revelation to guide the Church?
- How can this knowledge of how prophets prepare to receive revelation help us when we may have questions about the teachings or practices of the Church? (We can know that prophets carefully seek and receive the Lord's will, and we can follow their example to prepare our hearts to receive confirming revelation.)

Ask students to ponder experiences that have helped them come to know that prophets are called of God to speak His words and direct His Church. Invite students to share their experiences with the class. You may also want to share an experience as well as your testimony.

### Segment 3 (15 minutes)

To help students further understand the key statement of doctrine that “a prophet is a person who has been called by God to speak for Him,” draw the accompanying diagram on the board:

- What is the communication between Heavenly Father and His prophets usually called? (Write the word *Revelation* next to the arrow in the diagram.)

Heavenly Father



Prophets

Invite a student to read aloud paragraph 5.2 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for the different ways that Heavenly Father reveals His will to His prophets. Invite students to report what they find.

- What are some things the Lord has revealed or continues to reveal to prophets today?

To help students understand that the Lord continues to reveal His will to His prophets, invite a student to read the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles about how mission calls are assigned. Ask the class to listen for one specific way the Lord reveals His will to prophets today.



“Each mission call and assignment, or a later reassignment, is the result of revelation through the Lord’s servants. A call to the work comes from God through the President of the Church. An assignment to one of the more than 400 missions presently operating around the world comes from God through a member of the Quorum of the Twelve Apostles, acting with the authorization of the Lord’s living prophet. The spiritual gifts of prophecy and revelation attend all mission calls and assignments. ...

“... For the Twelve, nothing affirms the reality of ongoing latter-day revelation more powerfully than seeking to discern the Lord’s will as we fulfill our responsibility to assign missionaries to their respective fields of labor. I witness that the Savior knows and is mindful of each of us one by one and name by name. ...

“... I promise that the spiritual gift of revelation will attend your call to the work of proclaiming the gospel and your assignment to a specific field or fields of labor” (David A. Bednar, “Called to the Work,” *Ensign* or *Liahona*, May 2017, 68–70).

- Besides mission calls, how are members of the Church today blessed by the revelation God gives to His prophets and apostles? (Stake presidents and bishops are also called by revelation through one who holds the authority.)
- How have you personally been affected by prophetic revelation?

Consider sharing your testimony about how continuing revelation to prophets blesses not only the Church as a whole but individual members as well.

## Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“Prophets and Revelation, Part 1.” Please present this activity during a seminary class session that takes place after you have taught this lesson, but before you teach “Prophets and Revelation, Part 2.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 1:37–38 (5 minutes)

Before class, write the following key phrase on a piece of paper: *The voice of the Lord and His servants is the same—Doctrine and Covenants 1:37–38*. Cut the statement on the paper into separate words or short phrases, and give the pieces of paper to students. Explain that students will have one minute to put this phrase together in the right order as many times as they can. Each time students put the phrase in the right order, have them quickly mix the pieces up and do it again. For large classes, make multiple copies of the statement and divide students into groups.

After the minute has passed, invite a student to read Doctrine and Covenants 1:37–38 aloud. Ask the class to follow along, looking for how this scripture helps teach the truth that prophets are called by God to speak for Him. Ask students to report what they find.

# Prophets and Revelation, Part 2

## Introduction

The teaching materials for the learning experience on “Prophets and Revelation” are divided into three parts. In part 2, students will study paragraphs 5.3 through 5.5 in the doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about how we are blessed when we obey the prophets, and they will also study the doctrinal mastery passage found in Doctrine and Covenants 21:4–6. The teaching ideas in this lesson are scheduled to take only 20 minutes. For the remainder of the time, consider teaching lesson material that you felt you were not able to cover sufficiently. You could also use the time to review content from Doctrinal Mastery lessons or move ahead in your sequential scripture lessons.

## Understanding the Doctrine

### Segment 1 (20 minutes)

Show the photograph Sustaining in Conference, available at [lds.org/media-library](https://lds.org/media-library). Invite students to explain what is happening in the picture.



- What do you think it means to sustain the prophet?

Invite a student to read the following statement by President Russell M. Nelson. Ask the class to listen for what President Nelson taught about sustaining prophets.



"Our sustaining of prophets is a personal commitment that we will do our utmost to uphold their prophetic priorities. Our sustaining is an oath-like indication that we recognize their calling as a prophet to be legitimate and binding upon us" (Russell M. Nelson, "Sustaining the Prophets," *Ensign or Liahona*, Nov. 2014, 75).

- What did President Nelson teach about sustaining prophets?

Invite a student to read aloud paragraph 5.3 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for what this paragraph teaches about sustaining the prophet. Ask students to report what they find.

- What do we sustain the President of the Church as?
- Which sentence in this paragraph explains the blessings we receive from sustaining the prophet?

Invite students to mark the following key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **If we faithfully receive and obey the teachings of the President of the Church, God will bless us to overcome deception and evil.**

- What do you think it means to "receive and obey the teachings of the President of the Church"?
- Which doctrinal mastery passage helps teach this truth? (Invite students to consider marking D&C 21:4–6 in a distinctive way so they will be able to locate it easily.)

To help students understand the context of this scripture, explain that Doctrine and Covenants 21 was revealed to the Prophet Joseph Smith on April 6, 1830—the day the Church was officially organized. Those present at the organization of the Church voted to accept, or sustain, Joseph Smith and Oliver Cowdery as the presiding officers of the Church.

Invite several students to take turns reading Doctrine and Covenants 21:4–6 aloud. Ask the class to follow along, looking for how this doctrinal mastery passage helps teach the key statement of doctrine they marked in paragraph 5.3. Ask students to report what they find.

- How should we receive a prophet's words? (As if they are from God's own mouth.)
- How will this help us overcome deception and evil?
- Why do you think patience and faith are required to receive the blessings the Lord promises to those who obey a prophet?
- What do you think it means that the Lord will "disperse the powers of darkness from before [us]" (D&C 21:6) as we follow His prophet?

To help students understand what it might mean to "disperse the powers of darkness," show them a small flashlight, or draw one on the board.

- If you were somewhere very dark, such as inside a cave, what difference would having even a small flashlight make?
- How can following a prophet help us remove spiritual darkness from our lives?

Consider asking students to record in their study journals some blessings they have received by sustaining the prophet. You may also consider inviting them to write in their study journals about what they are currently doing to sustain and follow the prophet and how they might do that better. Invite a few students to share what they wrote with the rest of the class, if they feel comfortable doing so.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“Prophets and Revelation, Part 2.” Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach “Prophets and Revelation, Part 3.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes each, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 21:4–6 (5 minutes)

Write the following key statement of doctrine on the board: *If we faithfully receive and obey the teachings of the President of the Church, God will bless us to overcome deception and evil.*

- What doctrinal mastery passage helps teach this statement? (After students locate D&C 21:4–6, write this reference on the board.)

Invite students to turn to Doctrine and Covenants 21:4–6, and ask the class to recite these verses aloud. Ask students for ideas they have about how they can remember the content and reference for this doctrinal mastery passage.

Invite the class to recite the key statement of doctrine and the scripture reference that you wrote on the board. When you feel that students are familiar with both the key statement of doctrine and the scripture reference, erase several words and ask them to recite these again. Continue to erase words and have students recite the statement of doctrine and the scripture reference until the majority of the words have been erased.

### Doctrinal Mastery Review. Prophets and Revelation (5 minutes)

Write *Doctrine and Covenants 1:37–38* and *Doctrine and Covenants 21:4–6* on the board. Divide the class into two groups, and assign each group one of these doctrinal mastery passages. Invite both groups to look in doctrinal topic 5, “Prophets and Revelation,” in their *Doctrinal Mastery Core Document* for the key statement of doctrine that their assigned passage helps teach. When all of the team members have found that key statement of doctrine, invite one of them to write it on the board under the correct doctrinal mastery passage scripture reference.

Invite students to turn to Doctrine and Covenants 1:37–38 in their scriptures, and ask them to look for words or phrases that might help them remember what the

scripture says. Invite a student to come to the front of the class to act as a scribe, and ask the class to share what words or phrases they find that might help them remember Doctrine and Covenants 1:37–38. Invite the scribe to write students' responses on the board. Do this same activity with Doctrine and Covenants 21:4–6.



# Prophets and Revelation, Part 3

## Introduction

The teaching materials for the learning experience on “Prophets and Revelation” are divided into three parts. Part 3 includes a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document*, along with the doctrinal mastery passage found in Doctrine and Covenants 1:37–38. This lesson also includes a cumulative review of all the doctrinal mastery passages students have studied so far.

*Note:* You could teach the practice exercise and the doctrinal mastery cumulative review in this lesson in a single class session or in two separate class sessions.

## Practice Exercise (25 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

Read the following scenario to the class:

John is searching online for information about the Church in preparation for an Aaronic Priesthood quorum lesson. He finds a website that contains a comment from a past Church leader that seems to contradict what current Church leaders are saying. After this experience, John approaches you and asks, “It seems like some statements from Church leaders contradict one another. If prophets speak for God, why don’t they always agree?”

Invite students to practice the principles of acquiring spiritual knowledge by asking the following questions:

*Act in faith*

- How could you help John act in faith in seeking answers to his question?
- How could John’s testimony of prophets help him resolve this concern?

*Examine concepts and questions with an eternal perspective*

- How do you think you could help John examine his question with an eternal perspective?



To help students seek further understanding through divinely appointed sources, give each student a copy of the accompanying handout.

## Prophets and Revelation

### Elder D. Todd Christofferson

"It should be remembered that not every statement made by a Church leader, past or present, necessarily constitutes doctrine. It is commonly understood in the Church that a statement made by one leader on a single occasion often represents a personal, though well-considered, opinion, not meant to be official or binding for the whole Church. The Prophet Joseph Smith taught that 'a prophet [is] a prophet only when he [is] acting as such' [in *History of the Church*, 5:265]" ("The Doctrine of Christ," *Ensign* or *Liahona*, May 2012, 88).

### Elder Neil L. Andersen

"A few question their faith when they find a statement made by a Church leader decades ago that seems incongruent [inconsistent] with our doctrine. There is an important principle that governs the doctrine of the Church. The doctrine is taught by all 15 members of the First Presidency and Quorum of the Twelve. It is not hidden in an obscure paragraph of one talk. True principles are taught frequently and by many. Our doctrine is not difficult to find" ("Trial of Your Faith," *Ensign* or *Liahona*, Nov. 2012, 41).

Divide the class into small groups, and invite them to read the statements aloud to each other. After giving them sufficient time, ask the following questions:

- How could these statements help John with his concern?
- Can you think of any other divinely appointed sources that could help John with his question? (Consider giving students a few minutes to search LDS.org for additional sources that could help with John's question.)

After completing this exercise, help solidify what students have learned by inviting a male student to the front of the class, and have him pretend to be John. Ask this student to repeat John's question by saying, "It seems like some statements from Church leaders contradict one another. If prophets speak for God, why don't they always agree?" Invite class members to respond to this student (as if he were John) with what they could say to help resolve his concern.

Consider inviting students to bear their testimony about the blessings of having prophets who receive modern-day revelation. Consider bearing your own testimony as well.

## Doctrinal Mastery Cumulative Review (15 minutes)

Before you present this activity, write the scripture reference for each doctrinal mastery passage that you have studied so far this school year on a separate small card. When it is time for the activity, distribute the cards to students. (In small classes, some students may have multiple cards. In larger classes, divide students into small groups or make multiple copies of the cards.)

Explain to students that you will say aloud the key phrase or the key statement of doctrine associated with that scripture. The student who has the scripture reference that matches that key phrase or key statement of truth then has five seconds to raise his or her hand. If the student is correct, do the same thing with another key phrase or key statement of truth. The goal is to see how many key phrases and key

statements of truth the class can get correct consecutively. If there is time remaining after you lead the class through all the scripture references, invite students to trade cards with each other so they have a new scripture reference.

# Prophets and Revelation

## Elder D. Todd Christofferson

“It should be remembered that not every statement made by a Church leader, past or present, necessarily constitutes doctrine. It is commonly understood in the Church that a statement made by one leader on a single occasion often represents a personal, though well-considered, opinion, not meant to be official or binding for the whole Church. The Prophet Joseph Smith taught that ‘a prophet [is] a prophet only when he [is] acting as such’ [in *History of the Church*, 5:265]” (“The Doctrine of Christ,” *Ensign or Liahona*, May 2012, 88).

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“A few question their faith when they find a statement made by a Church leader decades ago that seems incongruent [inconsistent] with our doctrine. There is an important principle that governs the doctrine of the Church. The doctrine is taught by all 15 members of the First Presidency and Quorum of the Twelve. It is not hidden in an obscure paragraph of one talk. True principles are taught frequently and by many. Our doctrine is not difficult to find” (“Trial of Your Faith,” *Ensign or Liahona*, Nov. 2012, 41).



# Priesthood and Priesthood Keys, Part 1

## Introduction

The teaching materials for the learning experience on “Priesthood and Priesthood Keys” are divided into four parts. In part 1, students will study paragraphs 6.1 through 6.4 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn that all who serve in the Church are called under the direction of those who hold priesthood keys, and they will study the doctrinal mastery passage Doctrine and Covenants 42:11.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (15 minutes)



Give each student a copy of the accompanying quiz, or write the quiz on the board. Divide students into pairs. Instruct them to read aloud paragraphs 6.1 through 6.3 in the *Doctrinal Mastery Core Document* and then take the quiz. Invite them to write whether they think a statement is true (T) or false (F), or to write *T* or *F* in their journals if you have written the quiz on the board.

### Priesthood and Priesthood Keys Quiz

- \_\_\_\_ 1. God created and governs the heavens and the earth through the priesthood.
- \_\_\_\_ 2. The blessings of the priesthood are available to all of God’s children, male and female, through the ordinances and covenants of the gospel.
- \_\_\_\_ 3. The keys of the priesthood are the rights of presidency, or the power God gives to man to govern and direct the kingdom of God on earth.
- \_\_\_\_ 4. Each of the Apostles is authorized to exercise all of the keys that pertain to the kingdom of God on earth.
- \_\_\_\_ 5. Every priesthood holder holds priesthood keys to preside and direct the work of the Lord.

After students have had sufficient time to study paragraphs 6.1 through 6.3 and complete the quiz, review the quiz together as a class (statements 1, 2, and 3 are true; statements 4 and 5 are false). For question 4, you may need to explain that while all of the priesthood keys that pertain to the kingdom of God on earth have been *conferred* upon each of the Apostles, only the President of the Church is authorized to *exercise* these priesthood keys (see paragraph 6.3). For question 5, you may need to explain that priesthood keys are not conferred upon every man who is ordained to a priesthood office (see paragraph 6.3).

To help students understand the difference between priesthood authority and priesthood keys, invite a student to read aloud the following statement by Elder Gary E. Stevenson of the Quorum of the Twelve Apostles:



"The priesthood, or priesthood authority, has been defined as 'the power and authority of God' and 'the consummate power on this earth.' Priesthood keys are defined for our understanding as well: 'Priesthood keys are the authority God has given to priesthood leaders to direct, control, and govern the use of His priesthood on earth' [*Handbook 2: Administering the Church* (2010), 2.1.1]. Priesthood keys control the exercise of priesthood authority. Ordinances that create a record in the Church require keys and cannot be done without authorization. Elder Dallin H. Oaks taught that 'ultimately, all keys of the priesthood are held by the Lord Jesus Christ, whose priesthood it is. He is the one who determines what keys are delegated to mortals and how those keys will be used' ["The Keys and Authority of the Priesthood," *Ensign or Liahona*, May 2014, 50]" (Gary E. Stevenson, "Where Are the Keys and Authority of the Priesthood?" *Ensign or Liahona*, May 2016, 30).

- How would you summarize in your own words the difference between priesthood authority and priesthood keys? (Make sure students understand that brethren who have been ordained to the priesthood can exercise that priesthood in certain ways in their home and in their lives, such as giving blessings to family members. However, the right to use the priesthood to direct the work of the Lord in His Church requires the keys of the priesthood.)
- According to paragraph 6.3 in the *Doctrinal Mastery Core Document*, who holds priesthood keys in a ward? (Bishops and quorum presidents: elders quorum president, deacons quorum president, teachers quorum president, and the bishop, who is also the priests quorum president. Stake presidents also hold keys and are the presidents of the high priests quorum in their stakes. A branch president holds the priesthood keys for his branch.)

## Segment 2 (10 minutes)

Invite a student to read aloud paragraph 6.4 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for a key statement of doctrine that explains how all who serve in the Church are called to do so. (Students should identify that **all who serve in the Church—men and women—are called under the direction of one who holds priesthood keys**. Invite students to mark this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.)

To help students understand the implications of this key statement of doctrine, invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency. Ask the class to listen for how this statement clarifies our understanding of priesthood authority:



"The Church work done by women or men, whether in the temple or in the wards or branches, is done under the direction of those who hold priesthood keys. ...

"We are not accustomed to speaking of women having the authority of the priesthood in their Church callings, but what other authority can it be? When a woman—young or old—is set apart to preach the gospel as a full-time missionary, she is given priesthood authority to perform a priesthood function.

The same is true when a woman is set apart to function as an officer or teacher in a Church organization under the direction of one who holds the keys of the priesthood. Whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties" (Dallin H. Oaks, "The Keys and Authority of the Priesthood," *Ensign* or *Liahona*, May 2014, 51).

- What did President Oaks clarify about priesthood authority and serving in the Church? (Each person who "functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties.")

Testify that all who receive a calling to serve in the Church have been given authority to fulfill their assignments by someone who holds priesthood keys.

### Segment 3 (15 minutes)

Ask students if they have a calling in their branch, ward, or stake. Invite a few students who have callings to tell the class what they have been called to do. Ask some of them the following questions:

- Who extended that calling to you?
- How were you called under the direction of one who holds priesthood keys? (Point out that the bishop, branch president, and stake president hold priesthood keys. If one of their counselors extends a calling to serve, they are doing so under the direction of the bishop, branch president, or stake president, who has keys and can delegate that authority.)
- According to the statement by President Dallin H. Oaks in paragraph 6.4 in the *Doctrinal Mastery Core Document*, what authority do you exercise when you perform the duties to which you have been called? (Priesthood authority.)
- Which doctrinal mastery passage helps teach the key statement of doctrine that **all who serve in the Church—men and women—are called under the direction of one who holds priesthood keys?**

After students respond, invite them to turn to Doctrine and Covenants 42:11 and to consider marking this passage in a distinctive way in their scriptures so that they will be able to locate it easily.

To help students understand the context of this passage, explain that Doctrine and Covenants 42 includes a revelation referred to as "the law of the Church" (D&C 42, section heading). This law gave the Saints instructions on organizing the Church and preaching the gospel, as well as laws of ordination, moral conduct, consecration, and discipline. Invite a student to read Doctrine and Covenants 42:11 aloud. Ask the class to follow along, looking for words and phrases that help teach

the key statement of doctrine they marked in paragraph 6.4 in the *Doctrinal Mastery Core Document*. Invite students to report what they find.

Invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency. Ask the class to listen for what President Faust taught about the priesthood and priesthood keys.



1993, 37).

"No one can claim priesthood authority except it is conferred openly by those possessing the authority, 'and it is known to the church that he has authority and has been regularly ordained by the heads of the church' (D&C 42:11). The exercise of priesthood authority is directed by the keys of the priesthood. These keys rest with the presiding local and General Authorities of the Church" (James E. Faust, "Keeping Covenants and Honoring the Priesthood," *Ensign*, Nov. 1993, 37).

- What did President Faust teach about priesthood and priesthood keys?
- Why do you think it is important that those who are called to build up the Lord's Church are called by those who have priesthood keys?

## Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—"Priesthood and Priesthood Keys, Part 1." Please present this activity during a seminary class session that takes place after you have taught this lesson, but before you teach "Priesthood and Priesthood Keys, Part 2." This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 42:11 (5 minutes)

Before class begins, invite a student to write the following key statement of doctrine on the board: *All who serve in the Church—men and women—are called under the direction of one who holds priesthood keys.*

Ask students to find the doctrinal mastery passage in the Doctrine and Covenants that supports this key statement of doctrine. When the students have found Doctrine and Covenants 42:11, invite the class to read this passage aloud. Ask students to explain how this passage supports the statement of doctrine written on the board. If time permits, ask students to name the people in a ward or branch who hold priesthood keys (bishop or branch president, elders quorum president, teachers quorum president, and deacons quorum president).



# Priesthood and Priesthood Keys Quiz

- \_\_\_ 1. God created and governs the heavens and the earth through the priesthood.
- \_\_\_ 2. The blessings of the priesthood are available to all of God's children, male and female, through the ordinances and covenants of the gospel.
- \_\_\_ 3. The keys of the priesthood are the rights of presidency, or the power God gives to man to govern and direct the kingdom of God on earth.
- \_\_\_ 4. Each of the Apostles is authorized to exercise all of the keys that pertain to the kingdom of God on earth.
- \_\_\_ 5. Every priesthood holder holds priesthood keys to preside and direct the work of the Lord.



# Priesthood and Priesthood Keys, Part 2

## Introduction

The teaching materials for the learning experience on “Priesthood and Priesthood Keys” are divided into four parts. In part 2, students will study this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about the connection between priesthood authority and personal righteousness, and they will study the doctrinal mastery passage Doctrine and Covenants 121:36, 41–42. This lesson also contains a cumulative review activity that will help students review the doctrinal mastery passages they have studied so far this year.

*Note:* You could teach the “Understanding the Doctrine” segment and the cumulative review activity in a single class session or in two different class sessions. If you choose to teach them in two class sessions, share class time between Doctrinal Mastery and a regular sequential scripture lesson.

## Understanding the Doctrine

### Segment 1 (20 minutes)

Display an object or a picture of an object that can be controlled with your hands (for example, a television remote control, a radio-controlled airplane or drone, or a mobile device).

- What is necessary for a person to be able to control or handle this object correctly and effectively? (Point out that we are not the source of the power, but we can direct or control it.)

After students respond, write *Priesthood power* on the board.

- What do you think is necessary for a person to be able to control or handle priesthood power correctly and effectively?

Invite students to mark the following key statement of doctrine in paragraph 6.4 in their copies of the *Doctrinal Mastery Core Document*: **Priesthood authority can only be exercised in righteousness.**

Ask students which doctrinal mastery passage is associated with this key statement of doctrine. After students respond, ask them to turn to Doctrine and Covenants 121:36, 41–42, and invite them to consider marking this passage in a distinctive way in their scriptures so that they will be able to locate it easily.

To help students understand the context of this passage, explain that Doctrine and Covenants 121 contains portions of letters that the Prophet Joseph Smith wrote to the members of the Church while he and other Church leaders were imprisoned in Liberty Jail. They had been confined there for months in bitter conditions while awaiting a court trial, and their repeated requests for help from legal authorities had gone unanswered. Invite a few students to take turns reading Doctrine and Covenants 121:36, 41–42 aloud. Ask the class to follow along, looking for phrases

that help teach the key statement of doctrine they marked in paragraph 6.4 in the *Doctrinal Mastery Core Document*. Invite students to report what they find.

- What is necessary in order to control or handle the power associated with the priesthood? (“The principles of righteousness.”)
- What principles of righteousness can you find listed in Doctrine and Covenants 121:41–42? (Write students’ responses on the board. The list should include: *persuasion, long-suffering, gentleness, meekness, love unfeigned, kindness, pure knowledge.*)

Ask students which of these principles they would like to learn more about. You may need to explain that *long-suffering* is patient endurance of a trial, injury, or provocation and being slow to anger, punish, or avenge. *Meekness* is humility and submission to God’s will. *Love unfeigned* refers to love that is sincere or genuine and not counterfeit in any way.

- How might the Lord’s admonition that “no power or influence can or ought to be maintained by virtue of the priesthood” (D&C 121:41) apply to all who have been called to serve in the Church? (Those with assignments in the Church cannot and should not try to exert power or influence over others because of his or her position of authority).
- How would demonstrating the qualities listed on the board be more effective in influencing others than trying to use one’s position of power and authority unrighteously?
- How might the principles of righteousness help those with callings in the Church to guide and influence the people over whom they have responsibility?

Invite students to think about a Church leader they know who is a good example of one or more of the qualities listed on the board. Ask several students to talk about this person and how he or she exhibits these qualities. You may want to ask some of the following questions after student responses:

- In what ways has this person influenced you?
- Why do you think the qualities of this person influenced you positively?
- Why do you think the Lord would encourage us to influence others in this way?

Testify that these qualities are the way that Heavenly Father encourages us to live righteously and that they are the way we ought to influence others to do the same.

Invite students to think about people over whom they might have some influence. Ask them to consider which of the qualities written on the board they feel they might need to improve. Invite them to write a goal in their journals about how they plan to improve on one of these principles of righteousness.

## Doctrinal Mastery Cumulative Review (20 minutes)

*Note:* This doctrinal mastery cumulative review is optional, and it can be added to this lesson if there is time. You may alternately choose to spend class time to complete Doctrinal Mastery lessons or sequential scripture lessons that you previously did not have enough time to complete.

Give each student a small piece of paper. Invite the students to select one of the doctrinal mastery passages they have studied so far this year. Ask them to write down a thought, a feeling, or a question someone might have that could be helped or answered by the doctrinal mastery passage they selected. For example, if a student chooses Doctrine and Covenants 18:10–11, he or she might write something like the following: “A friend has been feeling worthless, like he has no value to anyone. Doctrine and Covenants 18:10–11.” Students may need several minutes to do this. As students think and write, you may want to walk around the room and look for those who may need help. After students have had sufficient time, gather the papers.

Read aloud from the papers one at a time, without telling students which doctrinal mastery passage they might use to help the problem or answer the question. As you read from each piece of paper, invite students to turn to a doctrinal mastery passage they feel might help. Call on a student to report which passage he or she selected, and ask why that passage would be helpful in this situation. Students may think of passages other than those written on the paper that apply equally well. Continue the activity as long as time allows.

### Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“Priesthood and Priesthood Keys, Part 2.” Please present this activity during a seminary class session that takes place after you have taught this lesson, but before you teach “Priesthood and Priesthood Keys, Part 3.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

#### Doctrinal Mastery Review. Doctrine and Covenants 121:36, 41–42 (5 minutes)

Invite students to review paragraph 6.4 in the *Doctrinal Mastery Core Document* for the key statement of doctrine that is supported by Doctrine and Covenants 121:36, 41–42. (Students should identify the following: **Priesthood authority can only be exercised in righteousness.**)

Ask students to turn to Doctrine and Covenants 121:36, 41–42 and to read these verses aloud.

- How does this passage help teach the identified key statement of doctrine?

Invite students to form small groups and discuss their ideas for how they can remember what Doctrine and Covenants 121:36, 41–42 teaches. After sufficient time, invite several groups to share their ideas with the class.

# Priesthood and Priesthood Keys, Part 3

## Introduction

The teaching materials for the learning experience on “Priesthood and Priesthood Keys” are divided into four parts. In part 3, students will study paragraphs 6.5 through 6.7 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about the keys and powers of the Aaronic and Melchizedek Priesthoods, and they will study the doctrinal mastery passages Doctrine and Covenants 13:1 and Doctrine and Covenants 107:8.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Write *Aaronic Priesthood* and *Melchizedek Priesthood* on the board. Give students time to think about how they would explain to someone the differences between these two priesthoods. After sufficient time, invite a few students to share their explanations with the class.

Invite a student to read aloud paragraphs 6.5 through 6.7 in the *Doctrinal Mastery Core Document*. Ask students to follow along, looking for information that might help them further explain the Aaronic and Melchizedek Priesthoods and how they are different from one another.

- What statements from these paragraphs could help you explain the differences between the Aaronic and Melchizedek Priesthoods?

### Segment 2 (15 minutes)

Invite students to consider marking the following key statement of doctrine from paragraph 6.6 in the *Doctrinal Mastery Core Document*: **The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism.”** Explain that the statement is from Doctrine and Covenants 13. Ask students to turn to Doctrine and Covenants 13:1, and invite them to consider marking this doctrinal mastery passage in a distinctive way in their scriptures so that they will be able to locate it easily.

To help students understand the context of this passage, explain that Doctrine and Covenants 13 contains words John the Baptist spoke to Joseph Smith and Oliver Cowdery when he conferred the Aaronic Priesthood upon them. Invite a student to read Doctrine and Covenants 13:1 aloud.

Explain that the blessings that the keys of the Aaronic Priesthood unlock are available to all members of the Church through the ordinances of the Aaronic

Priesthood. These ordinances are authorized by those who hold the keys of the Aaronic Priesthood.

Invite a student to read aloud the following statement by President Dallin H. Oaks of the First Presidency. (If possible, display or provide a copy of this statement for each student.) Ask the class to listen for how the ordinances of the Aaronic Priesthood help members of the Church receive the blessings mentioned in Doctrine and Covenants 13:1.



“What does it mean that the Aaronic Priesthood holds ‘the key of the ministering of angels’ and of the ‘gospel of repentance and of baptism, and the remission of sins’ [D&C 84:26–27]? The meaning is found in the ordinance of baptism and in the sacrament. Baptism is for the remission of sins, and the sacrament is a renewal of the covenants and blessings of baptism. Both should be preceded by repentance. When we keep the covenants made in these ordinances, we are promised that we will always have His Spirit to be with us. The ministering of angels is one of the manifestations of that Spirit. ...

“We cannot overstate the importance of the Aaronic Priesthood in this. All of these vital steps pertaining to the remission of sins are performed through the saving ordinance of baptism and the renewing ordinance of the sacrament. Both of these ordinances are officiated by holders of the Aaronic Priesthood under the direction of the bishopric, who exercise the keys of the gospel of repentance and of baptism and the remission of sins.

“In a closely related way, these ordinances of the Aaronic Priesthood are also vital to the ministering of angels. ...

“... As explained earlier, through the Aaronic Priesthood ordinances of baptism and the sacrament, we are cleansed of our sins and promised that if we keep our covenants we will always have His Spirit to be with us. I believe that promise not only refers to the Holy Ghost but also to the ministering of angels, for ‘angels speak by the power of the Holy Ghost; wherefore, they speak the words of Christ’ (2 Ne. 32:3). So it is that those who hold the Aaronic Priesthood open the door for all Church members who worthily partake of the sacrament to enjoy the companionship of the Spirit of the Lord and the ministering of angels” (Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” *Ensign*, Nov. 1998, 37–39).

- What did you learn from President Oaks’s statement about the keys of the Aaronic Priesthood?
- How have you been blessed because of the Aaronic Priesthood?

### Segment 3 (15 minutes)

Invite students to mark the first sentence of paragraph 6.7 in their copies of the *Doctrinal Mastery Core Document*: **The Melchizedek Priesthood is the higher, or greater, priesthood and “holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.”**

Invite students to turn to Doctrine and Covenants 107:8 and consider marking this doctrinal mastery passage in a distinctive way in their scriptures so that they will be able to locate it easily.

To help students understand the context of this passage, invite them to silently review paragraph 6.2 in the *Doctrinal Mastery Core Document*, looking for a definition of the phrase. (They should find that the rights of presidency are “the power God gives to man to govern and direct the kingdom of God on the earth.”) Explain that in Doctrine and Covenants 107:8 the Lord is specifically talking about the powers given to the Melchizedek Priesthood to govern and direct the kingdom of God on the earth.

Invite students to silently review paragraph 6.7 in the *Doctrinal Mastery Core Document*, looking for what it says about the Melchizedek Priesthood. Ask students to report what they find.

- What are some of the ordinances or blessings that are performed through the authority of the Melchizedek Priesthood? (Confirmation, temple ordinances, priesthood blessings.)

To help students feel the importance of the Aaronic and Melchizedek Priesthoods, invite a student to read the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles:



“Can you imagine how dark and empty mortality would be if there were no priesthood? If the power of the priesthood were not upon the earth, the adversary would have freedom to roam and reign without restraint. There would be no gift of the Holy Ghost to direct and enlighten us; no prophets to speak in the name of the Lord; no temples where we could make sacred, eternal covenants; no authority to bless or baptize, to heal or comfort. ... There would be no light, no hope—only darkness” (Robert D. Hales, “Blessings of the Priesthood,” *Ensign*, Nov. 1995, 32).

- When have you felt particularly grateful for the blessings available through the Melchizedek Priesthood?

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“Priesthood and Priesthood Keys, Part 3.” Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach “Priesthood and Priesthood Keys, Part 4.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than five minutes each, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 13:1 (5 minutes)

Before class begins, invite a student to write the following statement of doctrine on the board: *The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism” (D&C 13:1).*

Remind students that these priesthood keys were conferred upon the Prophet Joseph Smith and Oliver Cowdery by John the Baptist when he ordained them to

the Aaronic Priesthood. Ask students what ways they can think of to remember that these events are recorded in Doctrine and Covenants 13. Invite several students to share ideas. Encourage students to ask each other a question similar to the following as they interact between now and the next seminary class period:

- In which section of the Doctrine and Covenants can we read about the keys of the Aaronic Priesthood?

Encourage students to remind their fellow students (if they have forgotten) that the keys of the Aaronic Priesthood are listed in Doctrine and Covenants 13. At the end of class, you might ask some students the question as they exit the room.

### **Doctrinal Mastery Review. Doctrine and Covenants 107:8 (5 minutes)**

Before class begins, write the following scrambled statement of doctrine on the board:

1. *and “holds the right of presidency,*
2. *to administer in spiritual things” (D&C 107:8).*
3. *the higher, or greater, priesthood*
4. *in the church in all ages of the world,*
5. *The Melchizedek Priesthood is*
6. *and has power and authority over all the offices*

Invite students to rewrite these statements in the correct order (as found in paragraph 6.7 in the *Doctrinal Mastery Core Document*) in their class notebooks or study journals. (The correct order is 5, 3, 1, 6, 4, 2.)

After students have finished writing, invite several of them to suggest ways they can remember that Doctrine and Covenants 107:8 is about the Melchizedek Priesthood.

### **Doctrinal Mastery Review. Priesthood and Priesthood Keys (5 minutes)**

On each of four different pieces of paper, write one of the following doctrinal mastery passage references on one side and its corresponding key statement of doctrine on the other side:

*Doctrine and Covenants 42:11*

*All who serve in the Church—men and women—are called under the direction of one who holds priesthood keys.*

*Doctrine and Covenants 121:36, 41–42*

*Priesthood authority can only be exercised in righteousness.*

*Doctrine and Covenants 13:1*

*The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism.”*



*Doctrine and Covenants 107:8*

*The Melchizedek Priesthood is the higher, or greater, priesthood and “holds the right of presidency and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.”*

Use these “flash cards” to review the doctrinal mastery scripture references along with the key statements of doctrine. You might choose to show students one side of a flash card and ask them to tell you what is on the other side. (If you show students a doctrinal mastery scripture reference, do not require them to tell you the entire corresponding key statement of doctrine. For example, if you show students the reference “Doctrine and Covenants 107:8,” it might be sufficient for them to reply “Melchizedek Priesthood.”) You may want to repeat flash cards that students struggle with until they know them better. Then you might want to repeat the activity using the other side of the flash cards. Do not spend more than five minutes on this activity.

# Priesthood and Priesthood Keys, Part 4

## Introduction

The teaching materials for the learning experience on “Priesthood and Priesthood Keys” are divided into four parts. Part 4 includes a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* along with the doctrinal mastery scripture passage in Doctrine and Covenants 42:11. This lesson also contains a cumulative review of all the doctrinal mastery passages students have studied so far this school year.

*Note:* You could teach this lesson in a single class session or in two different class sessions. If you choose to teach the segments over the course of two class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Practice Exercise (20 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.



Organize students into small groups. Give each group a copy of the accompanying handout, and invite them to take turns reading the scenario (adapted from Chad H Webb, “Doctrinal Mastery” [Seminaries and Institutes of Religion annual training broadcast, June 14, 2016], [broadcasts.lds.org](http://broadcasts.lds.org)):

### Monika’s Question

As you read the following scenario aloud as a group, pause to discuss the accompanying questions:

A young woman named Monika comes from a faithful family and has learned the gospel throughout her life. She loves attending Young Women and seminary. One day a girl from school says to her that the Church does not value women because women do not hold the priesthood or certain leadership positions. The girl argues that the world has recognized the contribution of women and treats them as equals, and then she asks Monika, “When will the Church catch up with the rest of the world on this social issue?”

Monika has never felt unloved or unappreciated at church. She has been taught that she has a divine nature and individual worth. She has observed powerful Young Women leaders and a wonderful mother who happily serve in the Church and in their communities. But Monika is unsure how to answer the question. In fact, it starts to bother her, and she begins to wonder why women don’t hold certain positions in the Church. The argument she heard about equality and fairness for men and women begins to sound reasonable to her.

One day in seminary Monika writes a note to her seminary teacher, Sister Bell, asking, "When will the Church be like everyone else and start treating men and women equally?" The following day, Sister Bell decides to address the question in class. She asks how a person with this question might act in faith. Students discuss things such as the importance of praying to Heavenly Father for help and understanding. One student expresses the importance of holding on to what they already understand about their relationship with Heavenly Father and shares an example of when she came to know that Heavenly Father loves her and values her.

- How could the comments by Monika's classmates help her act in faith?
- What other suggestions do you have for how a person with this question might act in faith?

To help the class consider how they might examine the question with an eternal perspective, Sister Bell encourages them to think about the worldly assumption or premise upon which the question is based. She asks, "How might the world define equality and fairness?" A few students comment on how some people think that equality and fairness mean that everything must be the same between men and women. A young man explains that according to the world, a person's position determines his or her importance, and that could lead to the perspective that some Church callings are more valued than others, making it seem unfair if everyone can't hold those callings.

- Can you think of any other worldly assumptions or premises that could influence how some people might view callings or positions in the Church?

Sister Bell then asks how the class might reframe this question from the Lord's perspective. Because this is a difficult skill, Sister Bell suggests that they might ask, "How does the Lord define equality and fairness?" Or "How does the Lord view the role of men and women in the plan of salvation?" One student suggests that many prophets have taught that to the Lord, equality does not mean that men and women are exactly the same. Another student brings up "The Family: A Proclamation to the World" and says that in the plan of salvation, and in the Church, men and women have different but equally important roles. One young woman says, "I was thinking of it a little differently. Should this be about what we want, or should we care more about what the Lord wants?"

Sister Bell thanks the students for their insights and reminds them that the Savior does not view callings and leadership as the world does. She points out that the scriptures teach that "the eye cannot say unto the hand, I have no need of thee" (1 Corinthians 12:21) but that all members are an integral part of the same body and that all are needed and have an opportunity to serve.

Then Sister Bell asks, "During His mortal ministry, how did the Savior show that He loved and valued women?" With the help of their teacher, the students think of examples, like the way He treated His mother, the Samaritan woman at the well, and Mary Magdalene. They also remember miracles that He performed that blessed and healed women.

To help her students seek further understanding through divinely appointed sources, Sister Bell encourages her students to search their memories for helpful scripture references and talks from Church leaders that relate to this question. They identify resources such as "The Family: A Proclamation to the World" and the Gospel Topics Essays. One particular talk is suggested that catches Monika's attention. It is a talk by Sister Linda K. Burton called "We'll Ascend Together" from the April 2015 general conference. Sister Bell also suggests a talk given by President Russell M. Nelson called "A Plea to My Sisters" from the October 2015 general conference. Monika makes a note of these in her study journal and decides to study them later.

- Can you think of any additional divinely appointed sources that might help someone with Monika's question?

The discussion ends with Sister Bell sharing her testimony that all who serve in the Church—men and women—are called under the direction of one who holds priesthood keys, and she reminds them that this truth is found in Doctrine and Covenants 42:11. She also reminds her students that "whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood

authority in performing her or his assigned duties” (Dallin H. Oaks, “The Keys and Authority of the Priesthood,” *Ensign* or *Liahona*, May 2014, 51). She also reminds her students of the doctrinal mastery scripture passage that says “The Lord . . . doeth that which is good among the children of men; . . . and he inviteth them *all* to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, *male and female*; . . . *all* are alike unto God” (2 Nephi 26:33; italics added). Sister Bell encourages her students to continue to prayerfully study this question and invites them to bring to class what they learn.

- What did you learn from this scenario about Monika’s question?

After students have finished reading the handout and discussing the questions in their groups, invite them to share any thoughts, questions, or feelings they have as a result of the practice exercise—whether about Monika’s question or about acquiring spiritual knowledge in general. Testify that Heavenly Father loves all of His children and that everyone who serves in the Church is “called under the direction of one who holds priesthood keys,” “exercises priesthood authority in performing her or his duties,” and is an important part of the kingdom of God.

## Doctrinal Mastery Cumulative Review (20 minutes)



The accompanying quiz can help you assess how familiar students are with the key statements of doctrine and the doctrinal mastery scripture passages presented so far this school year. Before you administer the quiz, you may want to give students time to study the doctrinal mastery passages and statements of doctrine. Reduce the number of questions if there is not enough class time remaining to administer the complete quiz.

### Doctrinal Mastery Cumulative Review

Select the passage from the Doctrine and Covenants that best helps to teach each key statement of doctrine.

- God has promised to reveal truth to our minds and hearts through the Holy Ghost if we will diligently seek Him.
  - D&C 8:2–3
  - Joseph Smith—History 1:15–20
  - D&C 135:3
- The Father and the Son have tangible, glorified bodies of flesh and bone, and the Holy Ghost is a personage of spirit.
  - D&C 130:22–23
  - D&C 29:10–11
  - D&C 1:37–38
- Jesus Christ’s atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God’s presence eternally.
  - D&C 1:30
  - D&C 19:16–19
  - D&C 42:11
- All who serve in the Church—men and women—are called under the direction of one who holds priesthood keys.
  - D&C 21:4–6

- b. D&C 19:16–19
- c. D&C 42:11
- 5. Because it was established by God Himself, The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth.”
  - a. D&C 19:16–19
  - b. D&C 8:2–3
  - c. D&C 1:30
- 6. God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph’s prayer, and They called him to be the Prophet of the Restoration.
  - a. Joseph Smith—History 1:15–20
  - b. D&C 6:36
  - c. D&C 58:42–43
- 7. The Lord Himself has invited us to “look unto [Him] in every thought; doubt not, fear not.”
  - a. D&C 76:22–24
  - b. D&C 6:36
  - c. D&C 21:4–6
- 8. The Melchizedek Priesthood is the higher, or greater, priesthood and “holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.”
  - a. D&C 107:8
  - b. D&C 88:118
  - c. D&C 1:30
- 9. As the Prophet of the Restoration, Joseph Smith translated the Book of Mormon by the gift and power of God.
  - a. D&C 107:8
  - b. D&C 135:3
  - c. D&C 76:22–24
- 10. Repentance includes recognizing our sins; feeling remorse, or godly sorrow, for committing sin; confessing our sins to Heavenly Father and, if necessary, to others; forsaking sin; seeking to restore, as far as possible, all that has been damaged as a result of our sins; and living a life of obedience to God’s commandments.
  - a. D&C 76:22–24
  - b. D&C 58:42–43
  - c. D&C 130:22–23
- 11. Jesus Christ created the heavens and the earth under the direction of the Father.
  - a. D&C 13:1
  - b. D&C 76:22–24
  - c. D&C 1:30
- 12. A prophet is a person who has been called by God to speak for Him.
  - a. D&C 18:10–11
  - b. D&C 13:1
  - c. D&C 1:37–38
- 13. Because our Heavenly Father loves us and wants us to progress toward becoming like Him, He has encouraged us to “seek learning, even by study and also by faith.”
  - a. D&C 42:11
  - b. D&C 1:30
  - c. D&C 88:118
- 14. If we faithfully receive and obey the teachings of the President of the Church, God will bless us to overcome deception and evil.
  - a. D&C 21:4–6

- b. D&C 121:36,41–42
- c. D&C 130:22–23
- 15. The Aaronic Priesthood “holds the keys of the ministering of angels, and of the gospel of repentance, and of baptism.”
  - a. Joseph Smith—History 1:15–20
  - b. D&C 13:1
  - c. D&C 6:36
- 16. Jesus Christ’s sacrifice benefits each of us and demonstrates the infinite worth of each and every one of Heavenly Father’s children.
  - a. D&C 121:36,41–42
  - b. D&C 88:118
  - c. D&C 18:10–11
- 17. Jesus Christ will come again in power and glory and will reign on the earth during the Millennium.
  - a. D&C 58:42–43
  - b. D&C 13:1
  - c. D&C 29:10–11
- 18. Priesthood authority can only be exercised in righteousness.
  - a. D&C 135:3
  - b. D&C 121:36, 41–42
  - c. D&C 58:42–43

*Answers to the quiz:* 1. a; 2. a; 3. b; 4. c; 5. c; 6. a; 7. b; 8. a; 9. b; 10. b; 11. b; 12. c; 13. c; 14. a; 15. b; 16. c; 17. c; 18. b.

# Monika's Question

As you read the following scenario aloud as a group, pause to discuss the accompanying questions:

A young woman named Monika comes from a faithful family and has learned the gospel throughout her life. She loves attending Young Women and seminary. One day a girl from school says to her that the Church does not value women because women do not hold the priesthood or certain leadership positions. The girl argues that the world has recognized the contribution of women and treats them as equals, and then she asks Monika, "When will the Church catch up with the rest of the world on this social issue?"

Monika has never felt unloved or unappreciated at church. She has been taught that she has a divine nature and individual worth. She has observed powerful Young Women leaders and a wonderful mother who happily serve in the Church and in their communities. But Monika is unsure how to answer the question. In fact, it starts to bother her, and she begins to wonder why women don't hold certain positions in the Church. The argument she heard about equality and fairness for men and women begins to sound reasonable to her.

One day in seminary Monika writes a note to her seminary teacher, Sister Bell, asking, "When will the Church be like everyone else and start treating men and women equally?" The following day, Sister Bell decides to address the question in class. She asks how a person with this question might act in faith. Students discuss things such as the importance of praying to Heavenly Father for help and understanding. One student expresses the importance of holding on to what they already understand about their relationship with Heavenly Father and shares an example of when she came to know that Heavenly Father loves her and values her.

- How could the comments by Monika's classmates help her act in faith?
- What other suggestions do you have for how a person with this question might act in faith?

To help the class consider how they might examine the question with an eternal perspective, Sister Bell encourages them to think about the worldly assumption or premise upon which the question is based. She asks, "How might the world define equality and fairness?" A few students comment on how some people think that equality and fairness mean that everything must be the same between men and women. A young man explains that according to the world, a person's position determines his or her importance, and that could lead to the perspective that some Church callings are more valued than others, making it seem unfair if everyone can't hold those callings.

- Can you think of any other worldly assumptions or premises that could influence how some people might view callings or positions in the Church?

Sister Bell then asks how the class might reframe this question from the Lord's perspective. Because this is a difficult skill, Sister Bell suggests that they might ask, "How does the Lord define equality and fairness?" Or "How does the Lord view the role of men and women in the plan of salvation?" One student suggests that many prophets have taught that to the Lord, equality does not mean that men and women are exactly the same. Another student brings up "The Family: A Proclamation to the World" and says that in the plan of salvation, and in the Church, men and women have different but equally important roles. One young woman says, "I was thinking of it a little differently. Should this be about what we want, or should we care more about what the Lord wants?"



Sister Bell thanks the students for their insights and reminds them that the Savior does not view callings and leadership as the world does. She points out that the scriptures teach that “the eye cannot say unto the hand, I have no need of thee” (1 Corinthians 12:21) but that all members are an integral part of the same body and that all are needed and have an opportunity to serve.

Then Sister Bell asks, “During His mortal ministry, how did the Savior show that He loved and valued women?” With the help of their teacher, the students think of examples, like the way He treated His mother, the Samaritan woman at the well, and Mary Magdalene. They also remember miracles that He performed that blessed and healed women.

To help her students seek further understanding through divinely appointed sources, Sister Bell encourages her students to search their memories for helpful scripture references and talks from Church leaders that relate to this question. They identify resources such as “The Family: A Proclamation to the World” and the Gospel Topics Essays. One particular talk is suggested that catches Monika’s attention. It is a talk by Sister Linda K. Burton called “We’ll Ascend Together” from the April 2015 general conference. Sister Bell also suggests a talk given by President Russell M. Nelson called “A Plea to My Sisters” from the October 2015 general conference. Monika makes a note of these in her study journal and decides to study them later.

- Can you think of any additional divinely appointed sources that might help someone with Monika’s question?

The discussion ends with Sister Bell sharing her testimony that all who serve in the Church—men and women—are called under the direction of one who holds priesthood keys, and she reminds them that this truth is found in Doctrine and Covenants 42:11. She also reminds her students that “whoever functions in an office or calling received from one who holds priesthood keys exercises priesthood authority in performing her or his assigned duties” (Dallin H. Oaks, “The Keys and Authority of the Priesthood,” *Ensign or Liahona*, May 2014, 51). She also reminds her students of the doctrinal mastery scripture passage that says “The Lord . . . doeth that which is good among the children of men; . . . and he inviteth them *all* to come unto him and partake of his goodness; and he denieth none that come unto him, black and white, bond and free, *male and female*; . . . *all* are alike unto God” (2 Nephi 26:33; italics added). Sister Bell encourages her students to continue to prayerfully study this question and invites them to bring to class what they learn.

- What did you learn from this scenario about Monika’s question?



# Doctrinal Mastery Cumulative Review

Select the passage from the Doctrine and Covenants that best helps to teach each key statement of doctrine.

1. God has promised to reveal truth to our minds and hearts through the Holy Ghost if we will diligently seek Him.
  - a. D&C 8:2–3
  - b. Joseph Smith—History 1:15–20
  - c. D&C 135:3
2. The Father and the Son have tangible, glorified bodies of flesh and bone, and the Holy Ghost is a personage of spirit.
  - a. D&C 130:22–23
  - b. D&C 29:10–11
  - c. D&C 1:37–38
3. Jesus Christ’s atoning sacrifice provided the only way for us to be cleansed and forgiven of our sins so that we can dwell in God’s presence eternally.
  - a. D&C 1:30
  - b. D&C 19:16–19
  - c. D&C 42:11
4. All who serve in the Church—men and women—are called under the direction of one who holds priesthood keys.
  - a. D&C 21:4–6
  - b. D&C 19:16–19
  - c. D&C 42:11
5. Because it was established by God Himself, The Church of Jesus Christ of Latter-day Saints is “the only true and living church upon the face of the whole earth.”
  - a. D&C 19:16–19
  - b. D&C 8:2–3
  - c. D&C 1:30
6. God the Father and His Son, Jesus Christ, appeared to Joseph Smith in response to Joseph’s prayer, and They called him to be the Prophet of the Restoration.
  - a. Joseph Smith—History 1:15–20
  - b. D&C 6:36
  - c. D&C 58:42–43
7. The Lord Himself has invited us to “look unto [Him] in every thought; doubt not, fear not.”
  - a. D&C 76:22–24
  - b. D&C 6:36
  - c. D&C 21:4–6
8. The Melchizedek Priesthood is the higher, or greater, priesthood and “holds the right of presidency, and has power and authority over all the offices in the church in all ages of the world, to administer in spiritual things.”
  - a. D&C 107:8
  - b. D&C 88:118
  - c. D&C 1:30



9. As the Prophet of the Restoration, Joseph Smith translated the Book of Mormon by the gift and power of God.
  - a. D&C 107:8
  - b. D&C 135:3
  - c. D&C 76:22–24
10. Repentance includes recognizing our sins; feeling remorse, or godly sorrow, for committing sin; confessing our sins to Heavenly Father and, if necessary, to others; forsaking sin; seeking to restore, as far as possible, all that has been damaged as a result of our sins; and living a life of obedience to God's commandments.
  - a. D&C 76:22–24
  - b. D&C 58:42–43
  - c. D&C 130:22–23
11. Jesus Christ created the heavens and the earth under the direction of the Father.
  - a. D&C 13:1
  - b. D&C 76:22–24
  - c. D&C 1:30
12. A prophet is a person who has been called by God to speak for Him.
  - a. D&C 18:10–11
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14. If we faithfully receive and obey the teachings of the President of the Church, God will bless us to overcome deception and evil.
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  - b. D&C 121:36,41–42
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  - a. Joseph Smith—History 1:15–20
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  - c. D&C 6:36
16. Jesus Christ's sacrifice benefits each of us and demonstrates the infinite worth of each and every one of Heavenly Father's children.
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  - b. D&C 88:118
  - c. D&C 18:10–11
17. Jesus Christ will come again in power and glory and will reign on the earth during the Millennium.
  - a. D&C 58:42–43
  - b. D&C 13:1
  - c. D&C 29:10–11
18. Priesthood authority can only be exercised in righteousness.
  - a. D&C 135:3
  - b. D&C 121:36, 41–42
  - c. D&C 58:42–43

# Ordinances and Covenants, Part 1

## Introduction

The teaching materials for this learning experience on “Ordinances and Covenants” are divided into two parts. In part 1, students will study paragraphs 7.1 through 7.9 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about receiving saving ordinances and making covenants with God, and they will study the doctrinal mastery scripture passages found in Doctrine and Covenants 84:20–22 and Doctrine and Covenants 82:10.

*Note:* You could teach the segments of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (8 minutes)

Write the following question on the board, and begin class by inviting students to silently consider how they would answer it: *What has Heavenly Father given us to help us become more like Him and to be able to return to live with Him?*

After sufficient time, invite students to respond to the question. Write their answers on the board.

Ask students to turn to doctrinal topic 7, “Ordinances and Covenants,” in the *Doctrinal Mastery Core Document*. Explain that ordinances and covenants are key parts of the answer to the question on the board. Invite a student to read paragraphs 7.1 and 7.2 aloud. Ask the class to follow along, looking for the definition and purposes of ordinances.

- What is an ordinance?
- What are some reasons God has given us ordinances?

To help students understand the purposes of ordinances, display the picture *Young Man Being Baptized or Girl Being Baptized* (*Gospel Art Book* [2009], no. 103 or 104; also available at [lds.org/media-library](https://www.lds.org/media-library)). Ask the students to think about what baptism represents.

- What spiritual truths does the ordinance of baptism symbolically teach? (Students may include the symbolism of death and resurrection, the death of a person’s sinful life and rebirth into a spiritual life, or that an individual can be spiritually reborn. See “Baptism,” *Gospel Topics*, [topics.lds.org](https://www.lds.org/topics).)
- Why are some ordinances called “saving ordinances”? (See paragraph 7.2 in the *Doctrinal Mastery Core Document*.)
- Which key statement of doctrine in paragraph 7.2 teaches what saving ordinances do for us? (Students should identify the following statement:

**Without these saving ordinances we cannot become like our Heavenly Father or return to live in His presence eternally.** Invite them to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.)

Ask students to read paragraphs 7.3 through 7.6 aloud with a partner, looking for examples of saving ordinances and other priesthood ordinances. Invite students to consider marking each saving ordinance so they will be able to find them easily.

### **Segment 2 (12 minutes)**

Invite a student to act as a scribe. Ask class members to name the saving ordinances found in paragraphs 7.3 through 7.5 of the *Doctrinal Mastery Core Document*, and invite the scribe to write the responses on the board. (The list should include baptism, receiving the gift of the Holy Ghost, ordination to the Melchizedek Priesthood (for men), the temple endowment, and the temple sealing.)

Invite the class to read aloud the key statement of doctrine that they marked in paragraph 7.2 of the *Doctrinal Mastery Core Document*: Without these saving ordinances we cannot become like our Heavenly Father or return to live in His presence eternally.

- Which doctrinal mastery passage helps teach this truth? (Invite students to consider marking Doctrine and Covenants 84:20–22 in a distinctive way in their scriptures so they will be able to locate it easily.)

Explain that the revelation recorded in Doctrine and Covenants 84 was given through the Prophet Joseph Smith at Kirtland, Ohio. In this revelation the Lord taught about the responsibilities of those who hold the priesthood and how the power of the priesthood would bless the lives of all of God’s children, especially through the Melchizedek Priesthood ordinances that are available only in the temple.

Invite a student to read Doctrine and Covenants 84:20–22 aloud. Ask the class to follow along, looking for what is manifested or shown through the ordinances of the Melchizedek Priesthood.

- According to these verses, what is shown in the ordinances of the Melchizedek Priesthood? (“The power of godliness.”)
- What do you think the phrase “the power of godliness” means?

Invite a student to read aloud the following statement by Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Ask the class to listen for what the power of godliness is and how we can receive it.



"Our covenant commitment to Him permits our Heavenly Father to let His divine influence, 'the power of godliness' (D&C 84:20), flow into our lives. He can do that because by our participation in priesthood ordinances we exercise our agency and elect to receive it. Our participation in those ordinances also demonstrates that we are prepared to accept the additional responsibility that comes with added light and spiritual power.

"In all the ordinances, especially those of the temple, we are endowed with power from on high. This 'power of godliness' comes in the person and by the influence of the Holy Ghost. The gift of the Holy Ghost is part of the new and everlasting covenant. It is an essential part of our baptism, the baptism of the Spirit. It is the messenger of grace by which the blood of Christ is applied to take away our sins and sanctify us (see 2 Nephi 31:17)" (D. Todd Christofferson, "The Power of Covenants," *Ensign* or *Liahona*, May 2009, 22).

- According to Elder Christofferson, what is the power of godliness? (God's divine influence.)
- In Elder Christofferson's words, what can help us invite God's divine influence into our lives? (By choosing to participate in priesthood ordinances, especially temple ordinances.)

Testify that because of the saving priesthood ordinances, we are empowered to become like our Heavenly Father and to return to live in His presence. Encourage students to carefully prepare for the saving ordinances they have not yet received.

### Segment 3 (7 minutes)

Invite a few students to take turns reading aloud from paragraphs 7.7 through 7.9 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for how, when, and where covenants are made. Invite students to report what they find.

- What key statement of doctrine in paragraph 7.7 describes how covenants are made? (As students respond, they should identify the following statement: **God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience.** Invite students to mark this statement in their copies of the *Doctrinal Mastery Core Document*.)
- According to paragraph 7.8, what is the relationship between saving ordinances and covenants?
- What do we covenant to do when we receive the ordinance of baptism? (Answers may include the following: to take upon ourselves the name of Jesus Christ and stand as a witness of Him, to keep His commandments, and to serve Him. See "Baptism," Gospel Topics, topics.lds.org.)
- What blessings does God promise to give us if we keep our baptismal covenant? (Answers may include the constant companionship of the Holy Ghost, the remission of sins, the privilege of being spiritually reborn, and the gift of eternal life. See "Baptism," Gospel Topics, topics.lds.org.)
- How can knowing the specific blessings the Lord has promised us help us want to keep our covenants?

**Segment 4 (6 minutes)**

Invite students to review paragraph 7.7 in the *Doctrinal Mastery Core Document*. Then ask them to turn to Doctrine and Covenants 82:10. Invite students to consider marking this doctrinal mastery passage in a distinctive way in their scriptures so they will be able to locate it easily.

To help students understand the context of this passage, explain that the revelation recorded in Doctrine and Covenants 82 was given through the Prophet Joseph Smith at Independence, Missouri, during a conference of priesthood holders. As these early Saints struggled to establish Zion, the Lord gave instructions to nine men and prepared them to understand why they were to live obediently to the covenant they would make to be unified as they managed the Church's physical needs. The Lord gave these brethren a reassuring promise.

Invite a student to read Doctrine and Covenants 82:10 aloud. Ask the class to follow along, looking for the Lord's promise.

- What does the Lord promise in this scripture passage?
- How does this doctrinal mastery passage help teach the key statement of doctrine about covenants in paragraph 7.7?
- What does the phrase "I, the Lord, am bound when ye do what I say" (D&C 82:10) teach you about how God views covenants?
- How does breaking our covenants affect God's promises?
- How has the Lord blessed you for keeping your covenants?

**Segment 5 (7 minutes)**

Point out to students that because the Lord wants to bless us, He wants us to remember and keep the covenants we have made with Him. Invite students to review paragraph 7.8 in the *Doctrinal Mastery Core Document*. Ask the class to read aloud the last sentence in the paragraph: **We renew covenants we have made by partaking of the sacrament.** Invite them to consider marking this statement in their copies of the *Doctrinal Mastery Core Document*.

- Why do you think we need the opportunity to renew our covenants?

Invite students to record their answers to one of the following questions in their class notebooks or study journals. (You may want to write these questions on the board or provide a handout for each student.)

- *What will I do to remember my covenants during the sacrament this week?*
  - *What can I do to keep the time during the sacrament sacred?*
  - *What can I do this week to remember and keep my covenants?*

You might want to share a personal experience of your own or carefully consider inviting one or two students to share their thoughts. Testify of the promised power and strength that have come to you through participating in priesthood ordinances

and faithfully keeping the associated covenants. Encourage students to follow through on the promptings they have received and recorded.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“Ordinances and Covenants, Part 1.” Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach “Ordinances and Covenants, Part 2.” These short reviews can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than the designated time, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 84:20–22 (5 minutes)

Write the following key statement of doctrine on the board: *Without these saving ordinances we cannot become like our Heavenly Father or return to live in His presence eternally.*

Ask students to find the doctrinal mastery passage associated with this statement in their scriptures. Once the students have located Doctrine and Covenants 84:20–22, invite the class to read this scripture passage aloud.

Invite students to explain how they could use both this key statement of doctrine and this doctrinal mastery scripture passage to teach a friend about the importance of the ordinances of the priesthood.

### Doctrinal Mastery Review. Doctrine and Covenants 82:10 (5 minutes)

Write the following key statement of doctrine on the board: *God gives the conditions for the covenant, and we agree to do what He asks us to do; God then promises us certain blessings for our obedience (D&C 82:10).*

Ask the class to turn to Doctrine and Covenants 82:10 and to read it aloud.

Divide students into pairs, and tell them they will be given two 60-second challenges. For the first challenge, write the phrase *If–Then* on the board. Give pairs 60 seconds to brainstorm ways the key statement of doctrine on the board or the truth in Doctrine and Covenants 82:10 could be restated as an “If–Then” principle. When the time is up, ask several pairs to stand and repeat their statements aloud.

For the second challenge, invite pairs to take turns reading Doctrine and Covenants 82:10 aloud to each other as many times as they can in 60 seconds. When the time is up, ask students to close their scriptures and repeat the doctrinal mastery reference and the corresponding verse as a class.

### Doctrinal Mastery Review. Ordinances and Covenants (5 minutes)

Write the following doctrinal mastery scripture references on the board:

*Doctrine and Covenants 84:20–22*

*Doctrine and Covenants 82:10*

Invite students to turn to these scripture passages and silently read them carefully to recall the teachings they contain.

Write or display on the board the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles. (You could alternately choose to provide this statement as a handout to students.) Invite a student to read the statement aloud. Ask the class to follow along, looking for specific phrases that can be related to the doctrinal mastery passages on the board.

*When we make a covenant with God, “we promise to do certain things, depending on the ordinance, and He promises special gifts in return—wonderful gifts, unspeakable gifts, nearly incomprehensible gifts. So I say to you as I say to myself—if we really want to succeed in our callings, if we want to have access to every help and every advantage and every blessing from the Father, if we want to have the door of heaven thrown open to us that we might receive the powers of godliness, we must keep our covenants!” (Jeffrey R. Holland, “Keeping Covenants: A Message for Those Who Will Serve a Mission,” New Era, Jan. 2012, 4).*

Invite students to report what phrases they found in Elder Holland’s statement that are related to the doctrinal mastery passages on the board. As students report, invite them to explain how the scripture passages help teach the statements they have selected.



# Ordinances and Covenants, Part 2

## Introduction

The teaching materials for the learning experience on “Ordinances and Covenants” are divided into two parts. Part 2 includes a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document*, along with the doctrinal mastery passage found in Doctrine and Covenants 84:20–22. This lesson also includes a cumulative review for all the doctrinal mastery passages students have studied so far.

*Note:* You could teach the practice exercise and doctrinal mastery review in this lesson in a single class session or in two separate class sessions, sharing class time with your regular sequential scripture lesson from the Doctrine and Covenants.

## Practice Exercise (25 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section in the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

Read the following scenario to the class:

You have a friend named Lauren who has not come to church for several months. You and some other members of your Sunday School class decide to visit her at her home to encourage her to attend church this coming Sunday. When you tell her that you’ve missed her at church, she replies, “I’ve been going on hikes on Sundays instead of coming to church. I feel closer to God in nature.” When you try to tell her about how it will bless her and others if she attends church, she says, “I don’t need the Church in order to be a good person. And I don’t think God is going to reject people from being with Him just because they don’t go to church and do all the things the Church tells them to do.”



Divide the class into small groups. Provide each group with the accompanying handout, and give each group time to work on it together.

### Helping Others Acquire Spiritual Knowledge

Recall Lauren’s statement: “I don’t need the Church in order to be a good person. And I don’t think God is going to reject people from being with Him just because they don’t go to church and do all the things the Church tells them to do.”

- What concerns or misconceptions do you think Lauren may have about attending church and following Church teachings?

- What questions could you ask Lauren to better understand her perspective?
- How might a correct understanding of ordinances and covenants help Lauren?
- What blessings will she miss out on if she breaks the covenants she has made and stops taking the sacrament?

Read the following statements from Elder D. Todd Christofferson and Elder David A. Bednar of the Quorum of the Twelve Apostles. Look for anything in these statements that could provide additional perspective for Lauren to consider about why God asks His children to do certain things.

"If one believes that all roads lead to heaven or that there are no particular requirements for salvation, he or she will see no need for proclaiming the gospel or for ordinances and covenants in redeeming either the living or the dead. But we speak not just of immortality but also of eternal life, and for that the gospel path and gospel covenants are essential. And the Savior needs a church to make them available to all of God's children—both the living and the dead" (D. Todd Christofferson, "Why the Church," *Ensign* or *Liahona*, Nov. 2015, 110).

"The ordinances of salvation and exaltation administered in the Lord's restored Church are far more than rituals or symbolic performances. Rather, they constitute authorized channels through which the blessings and powers of heaven can flow into our individual lives. ...

"Ordinances received and honored with integrity are essential to obtaining the power of godliness and all of the blessings made available through the Savior's Atonement" (David A. Bednar, "Always Retain a Remission of Your Sins," *Ensign* or *Liahona*, May 2016, 60).

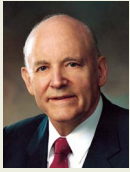
- How could the teachings of these two Apostles help Lauren understand the importance of keeping her covenants and coming to church?
- How might you use the doctrinal mastery passages in Doctrine and Covenants 84:20–22 and Doctrine and Covenants 82:10 to help Lauren understand why she should continue to participate in ordinances and keep her covenants?
- What invitation could you make to Lauren to encourage her to act in faith?

After students have had sufficient time to discuss the questions in the handout, invite each group to share with the class one idea they have for helping Lauren acquire spiritual knowledge. Encourage students to record in their class notebooks or study journals their thoughts about the experience and the answers their group found.

### Doctrinal Mastery Cumulative Review (15 minutes)

Before class begins, write down the scripture reference for each of the doctrinal mastery passages you have studied so far this school year on strips of paper, so that each paper has one scripture reference on it. (If the class is larger than 20 students, you may want to duplicate some references or divide students to work in pairs. If the class is smaller than 20 students, you may want to select specific passages for this activity and make note of the unused passages so they can be used in a future activity.)

Invite a student to read aloud the following statement by President Howard W. Hunter (1907–1995). Ask class members to listen for truths they have felt in their personal experiences with Doctrinal Mastery.



"We want ... students to have confidence in the strength and truths of the scriptures, confidence that their Heavenly Father is really speaking to them through the scriptures, and confidence that they can turn to the scriptures and find answers to their problems and their prayers" (Howard W. Hunter, *Teachings of Presidents of the Church: Howard W. Hunter*, [2015], 282).

- How has Doctrinal Mastery helped you experience the truth of President Hunter's words?
- In what ways have your confidence and understanding of the doctrinal topics increased?

Explain that by consistently and diligently practicing and using the key statements of doctrine and the doctrinal mastery scripture passages, our understanding and confidence in these truths will continue to increase.

Instruct each student to randomly select a strip of paper with a doctrinal mastery scripture reference written on it. Students should then locate the key statement of doctrine in their copies of the *Doctrinal Mastery Core Document* that is associated with the doctrinal mastery scripture passage on the strip of paper.

After students have found their key statement of doctrine, invite them to prepare a 2- to 3-minute seminary devotional teaching the truths of these doctrines. Students should use the doctrinal mastery passage they selected and its accompanying key statement of doctrine as their primary sources. (If possible, you may want to invite students to use their mobile devices to search LDS.org or the Gospel Library app for articles and other materials that could help them teach these key statements of doctrine and scripture passages.) Encourage students to include an invitation or challenge for their peers to apply in their lives as a part of each devotional.

Give students time to study and prepare, and encourage them to record their thoughts in their scripture journals or study notebooks. As time permits, you might invite a student to present his or her devotional as an example for the class. You could also pass a calendar around the class so students can sign up for a date to present their devotional during a class session.

# Helping Others Acquire Spiritual Knowledge

Recall Lauren's statement: "I don't need the Church in order to be a good person. And I don't think God is going to reject people from being with Him just because they don't go to church and do all the things the Church tells them to do."

- What concerns or misconceptions do you think Lauren may have about attending church and following Church teachings?
- What questions could you ask Lauren to better understand her perspective?
- How might a correct understanding of ordinances and covenants help Lauren?
- What blessings will she miss out on if she breaks the covenants she has made and stops taking the sacrament?

Read the following statements from Elder D. Todd Christofferson and Elder David A. Bednar of the Quorum of the Twelve Apostles. Look for anything in these statements that could provide additional perspective for Lauren to consider about why God asks His children to do certain things.

"If one believes that all roads lead to heaven or that there are no particular requirements for salvation, he or she will see no need for proclaiming the gospel or for ordinances and covenants in redeeming either the living or the dead. But we speak not just of immortality but also of eternal life, and for that the gospel path and gospel covenants are essential. And the Savior needs a church to make them available to all of God's children—both the living and the dead" (D. Todd Christofferson, "Why the Church," *Ensign or Liahona*, Nov. 2015, 110).

"The ordinances of salvation and exaltation administered in the Lord's restored Church are far more than rituals or symbolic performances. Rather, they constitute authorized channels through which the blessings and powers of heaven can flow into our individual lives. . . .

"Ordinances received and honored with integrity are essential to obtaining the power of godliness and all of the blessings made available through the Savior's Atonement" (David A. Bednar, "Always Retain a Remission of Your Sins," *Ensign or Liahona*, May 2016, 60).

- How could the teachings of these two Apostles help Lauren understand the importance of keeping her covenants and coming to church?
- How might you use the doctrinal mastery passages in Doctrine and Covenants 84:20–22 and Doctrine and Covenants 82:10 to help Lauren understand why she should continue to participate in ordinances and keep her covenants?
- What invitation could you make to Lauren to encourage her to act in faith?



# Marriage and Family, Part 1

## Introduction

The teaching materials for the learning experience on “Marriage and Family” are divided into three parts. In part 1, students will study paragraphs 8.1 through 8.4 of this doctrinal topic in the *Doctrinal Mastery Core Document*. They will learn about the importance of marriage and family in the plan of salvation, and they will study the doctrinal mastery scripture passage found in Doctrine and Covenants 49:15–17. Part 1 also includes a practice exercise that will help students apply what they learn.

*Note:* You could teach the segments and the practice exercise of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments and practice exercise over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Imagine that you have a friend who does not want to get married because he thinks that he could accomplish more in life without a spouse or a family. What would you say to him?

Display the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“One of the great tasks of our time ... is to help people understand the true meaning and purpose of marriage” (David A. Bednar, “The Divinely Designed Pattern of Marriage” [address at Humanum Symposium, Mar. 9, 2017], [mormonnewsroom.org](http://mormonnewsroom.org)).

- Why do you think that helping people to understand the true meaning and purpose of marriage is one of the great tasks of our time?

Ask students to turn to doctrinal topic 8, “Marriage and Family,” in the *Doctrinal Mastery Core Document*. Invite a few students to take turns reading paragraphs 8.1 through 8.4 aloud. Ask the class to follow along, looking for statements that describe the true meaning and purpose of marriage.

- What are some statements from these paragraphs that describe the true meaning and purpose of marriage?

Refer students to the first sentence in paragraph 8.1: **Marriage between a man and a woman is ordained of God, and the family is central to His plan of salvation and to our happiness.** Invite students to mark this key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*.

- What do you think it means that marriage between a man and a woman is ordained of God? (Marriage is divinely approved of God.)

- In what way is the family central to God’s plan and to our happiness?

### Segment 2 (10 minutes)

Invite students to turn to Doctrine and Covenants 49:15–17. Explain that this doctrinal mastery passage helps teach the key statement of doctrine they marked in paragraph 8.1 in the *Doctrinal Mastery Core Document*. Invite the class to consider marking this scripture passage in a distinctive way so they will be able to locate it easily.

To help students understand the context of this passage, explain that the revelation recorded in Doctrine and Covenants 49 was given to the Prophet Joseph Smith to help clarify some false beliefs of a member of the Church named Leman Copley. Before joining the Church, Copley had belonged to a religious group called the Shakers, who rejected marriage and believed in a life of total celibacy (abstaining from marriage and sexual relations).

Invite a student to read Doctrine and Covenants 49:15–17 aloud. Ask the class to follow along, looking for truths about marriage.

- What are some truths that we can learn about marriage in these verses?
- What do you think it means in verse 16 that marriage between a man and a woman helps the earth to “answer the end of its creation”?
- What are some worldly viewpoints related to marriage and family that are different from God’s standards? (Some of the students’ responses may include the following: marriage is not necessary, having children is a burden, marriage does not need to be between a man and a woman, marriage is for personal satisfaction or convenience, and if you get tired of your spouse, you should get divorced.)

After students respond, ask them how these viewpoints differ from the truths that marriage between a man and a woman is ordained of God and that the family is central to God’s plan of salvation and to our happiness.

Display the following statement by Elder David A. Bednar. Invite a student to read the statement aloud. Ask the class to follow along, looking for how marriage and family relationships will benefit their future.



“All people, especially the rising generation, need a vision of the richness of family life and its potential for developing the highest and best in each of us. In an age of increasing selfishness, we must highlight marriage’s capacity to lift men and women beyond their narrow self-interests to the joys that come from dedicating one’s life to a higher and holy purpose (David A. Bednar, “The Divinely Designed Pattern of Marriage” [address at Humanum Symposium, Mar. 9, 2017], [mormonnewsroom.org](http://mormonnewsroom.org)).

- In what ways do you think marriage and family relationships can develop “the highest and best in each of us”?
- In what ways have you seen family relationships produce joy or self-improvement in your own life or in the life of someone you know?

## Practice Exercise (20 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.



Divide students into small groups. Provide each group with the accompanying handout. Give the groups time to discuss the questions on the handout, and ask the students to be prepared to have someone from each group share some of their group’s findings with the class.

### Is Marriage Really Necessary?

Read the following scenario with your group:

In your sociology class at school, your teacher shows a chart depicting current societal trends in marriage. From the chart, you notice a large increase in recent years in the number of couples who are choosing to live together without being married.

After class you talk to your friend Luke, who was also in the class, about the trend. Luke asks, “Is marriage really necessary? Why shouldn’t two people who love each other be able to express their love through sexual intimacy without being married?”

Discuss the following questions as a group:

#### Act in Faith

- How might Luke exercise faith as he searches for answers to his questions?

#### Examine Concepts and Questions with an Eternal Perspective

- What does Luke need to understand about the purpose of marriage in Heavenly Father’s plan?
- Why do you think God commands that the sacred powers of procreation are to be used only by a husband and wife? (You may want to refer to the fourth paragraph of “The Family: A Proclamation to the World,” which you can find on the inside of the back cover of your study journal.)
- How could Doctrine and Covenants 49:15–17 help Luke view the concept of marriage with an eternal perspective?

#### Seek Further Understanding through Divinely Appointed Sources

- What are other sources that could be helpful to someone who might be confused about the purpose of marriage? Take a few minutes and search the scriptures, general conference talks, or the *For the Strength of Youth* booklet to find statements that might help to answer Luke’s question.

*Note:* You may want to adapt the scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

After students have had sufficient time to review and discuss the questions on the handout, ask a volunteer from each group to report on what their group found. Ask

one or more volunteers to report on what their group answered for the “Examine Concepts and Questions with an Eternal Perspective” questions.

### **Doctrinal Mastery Review Activity**

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“Marriage and Family, Part 1.” Please present this activity during a seminary class session that takes place after you have taught this lesson, but before you teach “Marriage and Family, Part 2.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

#### **Doctrinal Mastery Review. Doctrine and Covenants 49:15–17 (5 minutes)**

Before class begins, invite a student to study Doctrine and Covenants 49:15–17. Ask the student to determine five of the most important words in the passage. Invite the student to come to the front of the room and write on the board the five words that he or she chose.

Ask students to guess which doctrinal mastery passage in the Doctrine and Covenants these words came from. Once the class has identified the scripture passage, ask the student at the board to explain why he or she thought these five words were some of the most important in the passage. Ask class members to find other words in the passage that they think are important and to explain why.



# Is Marriage Really Necessary?

Read the following scenario with your group:

In your sociology class at school, your teacher shows a chart depicting current societal trends in marriage. From the chart, you notice a large increase in recent years in the number of couples who are choosing to live together without being married.

After class you talk to your friend Luke, who was also in the class, about the trend. Luke asks, “Is marriage really necessary? Why shouldn’t two people who love each other be able to express their love through sexual intimacy without being married?”

Discuss the following questions as a group:

## Act in Faith

- How might Luke exercise faith as he searches for answers to his questions?

## Examine Concepts and Questions with an Eternal Perspective

- What does Luke need to understand about the purpose of marriage in Heavenly Father’s plan?
- Why do you think God commands that the sacred powers of procreation are to be used only by a husband and wife? (You may want to refer to the fourth paragraph of “The Family: A Proclamation to the World,” which you can find on the inside of the back cover of your study journal.)
- How could Doctrine and Covenants 49:15–17 help Luke view the concept of marriage with an eternal perspective?

## Seek Further Understanding through Divinely Appointed Sources

- What are other sources that could be helpful to someone who might be confused about the purpose of marriage? Take a few minutes and search the scriptures, general conference talks, or the *For the Strength of Youth* booklet to find statements that might help to answer Luke’s question.



# Marriage and Family, Part 2

## Introduction

The teaching materials for this learning experience on “Marriage and Family” are divided into three parts. In part 2, students will study paragraphs 8.1 and 8.4 of this doctrinal topic in the *Doctrinal Mastery Core Document*. They will learn about the covenant of celestial marriage, and they will study the doctrinal mastery scripture passage found in Doctrine and Covenants 131:1–4. Part 2 also includes a practice exercise that will help students apply what they learned.

*Note:* You could teach the segments and practice exercise of this lesson in a single class session or over the course of several class sessions. If you choose to teach the segments and practice exercise over the course of several class sessions, you may need to briefly review with students what they learned in previous segments before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

*Note:* This segment discusses the importance of eternal marriage in God’s plan. Because some students come from families that have not yet experienced this ideal, share with the class the following statement from President Howard W. Hunter (1907–1995) before teaching this segment: “No blessing, including that of eternal marriage and an eternal family, will be denied to any worthy individual. While it may take somewhat longer—perhaps even beyond this mortal life—for some to achieve this blessing, it will not be denied” (“The Church Is for All People,” *Ensign*, June 1989, 76).

Bring a seed to class, or display a picture of a seed for the students to see. Tell the students what kind of seed it is.



- What does this seed have the potential to become?
- What must happen in order for the seed to fulfill its potential? (It must be planted and nourished with water and sunlight.)

Refer students to the second sentence of paragraph 8.1 in the *Doctrinal Mastery Core Document*. Invite a student to read this sentence aloud. Ask the class to follow along, looking for what must take place in order for us to fulfill our eternal potential.

- What must take place in order for us to fulfill our eternal potential? (Invite students to consider marking the key statement of doctrine in their copies of the *Doctrinal Mastery Core Document*: **Only by entering into and faithfully keeping the covenant of celestial marriage can a man and a woman fulfill their divine, eternal potential.**)
- What do you think it means for us to enter into and faithfully keep the covenant of celestial marriage? (To be sealed to your spouse eternally in the temple, and to keep the covenants that were made with your spouse and Heavenly Father.)

### Segment 2 (10 minutes)

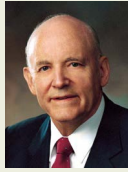
Invite students to turn to Doctrine and Covenants 131:1–4. Explain that this doctrinal mastery passage helps teach the key statement of doctrine that men and women must enter into and keep the covenant of celestial marriage in order to fulfill their divine, eternal potential. Invite students to consider marking this passage in their scriptures in a distinctive way so they will be able to locate it easily.

To help students understand the context of this passage, explain that Doctrine and Covenants 131 includes teachings the Prophet Joseph Smith gave on May 16, 1843, to a husband and wife who had been sealed for eternity. Invite a student to read Doctrine and Covenants 131:1–4 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith taught about eternal marriage and the celestial kingdom.

You may need to explain that the phrase “the new and everlasting covenant of marriage” (D&C 131:2) refers to the covenant of eternal marriage, which is now performed only in temples. This covenant is described as “new” because it was revealed once again through the Prophet Joseph Smith in the dispensation of the fulness of times. It is called “everlasting” because it will endure through eternity for those who enter into it and are faithful to its terms and conditions.

- What do you think it means to obtain the highest degree of celestial glory? (Explain that this refers to exaltation, or becoming like our Heavenly Father.)
- What do you think it means that those who are not exalted cannot have an increase? (Explain that this means that only those who inherit the highest degree of celestial glory can have eternal posterity.)
- What are some things that might prevent people from choosing to get married in the temple?

Invite a student to read aloud the following statement by President Howard W. Hunter (1907–1995):



"In the temple we receive the highest ordinance available to men and women, the sealing of husbands and wives together for eternity. We hope our young people will settle for nothing less than a temple marriage.

"Just as baptism is a commandment of the Lord, so is temple marriage. ... It is part of our destiny. We cannot fulfill our ultimate aims without it. Do not be satisfied with anything less" (*Teachings of Presidents of the Church: Howard W.*

*Hunter* [2015], 210).

- What are some of the most important reasons why we should not be satisfied with anything less than a temple marriage?
- What are some things you can do now to ensure that you settle for nothing less than a temple marriage in the future?

Testify of the importance of a temple marriage. Encourage students to commit now to be worthily sealed to their spouse in the temple.

### Practice Exercise (20 minutes)

Review with students the three principles from the "Acquiring Spiritual Knowledge" section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

Provide each member of the class with the accompanying handout. Invite a student to read aloud the scenario in the first two paragraphs of the handout.



After a student reads the scenario, divide the class into three groups. Invite each group to read together the statement by President Henry B. Eyring of the First Presidency, which follows the scenario in the accompanying handout. Ask the groups to look for how President Eyring's statement illustrates the specific principle of acquiring spiritual knowledge that they are assigned below:

**Group 1:** Look for ways that President Eyring invited us to act in faith.

**Group 2:** Look for ways that President Eyring examined this issue with an eternal perspective.

**Group 3:** Look for divinely appointed sources that President Eyring used in his discussion of this concept.

Ask students to be prepared to share what they find and to think of how their findings might have helped bring peace to the young man in the scenario.

*Note:* You may want to adapt the following scenario according to your students' experiences and needs. You may also want to substitute names that are more common where you live.

## Who Will I Be Sealed to in Eternity?

Robert is struggling. His parents were married in the temple, but now they have decided to get a divorce. Robert has always had a testimony of eternal families, but he wonders, “Who will I be sealed to in eternity?”

As Robert seeks answers to his question, he finds a statement in an article by President Henry B. Eyring that helps bring him peace:

“The Savior sent the Prophet Elijah to Joseph Smith to restore the keys of the priesthood (see D&C 110). With those keys came the sealing power, offering God’s greatest gift to His children—eternal life in families bound together forever. . . .

“For some, that eternal joy may seem a faint or even a fading hope. Parents, children, brothers, and sisters may have made choices that seem to disqualify them from eternal life. You may even wonder whether you have yet been qualified through the Atonement of Jesus Christ.

“A prophet of God once offered me counsel that gives me peace. I was worried that the choices of others might make it impossible for our family to be together forever. He said, ‘You are worrying about the wrong problem. You just live worthy of the celestial kingdom, and the family arrangements will be more wonderful than you can imagine.’

“To all of those whose personal experience or whose marriage and children—or absence thereof—cast a shadow over their hopes, I offer my witness: Heavenly Father knows and loves you as His spirit child. While you were with Him and His Beloved Son before this life, They placed in your heart the hope you have of eternal life. With the power of the Atonement of Jesus Christ working and with the Holy Spirit guiding, you can feel now and will feel in the world to come the family love your Father and His Beloved Son want so much for you to receive.

“I testify that as you live worthy of the celestial kingdom, the prophetic promise that ‘family arrangements will be more wonderful than you can imagine’ will be yours” (Henry B. Eyring, “The Hope of Eternal Family Love,” *Ensign or Liahona*, Aug. 2016, 4–5).

When students have finished studying, ask volunteers from each group to report on what their group discussed about their assigned principle for acquiring spiritual knowledge. After the activity you might also consider inviting students to discuss other ways that they might invite Robert to use any of the three steps for acquiring spiritual knowledge as he seeks to find answers to his question.

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—“Marriage and Family, Part 2.” Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach “Marriage and Family, Part 3.” These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that each of these reviews takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

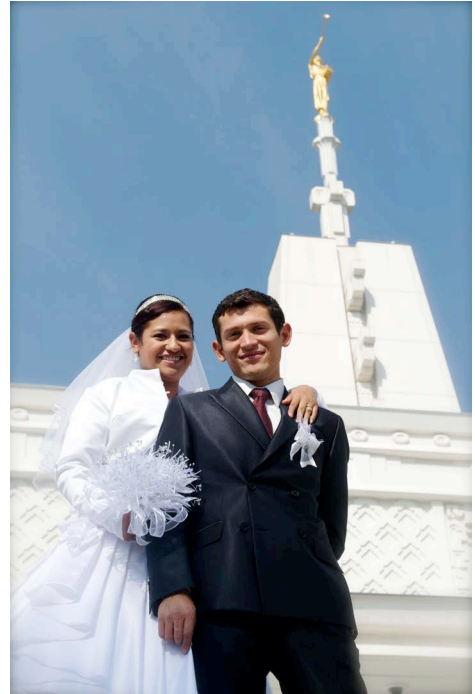
### Doctrinal Mastery Review. Doctrine and Covenants 131:1–4 (5 minutes)

Show a picture of a man and a woman in front of a temple, and ask:

- What are some things we have learned in seminary about marriage?

Ask students to recall which doctrinal mastery scripture passage in the Doctrine and Covenants helps teach the following key statement of doctrine:

**Only by entering into and faithfully keeping the covenant of celestial marriage can a man and a woman fulfill their divine, eternal potential** (D&C 131:1–4). Invite a student to read this passage aloud. Then invite students to suggest ways that they can remember this doctrinal mastery passage and what it teaches.



### Doctrinal Mastery Review. Marriage and Family (5 minutes)

Write the following key statements of doctrine about marriage and family on the board:

*Marriage between a man and a woman is ordained of God, and the family is central to His plan of salvation and to our happiness.*

*Only by entering into and faithfully keeping the covenant of celestial marriage can a man and a woman fulfill their divine, eternal potential.*

Invite students to read the statements on the board and to find the doctrinal mastery passage in the Doctrine and Covenants that corresponds with each statement (D&C 49:15–17 and D&C 131:1–4).

When students have found both scripture passages, invite the class to read them aloud. Then give students the remainder of this review time to silently read and become more familiar with these passages.

# Who Will I Be Sealed to in Eternity?

Robert is struggling. His parents were married in the temple, but now they have decided to get a divorce. Robert has always had a testimony of eternal families, but he wonders, “Who will I be sealed to in eternity?”

As Robert seeks answers to his question, he finds a statement in an article by President Henry B. Eyring that helps bring him peace:

“The Savior sent the Prophet Elijah to Joseph Smith to restore the keys of the priesthood (see D&C 110). With those keys came the sealing power, offering God’s greatest gift to His children—eternal life in families bound together forever. . . .

“For some, that eternal joy may seem a faint or even a fading hope. Parents, children, brothers, and sisters may have made choices that seem to disqualify them from eternal life. You may even wonder whether you have yet been qualified through the Atonement of Jesus Christ.

“A prophet of God once offered me counsel that gives me peace. I was worried that the choices of others might make it impossible for our family to be together forever. He said, ‘You are worrying about the wrong problem. You just live worthy of the celestial kingdom, and the family arrangements will be more wonderful than you can imagine.’

“To all of those whose personal experience or whose marriage and children—or absence thereof—cast a shadow over their hopes, I offer my witness: Heavenly Father knows and loves you as His spirit child. While you were with Him and His Beloved Son before this life, They placed in your heart the hope you have of eternal life. With the power of the Atonement of Jesus Christ working and with the Holy Spirit guiding, you can feel now and will feel in the world to come the family love your Father and His Beloved Son want so much for you to receive.

“I testify that as you live worthy of the celestial kingdom, the prophetic promise that ‘family arrangements will be more wonderful than you can imagine’ will be yours” (Henry B. Eyring, “The Hope of Eternal Family Love,” *Ensign* or *Liahona*, Aug. 2016, 4–5).





# Marriage and Family, Part 3

## Introduction

The teaching materials for this learning experience on “Marriage and Family” are divided into three parts. In part 3, students will participate in a cumulative review activity that will help them review all of the doctrinal mastery scripture passages they have studied so far this year. This review activity should take a total of 20 minutes. If you did not have time to cover all of the material from part 1 and part 2 of the “Marriage and Family” learning experience, consider teaching that material during this class session. If you have finished those materials, you could use the remainder of your time in this class session to review any material from regular sequential scripture lessons in the Doctrine and Covenants that you did not have time to adequately cover during class time.

## Doctrinal Mastery Cumulative Review (20 minutes)

Read the following scenarios aloud to the class, or consider dividing students into groups to discuss these scenarios after you read them. Each scenario is related to one or more doctrinal mastery passages in the Doctrine and Covenants. After you read each scenario, ask the class to locate a relevant doctrinal mastery passage. (They may use their copies of the *Doctrinal Mastery Reference Guide* if they choose.) Invite various students to share which doctrinal mastery passage they found, and ask them to explain how the passage relates to the scenario.

The doctrinal mastery passages listed after each scenario are possible responses, but students may also think of additional doctrinal mastery passages that relate to the scenarios.

- Jacob is receiving the missionary discussions and asks, “Are there any scriptures that teach that Heavenly Father and Jesus Christ have physical bodies?” (D&C 130:22–23)
- Madison is struggling with feelings of low self-worth, and she wonders how God could possibly love her. (D&C 18:10–11)
- Robbie has committed a sin and wants to be forgiven. He is not exactly sure how to truly repent. (D&C 58:42–43)
- As Owen is pondering over where he should attend college, one particular university keeps coming to mind. After doing further research, he feels confirmation in his heart that this is where he should go. (D&C 8:2–3)
- Tanner is unsure that God will keep His word and provide blessings when he (Tanner) keeps his covenants. (D&C 82:10)
- Claire is asked if any latter-day prophets have seen the resurrected Savior. (D&C 76:22–24)
- During a recent general conference, the President of the Church invited all members of the Church to read from the Book of Mormon every day. Allison said that she would only do something like that if God told her to. (D&C 1:37–38; D&C 21:4–6)



- Spencer wants to know why God says it is important for us to do certain things like be baptized, partake of the sacrament, and get married in the temple. (D&C 84:20–22; D&C 131:1–4; D&C 82:10)
- As Paige ponders the current state of the world and thinks about the future, she often feels afraid. But then as she remembers that the Savior has a plan and is in control, she feels peace and reassurance. (D&C 6:36)
- As Daniel learns of the magnitude of Jesus Christ’s suffering when atoning for our sins, he wonders why the Savior made such a great sacrifice. (D&C 19:16–19; D&C 18:10–11)
- Caleb wants to know what it means to be a worthy priesthood holder. (D&C 121:36, 41–42)

# Commandments, Part 1

## Introduction

The teaching materials for the learning experience on “Commandments” are divided into three parts. In part 1, students will study paragraphs 9.1 through 9.5 of this doctrinal topic using the information in the *Doctrinal Mastery Core Document*. They will learn about the commandment to forgive others, and they will study the doctrinal mastery passage found in Doctrine and Covenants 64:9–11.

*Note:* You could teach the segments of this lesson in a single class session or over the course of multiple class sessions. If you choose to teach the segments over the course of multiple class sessions, you may need to briefly review with students what they learned in the previous segment before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (10 minutes)

Divide students into small groups, and provide each group with a sheet of paper and a pencil. Invite each group to list as many commandments as they can in one minute. After one minute, invite students to report some of the commandments they wrote. You might ask them which of all these commandments they think are the greatest, or the most important.

Invite a student to read aloud paragraph 9.1 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for why Heavenly Father gives us commandments.

- Why does Heavenly Father give us commandments?

Invite a few students to take turns reading aloud paragraphs 9.2 through 9.5 in the *Doctrinal Mastery Core Document*. Ask the class to follow along, looking for commandments they might add to their list from the beginning of this lesson.

- Which of these commandments have brought blessings into your life?

### Segment 2 (25 minutes)

Invite students to individually review paragraph 9.5 in the *Doctrinal Mastery Core Document* and to find which of Heavenly Father’s commandments in this paragraph are associated with doctrinal mastery passages in the Doctrine and Covenants. (There are three commandments in this paragraph that are associated with doctrinal mastery scripture passages in the Doctrine and Covenants. They are given in the following key statement of doctrine: **God’s commandments include ... forgiving others, observing the Word of Wisdom, and teaching the gospel to others.** Invite students to consider marking these three commandments in their copies of the *Doctrinal Mastery Core Document*.)

Explain that students will study these three commandments as they continue learning about this doctrinal topic.

- Why do you think God commands us to forgive others?

- In what ways does the commandment to forgive others show Heavenly Father's love for His children?
- How do you think forgiving others will help us become more like Heavenly Father?

Invite students to think of a time when they, or someone they know, struggled to forgive someone.

Ask students to open their scriptures to Doctrine and Covenants 64:9–11. Invite them to consider marking this passage in a distinctive way so they will be able to locate it easily.

Explain that the revelation recorded in Doctrine and Covenants 64 was given through the Prophet Joseph Smith after he and some other brethren had returned to Ohio from a trip to Missouri. During the journey to and from Missouri, some of the brethren had disagreements with each other and struggled with contentious feelings.

Invite a student to read Doctrine and Covenants 64:9–11 aloud. Ask the class to follow along, looking for why God commands us to forgive others.

- Why does God command us to forgive each other?
- What will be the consequences of our not forgiving someone who has wronged us?
- Why do you think we stand condemned, or are considered guilty, if we do not forgive others?

If possible, display the following statement by Elder Dieter F. Uchtdorf of the Quorum of the Twelve Apostles. Invite a student to read it aloud. Ask the class to follow along, looking for why extending forgiveness is critical for our spiritual growth.



"Extending forgiveness is a precondition to receiving forgiveness.

"For our own good, we need the moral courage to forgive and to ask for forgiveness. Never is the soul nobler and more courageous than when we forgive. This includes forgiving ourselves.

"Each of us is under a divinely spoken obligation to reach out with pardon and mercy and to forgive one another. ...

"We will receive the joy of forgiveness in our own lives when we are willing to extend that joy freely to others. Lip service is not enough. We need to purge our hearts and minds of feelings and thoughts of bitterness and let the light and the love of Christ enter in. As a result, the Spirit of the Lord will fill our souls with the joy accompanying divine peace of conscience (see Mosiah 4:2–3)" (Dieter F. Uchtdorf, "Point of Safe Return," *Ensign or Liahona*, May 2007, 101).

- Why is extending forgiveness critical for our spiritual growth?

Consider inviting students to write *Matthew 6:14–15* as a cross-reference next to Doctrine and Covenants 64:9–11 in their scriptures. Invite a student to read Matthew 6:14–15 aloud. Ask the class to follow along, looking for what the Savior

said in His Sermon on the Mount about why we stand condemned if we choose not to forgive others. Invite students to report what they find.

- From what we have learned so far, what could you tell a friend who is angry and hurt because of something someone did to them? (Depending on time, this scenario could be set up as a role play. Help students understand that we should forgive all who have offended us, but forgiving others does not mean we should remain in a situation where abuse of any kind has occurred. Those who feel they have been or are being abused or bullied should seek the help of their bishop or branch president or a trusted adult immediately.)

## Doctrinal Mastery Review Activity

*Note:* The following review activity is not intended to be taught during the same class session as this lesson—“Commandments, Part 1.” Please present this activity during a seminary class session that takes place after you have taught this lesson, but before you teach “Commandments, Part 2.” This short review can be taught at the beginning or end of a class in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that this review takes no longer than five minutes, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 64:9–11 (5 minutes)

Invite students to complete the following true–false quiz. You could create a handout with these questions or you could choose to read the questions to the class. Have them write whether they think a statement is true (T) or false (F).

- \_\_\_ 1. It is a commandment to forgive others, even when they are not sorry for what they have done.
- \_\_\_ 2. If we refuse to forgive others, then we cannot be forgiven, and we will stand condemned before the Lord.
- \_\_\_ 3. It is acceptable to withhold forgiveness until the offender has learned to change his or her behavior.
- \_\_\_ 4. Doctrine and Covenants 64:9–11 helps teach the following key statement of doctrine: **God’s commandments include forgiving others.**
- \_\_\_ 5. With the Lord’s help, we can leave the punishment of someone who has offended us in God’s hands, and we can move on in our lives without holding on to negative thoughts and feelings.

*Answers to the quiz:* 1. True; 2. True; 3. False; 4. True; 5. True.

Review the quiz together as a class, discussing any of the questions and answers as needed.

Consider inviting students to turn to Doctrine and Covenants 64:9–11 and reading it aloud. Encourage them to memorize this passage at home.

# Commandments, Part 2

## Introduction

The teaching materials for the learning experience on “Commandments” are divided into three parts. In part 2, students will study this doctrinal topic using information in the *Doctrinal Mastery Core Document*. They will learn about the Word of Wisdom and the Lord’s commandment to teach the gospel to others. They will also study the doctrinal mastery passages found in Doctrine and Covenants 89:18–21 and Doctrine and Covenants 18:15–16.

*Note:* You could teach the segments of this lesson in a single class session or over the course of multiple class sessions. If you choose to teach the segments over the course of multiple class sessions, you may need to briefly review with students what they learned in the previous segment before you teach a new segment.

## Understanding the Doctrine

### Segment 1 (30 minutes)

Write the following key statement of doctrine on the board: **God’s commandments include observing the Word of Wisdom and teaching the gospel to others.**



Divide students into pairs. Give copies of the handout “The Word of Wisdom” to half of the pairs in class, and give copies of the handout “Teaching the Gospel to Others” to the other half of the pairs in class. Ask students to work together with their partner to complete their worksheet and to be ready to teach about their assigned commandment. Explain that they will have 10 to 15 minutes to prepare.

### The Word of Wisdom

The revelation recorded in Doctrine and Covenants 89, known as the Word of Wisdom, was given to the Prophet Joseph Smith after he asked the Lord about the use of tobacco by the brethren in some early Church meetings. The Word of Wisdom is a commandment from God to His children for their benefit. This commandment lists certain substances that are harmful to our bodies and certain foods that are good for our bodies.

1. With your partner, review Doctrine and Covenants 89:5–17 and respond to the following questions:  
What substances are we are commanded not to take into our bodies?

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What foods listed in the Word of Wisdom are good for our bodies?

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It might be helpful to remember that the Lord did not originally give the Word of Wisdom as a commandment. Many early Church members made efforts to stop using these substances that are prohibited today. God later revealed to His prophets that the Word of Wisdom was to

be a commandment for all members of the Church, and observing the Word of Wisdom later became a requirement for receiving a temple recommend.

2. Read Doctrine and Covenants 89:18–21 aloud together, looking for blessings the Lord promises to those who observe the Word of Wisdom. Consider marking this doctrinal mastery passage in a distinctive way so you will be able to locate it easily.
3. Discuss the following questions together:
  - What blessings does the Lord promise those who keep the Word of Wisdom?
  - When have you seen these promises fulfilled in people’s lives?
4. From what you have learned, prepare a simple lesson you can teach about observing the Word of Wisdom. As you prepare, consider using some of the activities and questions from this worksheet. Make sure you invite those you teach to read and mark Doctrine and Covenants 89:18–21. Be prepared to teach others in a few minutes.

## Teaching the Gospel to Others

The Lord has declared, “I give unto you a commandment that you shall teach one another the doctrine of the kingdom” (see D&C 88:77).

1. With your partner, list some situations in which you have seen people teach the gospel to others.

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The Lord’s commandment to teach the gospel applies to all of us, even if we don’t currently have a formal calling as a teacher. We have opportunities to teach in our families, with our friends, in our Church classes, and in our interactions with coworkers and neighbors. Sometimes we teach with words, and sometimes we teach by example.

2. Tell your partner about the last time you taught the gospel to a person or group.  
Shortly after the Prophet Joseph Smith and Oliver Cowdery received the Aaronic and Melchizedek Priesthoods, the Prophet received a revelation about their responsibility to share the gospel and to declare repentance to the world.
3. Read Doctrine and Covenants 18:15–16 aloud together, looking for blessings that come from helping someone repent and come closer to Jesus Christ. This scripture is a doctrinal mastery passage. Consider marking it in a distinctive way so you will be able to locate it easily.
4. Discuss the following questions together:
  - What is the blessing of teaching the gospel that is described in Doctrine and Covenants 18:15–16?
  - Have you ever experienced joy from sharing gospel teachings with someone else? Why do you think you felt this way?
  - What opportunities do you think you will have today or tomorrow to teach the gospel to others?
5. It’s your lucky day! You have an opportunity to teach the gospel very soon. Prepare a simple lesson with your partner to teach what you have learned about this commandment to teach the gospel to others. As you prepare, consider using some of the activities and questions from this worksheet. Make sure you invite those you teach to read and mark Doctrine and Covenants 18:15–16.

After students have had time to learn together and are prepared to teach, invite partnerships who studied “The Word of Wisdom” handout to teach partnerships

who studied the “Teaching the Gospel to Others” handout, and vice versa. If your class is small, you might invite the partnerships to teach the class.

Share your own experience and testimony related to these two commandments.

### Segment 2 (10 minutes)



To help students better understand the promises and blessings of keeping the Word of Wisdom recorded in Doctrine and Covenants 89:18–21, provide students with the accompanying handout of statements by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles. Invite several students to read the paragraphs aloud. Ask the class to follow along, marking the promises President Packer mentioned.

#### Statements by President Boyd K. Packer of the Quorum of the Twelve Apostles

“I have come to know ... that a fundamental purpose of the Word of Wisdom has to do with revelation. ...

“If someone ‘under the influence’ [of harmful substances] can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?

“As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically” (Boyd K. Packer, “Prayers and Answers,” *Ensign*, Nov. 1979, 20).

“There’s a final promise in the revelation. Speaking again of those who keep and do and obey these commandments, the Lord said, ‘I ... give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them’ (D&C 89:21). That is a remarkable promise.

“To understand it, we must turn to the time of Moses. The Israelites had been enslaved for 400 years. Moses came as their deliverer. He called forth plagues upon Egypt. The Pharaoh agreed each time to free the Israelites, but each time he reneged on [disregarded] his promise. Finally, ‘the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go. ... All the firstborn in the land of Egypt shall die’ (Ex. 11:1, 5).

“Moses told the Israelites to ‘take ... a lamb ... without blemish, a male of the first year. ... Neither shall ye break a bone thereof’ (Ex. 12:3, 5, 46; see also John 19:33).

“They were to prepare the lamb as a feast and ‘take of the blood, and strike it on the ... door post of the houses. ... For I will pass through the land of Egypt this night, and will smite all the firstborn in the land ... : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. ... And this day ... ye shall keep ... by an ordinance for ever’ (Ex. 12:7, 12–14). ‘When your children shall say unto you, What mean ye by this ... ? ... ye shall say, It is the sacrifice of the Lord’s passover’ (Ex. 12:26–27).

“Surely, young people, you see the prophetic symbolism in the Passover. Christ was ‘the Lamb of God’ (John 1:29, 36), the firstborn, male, without blemish. He was slain without breaking his bones, even though the soldiers were sent to do it.

“But it is not from mortal death that we shall be spared in such a passover if we walk in obedience to these commandments, for each of us in time shall die. But there is spiritual death which you need not suffer. If you are obedient, that spiritual death will pass over you, for ‘Christ our passover is sacrificed for us,’ the revelation teaches (1 Cor. 5:7).

“While the Word of Wisdom requires strict obedience, in return it promises health, great treasures of knowledge, and that redemption bought for us by the Lamb of God, who was slain that we might be

redeemed" (Boyd K. Packer, "The Word of Wisdom: The Principle and the Promises," *Ensign*, May 1996, 19).

- What do President Packer's statements help us understand about the promised blessings of the Word of Wisdom?

You may want to point out to the class that, in general, obeying the Word of Wisdom will help us have a better quality of life than if we choose not to obey it. However, the Word of Wisdom is not a guaranteed protection against the trials of mortality, including illness, disability, and death. The Lord's promises are for eternity, and those who follow His commandments but do not receive all of the promised blessings in this life will receive them hereafter. (See *Doctrine and Covenants and Church History: Gospel Doctrine Teacher's Manual* [1999], 125.)

## Doctrinal Mastery Review Activities

*Note:* The following review activities are not intended to be taught during the same class session as this lesson—"Commandments, Part 2." Please present these activities during seminary class sessions that take place after you have taught this lesson, but before you teach "Commandments, Part 3." These short reviews can be taught at the beginning or end of classes in which you teach a regular sequential scripture lesson from the Doctrine and Covenants. Be sure that these reviews take no longer than the designated time, so as not to take away from the scripture block students will be studying in class.

### Doctrinal Mastery Review. Doctrine and Covenants 89:18–21 (5 minutes)

Provide students with a sheet of paper. Ask them to write the number 89 in the middle of the paper. Then invite them to create a picture or pictures using the number 89 to depict the meaning of Doctrine and Covenants 89:18–21. For example, students might make the 8 or the 9 (or both) into a picture of someone running without weariness or someone opening a treasure chest. Or students might draw pictures on the paper surrounding the number 89. These pictures could represent the promises described in the doctrinal mastery passage. (You might want to explain that the purpose of this activity is to find interesting and creative ways to remember this doctrinal mastery passage, and not to assess their drawing skills.) After about five minutes of drawing, invite students to volunteer to show and explain their pictures. You might post some, or all, of the pictures in the classroom so students can be reminded of where to find the promises for obeying the Word of Wisdom.

### Doctrinal Mastery Review. Doctrine and Covenants 18:15–16 (5 minutes)

Write the following key statement of doctrine on the board: *God's commandments include teaching the gospel to others.*

- What scripture or scriptures do you know that help teach this doctrine? (If students cannot remember the reference, invite them to look in paragraph 9.5 in the *Doctrinal Mastery Core Document*. This paragraph refers to Doctrine and Covenants 18:15–16.)



Invite students to turn to and read silently Doctrine and Covenants 18:15–16. Ask them to explain the meaning of the passage and how it supports the statement on the board. Students could do this with a partner or with the entire class.

Suggest to students that they could remember this reference by associating it with the age that young men become eligible to serve full-time missions (18). Ask them how they might remember the verse numbers. You could use some of their suggestions to review this scripture in the future.

### **Doctrinal Mastery Review. Commandments (7 minutes)**

Display or write the following questions on the board:

- *How might you remember this scripture reference?*
- *How could you remember what it talks about?*
- *What does it explain about one of the Lord's commandments?*

Invite students to work with a partner and answer these questions about each of the following doctrinal mastery scripture passages. Provide these passages one at a time to the class by writing them on the board.

*Doctrine and Covenants 18:15–16*

*Doctrine and Covenants 64:9–11*

*Doctrine and Covenants 89:18–21*

# The Word of Wisdom

The revelation recorded in Doctrine and Covenants 89, known as the Word of Wisdom, was given to the Prophet Joseph Smith after he asked the Lord about the use of tobacco by the brethren in some early Church meetings. The Word of Wisdom is a commandment from God to His children for their benefit. This commandment lists certain substances that are harmful to our bodies and certain foods that are good for our bodies.

1. With your partner, review Doctrine and Covenants 89:5–17 and respond to the following questions:

What substances are we are commanded not to take into our bodies?

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What foods listed in the Word of Wisdom are good for our bodies?

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It might be helpful to remember that the Lord did not originally give the Word of Wisdom as a commandment. Many early Church members made efforts to stop using these substances that are prohibited today. God later revealed to His prophets that the Word of Wisdom was to be a commandment for all members of the Church, and observing the Word of Wisdom later became a requirement for receiving a temple recommend.

2. Read Doctrine and Covenants 89:18–21 aloud together, looking for blessings the Lord promises to those who observe the Word of Wisdom. Consider marking this doctrinal mastery passage in a distinctive way so you will be able to locate it easily.
3. Discuss the following questions together:
  - What blessings does the Lord promise those who keep the Word of Wisdom?
  - When have you seen these promises fulfilled in people's lives?
4. From what you have learned, prepare a simple lesson you can teach about observing the Word of Wisdom. As you prepare, consider using some of the activities and questions from this worksheet. Make sure you invite those you teach to read and mark Doctrine and Covenants 89:18–21. Be prepared to teach others in a few minutes.



# Teaching the Gospel to Others

The Lord has declared, “I give unto you a commandment that you shall teach one another the doctrine of the kingdom” (see D&C 88:77).

1. With your partner, list some situations in which you have seen people teach the gospel to others.

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The Lord’s commandment to teach the gospel applies to all of us, even if we don’t currently have a formal calling as a teacher. We have opportunities to teach in our families, with our friends, in our Church classes, and in our interactions with coworkers and neighbors. Sometimes we teach with words, and sometimes we teach by example.

2. Tell your partner about the last time you taught the gospel to a person or group.

Shortly after the Prophet Joseph Smith and Oliver Cowdery received the Aaronic and Melchizedek Priesthoods, the Prophet received a revelation about their responsibility to share the gospel and to declare repentance to the world.

3. Read Doctrine and Covenants 18:15–16 aloud together, looking for blessings that come from helping someone repent and come closer to Jesus Christ. This scripture is a doctrinal mastery passage. Consider marking it in a distinctive way so you will be able to locate it easily.

4. Discuss the following questions together:

- What is the blessing of teaching the gospel that is described in Doctrine and Covenants 18:15–16?
- Have you ever experienced joy from sharing gospel teachings with someone else? Why do you think you felt this way?
- What opportunities do you think you will have today or tomorrow to teach the gospel to others?

5. It’s your lucky day! You have an opportunity to teach the gospel very soon. Prepare a simple lesson with your partner to teach what you have learned about this commandment to teach the gospel to others. As you prepare, consider using some of the activities and questions from this worksheet. Make sure you invite those you teach to read and mark Doctrine and Covenants 18:15–16.



# Statements by President Boyd K. Packer of the Quorum of the Twelve Apostles

"I have come to know . . . that a fundamental purpose of the Word of Wisdom has to do with revelation. . . .

"If someone 'under the influence' [of harmful substances] can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?

"As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically" (Boyd K. Packer, "Prayers and Answers," *Ensign*, Nov. 1979, 20).

"There's a final promise in the revelation. Speaking again of those who keep and do and obey these commandments, the Lord said, 'I . . . give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them' (D&C 89:21). That is a remarkable promise.

"To understand it, we must turn to the time of Moses. The Israelites had been enslaved for 400 years. Moses came as their deliverer. He called forth plagues upon Egypt. The Pharaoh agreed each time to free the Israelites, but each time he reneged on [disregarded] his promise. Finally, 'the Lord said unto Moses, Yet will I bring one plague more upon Pharaoh, and upon Egypt; afterwards he will let you go. . . . All the firstborn in the land of Egypt shall die' (Ex. 11:1, 5).

"Moses told the Israelites to 'take . . . a lamb . . . without blemish, a male of the first year. . . . Neither shall ye break a bone thereof' (Ex. 12:3, 5, 46; see also John 19:33).

"They were to prepare the lamb as a feast and 'take of the blood, and strike it on the . . . door post of the houses. . . . For I will pass through the land of Egypt this night, and will smite all the firstborn in the land . . . : and when I see the blood, I will pass over you, and the plague shall not be upon you to destroy you. . . . And this day . . . ye shall keep . . . by an ordinance for ever' (Ex. 12:7, 12–14). 'When your children shall say unto you, What mean ye by this . . . ? . . . ye shall say, It is the sacrifice of the Lord's passover' (Ex. 12:26–27).

"Surely, young people, you see the prophetic symbolism in the Passover. Christ was 'the Lamb of God' (John 1:29, 36), the firstborn, male, without blemish. He was slain without breaking his bones, even though the soldiers were sent to do it.

"But it is not from mortal death that we shall be spared in such a passover if we walk in obedience to these commandments, for each of us in time shall die. But there is spiritual death which you need not suffer. If you are obedient, that spiritual death will pass over you, for 'Christ our passover is sacrificed for us,' the revelation teaches (1 Cor. 5:7).

"While the Word of Wisdom requires strict obedience, in return it promises health, great treasures of knowledge, and that redemption bought for us by the Lamb of God, who was slain that we might be redeemed" (Boyd K. Packer, "The Word of Wisdom: The Principle and the Promises," *Ensign*, May 1996, 19).



# Commandments, Part 3

## Introduction

The teaching materials for the learning experience on “Commandments” are divided into three parts. Part 3 includes a practice exercise that will help students apply the doctrine they learned from the *Doctrinal Mastery Core Document* along with the doctrinal mastery passage found in Doctrine and Covenants 18:15–16. It also includes an optional review activity.

## Practice Exercise (20 minutes)

Review with students the three principles from the “Acquiring Spiritual Knowledge” section of the *Doctrinal Mastery Core Document*: act in faith, examine concepts and questions with an eternal perspective, and seek further understanding through divinely appointed sources.

*Note:* You may want to adapt the following scenario according to your students’ experiences and needs. You may also want to substitute names that are more common where you live.

Invite students to imagine they have a friend named Rika whose mother has recently passed away from cancer. Rika’s mother was a faithful member of the Church and had kept the commandments, including the Word of Wisdom, throughout her life. You are good friends with Rika, and as you have talked with her, you have tried to comfort her, but you can tell that she is struggling to make sense of why this would happen to her mother. The last time you spoke with her, she brought up the Word of Wisdom and how it promises physical health to those who keep it. She expressed frustration about why God would let this happen to her mother when she had been faithful in keeping this commandment.

Discuss the following questions as a class:

- What do you think Rika could do to act in faith in this situation?
- What truths have we learned about Heavenly Father and His plan of salvation that can apply to this situation?
- How can Doctrine and Covenants 89:18–21 help us see this challenge with an eternal perspective?
- What divinely appointed sources could we review to help us understand this issue better? (If needed, remind students of the statements by President Boyd K. Packer that they read in segment 2 of part 1 of this learning experience. If time allows, you might let students search a few additional sources for teachings that could help Rika.)

Testify of the principles of acquiring spiritual knowledge, and invite students to continue using these principles when they have questions or when they struggle with challenging issues.

## Doctrinal Mastery Review (20 minutes)

*Note:* This is an optional review activity that you could present in the same class session in which you teach the practice exercise if you have time remaining and do not need to catch up on other material.

Invite the students to review the *Doctrinal Mastery Core Document* and choose one of the key statements of doctrine they have marked that is especially meaningful to them. Ask them to also turn to the doctrinal mastery scripture passage associated with this key statement of doctrine. Give students a few minutes to read and review their chosen statement and scripture passage.

After sufficient time, display the following questions, or provide them as a handout. Give students sufficient time to write their answers in their class notebooks or study journals.

1. Why is this key statement of doctrine and doctrinal mastery passage meaningful to you?
2. How do you think that understanding this key statement of doctrine and its associated doctrinal mastery passage has helped you?
3. How has understanding this doctrine influenced your behavior?
4. Who do you know who could benefit from learning about this doctrine? How might you help that person learn about it?

Divide the class into pairs, and invite students to share what they wrote, if it is not too personal.

After students have had an opportunity to teach in pairs, invite several students to share with the class what they learned or how they felt about this experience and how they can use what they learned in future situations.

# Doctrinal Mastery Cumulative Review

In this review activity, students will study all 25 of the doctrinal mastery scripture passages in the Doctrine and Covenants and they will take a final quiz.

## Segment 1 (20 minutes)

Explain to students that knowing the scripture references to the doctrinal mastery passages can help them as they teach the gospel to others and seek to find answers to questions.

Prepare students for a final quiz on the 25 doctrinal mastery passages they have learned throughout the course. You might do this by assigning students to work with a partner. Invite the partnerships to use their copies of the *Doctrinal Mastery Reference Guide* to study and review the doctrinal mastery passages they have studied during the school year, along with the accompanying key phrases. After sufficient time, students can quiz each other by stating the key phrases to see if their partner can identify the correct doctrinal mastery reference. After both partners have had the opportunity to be quizzed on the scripture references, invite them to quiz each other by having one student state the scripture references while his or her partner states the key phrases or explains the scripture from memory.

As an alternative to this activity, if students have electronic devices, consider allowing them time to download the LDS Doctrinal Mastery app. The LDS Doctrinal Mastery app is free and available for all mobile Apple and Android devices by searching for LDS Doctrinal Mastery in the App Store (Apple devices) and Google Play (Android devices). After students have downloaded the app, consider giving them some time to work with the flash cards and quiz activities in the app.

## Segment 2 (20 minutes)

Administer a quiz on the 25 doctrinal mastery passages and their corresponding key phrases. You could administer this quiz verbally, or you could administer it in written form by listing the key phrases and allowing students to write the associated scripture references.



You might use the accompanying handout.

### Doctrinal Mastery Scripture Passage Quiz (all 25 D&C passages)

- \_\_\_\_\_ 1. The Holy Ghost speaks to our minds and hearts.
- \_\_\_\_\_ 2. The only true and living church
- \_\_\_\_\_ 3 The authority of the Melchizedek Priesthood

- \_\_\_\_\_ 4. Look unto Christ in every thought.
- \_\_\_\_\_ 5. Jesus Christ lives and is the Creator of worlds.
- \_\_\_\_\_ 6. Christ will come again with power and glory.
- \_\_\_\_\_ 7. Marriage between a man and a woman is ordained of God.
- \_\_\_\_\_ 8. The Father and Son have bodies of flesh and bone.
- \_\_\_\_\_ 9. The Savior suffered for our sins so we could repent.
- \_\_\_\_\_ 10. As we receive the prophet's word in patience and faith, God will disperse the powers of darkness.
- \_\_\_\_\_ 11. The power of godliness is manifest in priesthood ordinances.
- \_\_\_\_\_ 12. Joy in bringing souls to Jesus Christ
- \_\_\_\_\_ 13. In the First Vision, God called Joseph Smith to be a prophet.
- \_\_\_\_\_ 14. To repent, we must confess and forsake sin.
- \_\_\_\_\_ 15. Keys of the Aaronic Priesthood
- \_\_\_\_\_ 16. The Lord's representatives must be called by one who has authority.
- \_\_\_\_\_ 17. The Lord is bound when we do what He says.
- \_\_\_\_\_ 18. The worth of souls is great.
- \_\_\_\_\_ 19. Joseph Smith labored for our salvation.
- \_\_\_\_\_ 20. Blessings of the Word of Wisdom
- \_\_\_\_\_ 21. The voice of the Lord and His servants is the same.
- \_\_\_\_\_ 22. Priesthood power depends on one's righteousness.
- \_\_\_\_\_ 23. We are required to forgive all people.
- \_\_\_\_\_ 24. The new and everlasting covenant of marriage
- \_\_\_\_\_ 25. Seek learning by study and faith.

*Answers to the quiz:* 1. D&C 8:2–3; 2. D&C 1:30; 3. D&C 107:8; 4. D&C 6:36; 5. D&C 76:22–24; 6. D&C 29:10–11; 7. D&C 49:15–17; 8. D&C 130:22–23; 9. D&C 19:16–19; 10. D&C 21:4–6; 11. D&C 84:20–22; 12. D&C 18:15–16; 13. Joseph Smith—History 1:15–20; 14. D&C 58:42–43; 15. D&C 13:1; 16. D&C 42:11; 17. D&C 82:10; 18. D&C 18:10–11; 19. D&C 135:3; 20. D&C 89:18–21; 21. D&C 1:37–38; 22. D&C 121:36, 41–42; 23. D&C 64:9–11; 24. D&C 131:1–4; 25. D&C 88:118.

Review the quiz as a class. After you review the quiz, you might provide an opportunity for students to take the quiz again if they would like to improve their scores.



# Doctrinal Mastery Scripture Passage Quiz (all 25 D&C passages)

- \_\_\_\_\_ 1. The Holy Ghost speaks to our minds and hearts.
- \_\_\_\_\_ 2. The only true and living church
- \_\_\_\_\_ 3 The authority of the Melchizedek Priesthood
- \_\_\_\_\_ 4. Look unto Christ in every thought.
- \_\_\_\_\_ 5. Jesus Christ lives and is the Creator of worlds.
- \_\_\_\_\_ 6. Christ will come again with power and glory.
- \_\_\_\_\_ 7. Marriage between a man and a woman is ordained of God.
- \_\_\_\_\_ 8. The Father and Son have bodies of flesh and bone.
- \_\_\_\_\_ 9. The Savior suffered for our sins so we could repent.
- \_\_\_\_\_ 10. As we receive the prophet's word in patience and faith, God will disperse the powers of darkness.
- \_\_\_\_\_ 11. The power of godliness is manifest in priesthood ordinances.
- \_\_\_\_\_ 12. Joy in bringing souls to Jesus Christ
- \_\_\_\_\_ 13. In the First Vision, God called Joseph Smith to be a prophet.
- \_\_\_\_\_ 14. To repent, we must confess and forsake sin.
- \_\_\_\_\_ 15. Keys of the Aaronic Priesthood
- \_\_\_\_\_ 16. The Lord's representatives must be called by one who has authority.
- \_\_\_\_\_ 17. The Lord is bound when we do what He says.
- \_\_\_\_\_ 18. The worth of souls is great.
- \_\_\_\_\_ 19. Joseph Smith labored for our salvation.
- \_\_\_\_\_ 20. Blessings of the Word of Wisdom
- \_\_\_\_\_ 21. The voice of the Lord and His servants is the same.
- \_\_\_\_\_ 22. Priesthood power depends on one's righteousness.
- \_\_\_\_\_ 23. We are required to forgive all people.
- \_\_\_\_\_ 24. The new and everlasting covenant of marriage
- \_\_\_\_\_ 25. Seek learning by study and faith.



# Appendix: Suggested Doctrine and Covenants Doctrinal Mastery Pacing Guide

The pacing guide presented in the “Instructions for Teachers” section of this manual is intended for teachers who want to teach Doctrinal Mastery in small segments over multiple class sessions each week.

The following pacing guide is intended for teachers who want to use an entire class session to teach each Doctrinal Mastery lesson. To achieve this, the pacing guide suggests that on certain days two sequential scripture lessons be combined into one class session. This allows teachers to incorporate the Doctrinal Mastery lessons while still maintaining a total of 160 teaching days. If you choose to use this approach, you will need to decide which portions of the combined sequential scripture lessons to teach and which portions to summarize.

*Note:* For days designated as “flexible days” or with flexible time that do not have suggested activities, see “Suggestions for Flexible Days” in the appendix of *Doctrine and Covenants and Church History Teacher Manual*.

Week	Lessons	Scripture Block
1	<b>Day 1:</b> Lesson 1 The Plan of Salvation <b>Day 2:</b> Lesson 2 Introduction to the Doctrine and Covenants <b>Day 3:</b> Lesson 3 The Great Apostasy <b>Day 4:</b> Lesson 4 Doctrine and Covenants 1 <b>Day 5:</b> Lesson 5 Studying the Scriptures	Introduction to the Doctrine and Covenants; D&C 1
2	<b>Day 1:</b> Lesson 6 Joseph Smith—History 1:1–20 <b>Day 2:</b> Flexible day <b>Day 3:</b> Acquiring Spiritual Knowledge, Part 1 <b>Day 4:</b> Acquiring Spiritual Knowledge, Part 2 <b>Day 5:</b> Lessons 7–8 The Role of the Learner; Joseph Smith—History 1:21–26	Joseph Smith—History 1:1–26
3	<b>Day 1:</b> Lesson 9 Joseph Smith—History 1:27–54; Doctrine and Covenants 2 <b>Day 2:</b> Lesson 10 Joseph Smith—History 1:55–65 <b>Day 3:</b> Lesson 11 Doctrine and Covenants 3 <b>Day 4:</b> Lesson 12 Doctrine and Covenants 10 <b>Day 5:</b> Lesson 13 Doctrine and Covenants 4	D&C 2–4; 10; Joseph Smith—History 1:27–65

Week	Lessons	Scripture Block
4	<p><b>Day 1:</b> Lesson 14 Doctrine and Covenants 5</p> <p><b>Day 2:</b> Lesson 15 Joseph Smith—History 1:66–67; Doctrine and Covenants 6–7</p> <p><b>Day 3:</b> Lessons 16–17 Doctrine and Covenants 8; Doctrine and Covenants 9</p> <p><b>Day 4:</b> Acquiring Spiritual Knowledge, Part 3 (20 minutes of flexible time)</p> <p><b>Day 5:</b> Lesson 18 Doctrine and Covenants 11–12</p>	Joseph Smith—History 1:66–67; D&C 5–9; 11–12
5	<p><b>Day 1:</b> Lesson 19 Joseph Smith—History 1:68–75; Doctrine and Covenants 13</p> <p><b>Day 2:</b> Flexible day</p> <p><b>Day 3:</b> The Godhead, Part 1</p> <p><b>Day 4:</b> Lessons 20–21 Doctrine and Covenants 14–16; Doctrine and Covenants 17</p> <p><b>Day 5:</b> Lesson 22 Doctrine and Covenants 18:1–16</p>	Joseph Smith—History 1:68–75; D&C 13–17; 18:1–16
6	<p><b>Day 1:</b> Lesson 23 Doctrine and Covenants 18:17–47</p> <p><b>Day 2:</b> The Godhead, Part 2</p> <p><b>Day 3:</b> Flexible day</p> <p><b>Day 4:</b> Lesson 24 Doctrine and Covenants 19:1–22</p> <p><b>Day 5:</b> Lesson 25 Doctrine and Covenants 19:23–41</p>	D&C 18:17–47; 19
7	<p><b>Day 1:</b> Lessons 26–27 Doctrine and Covenants 20:1–36; Doctrine and Covenants 20:38–67</p> <p><b>Day 2:</b> The Plan of Salvation, Part 1</p> <p><b>Day 3:</b> Flexible day</p> <p><b>Day 4:</b> Lesson 28 Doctrine and Covenants 20:37, 68–84</p> <p><b>Day 5:</b> Lesson 29 Doctrine and Covenants 21</p>	D&C 20–21
8	<p><b>Day 1:</b> Lessons 30–31 Doctrine and Covenants 22–23; Doctrine and Covenants 24 and 26</p> <p><b>Day 2:</b> The Plan of Salvation, Part 2</p> <p><b>Day 3:</b> Lesson 32 Doctrine and Covenants 25</p> <p><b>Day 4:</b> Lesson 33 Doctrine and Covenants 27</p> <p><b>Day 5:</b> Lesson 34 Doctrine and Covenants 28</p>	D&C 22–28
9	<p><b>Day 1:</b> Lesson 35 Doctrine and Covenants 29:1–29</p> <p><b>Day 2:</b> The Plan of Salvation, Part 3</p> <p><b>Day 3:</b> Lesson 36 Doctrine and Covenants 29:30–50</p> <p><b>Day 4:</b> Lessons 37–38 Doctrine and Covenants 30; Doctrine and Covenants 31–32</p> <p><b>Day 5:</b> Flexible day</p>	D&C 29–32

Week	Lessons	Scripture Block
10	<p><b>Day 1:</b> Lesson 39 Doctrine and Covenants 33–34</p> <p><b>Day 2:</b> Lessons 40–41 Doctrine and Covenants 35; Doctrine and Covenants 36–37</p> <p><b>Day 3:</b> The Atonement of Jesus Christ, Part 1</p> <p><b>Day 4:</b> Lessons 42–43 Doctrine and Covenants 38:1–16; Doctrine and Covenants 38:17–42</p> <p><b>Day 5:</b> Flexible day</p>	D&C 33–38
11	<p><b>Day 1:</b> Lesson 44 Doctrine and Covenants 39–40</p> <p><b>Day 2:</b> The Atonement of Jesus Christ, Part 2</p> <p><b>Day 3:</b> Lessons 45–46 At the Ohio; Doctrine and Covenants 41</p> <p><b>Day 4:</b> Lesson 47 Doctrine and Covenants 42:1–29</p> <p><b>Day 5:</b> Lesson 48 Doctrine and Covenants 42:30–42</p>	D&C 39–41; 42:1–42
12	<p><b>Day 1:</b> Lessons 49–50 Doctrine and Covenants 42:43–93; Doctrine and Covenants 43–44</p> <p><b>Day 2:</b> The Atonement of Jesus Christ, Part 3</p> <p><b>Day 3:</b> Lessons 51–52 Doctrine &amp; Covenants 45:1–15; Doctrine and Covenants 45:16–59</p> <p><b>Day 4:</b> Lesson 53 Doctrine and Covenants 45:60–75</p> <p><b>Day 5:</b> Lesson 54 Doctrine and Covenants 46</p>	D&C 42:43–93; 43–46
13	<p><b>Day 1:</b> Flexible day</p> <p><b>Day 2:</b> The Restoration, Part 1</p> <p><b>Day 3:</b> Lessons 55–56 Doctrine and Covenants 47–48; Doctrine and Covenants 49</p> <p><b>Day 4:</b> Lesson 57 Doctrine and Covenants 50</p> <p><b>Day 5:</b> Lesson 58 Doctrine and Covenants 51–52</p>	D&C 47–52
14	<p><b>Day 1:</b> The Restoration, Part 2</p> <p><b>Day 2:</b> Lessons 59–60 Doctrine and Covenants 53–55; Doctrine and Covenants 56</p> <p><b>Day 3:</b> Lessons 61–62 The Center Place of Zion; Doctrine and Covenants 57</p> <p><b>Day 4:</b> Lesson 63 Doctrine and Covenants 58:1–33</p> <p><b>Day 5:</b> Lesson 64 Doctrine and Covenants 58:34–65</p>	D&C 53–58
15	<p><b>Day 1:</b> Restoration, Part 3</p> <p><b>Day 2:</b> Lesson 65 Doctrine and Covenants 59</p> <p><b>Day 3:</b> Lesson 66 Doctrine and Covenants 60–62</p> <p><b>Day 4:</b> Lesson 67 Doctrine and Covenants 63:1–21</p> <p><b>Day 5:</b> Lesson 68 Doctrine and Covenants 63:22–66</p>	D&C 59–63

Week	Lessons	Scripture Block
16	<p><b>Day 1:</b> Prophets and Revelation, Part 1</p> <p><b>Day 2:</b> Lesson 69 Doctrine and Covenants 64:1–19</p> <p><b>Day 3:</b> Lesson 70 Doctrine and Covenants 64:20–43</p> <p><b>Day 4:</b> Lessons 71–72 Doctrine and Covenants 65; Doctrine and Covenants 66</p> <p><b>Day 5:</b> Lesson 73 Doctrine and Covenants 67</p>	D&C 64–67
17	<p><b>Day 1:</b> Prophets and Revelation, Part 2</p> <p><b>Day 2:</b> Lesson 74 Doctrine and Covenants 68</p> <p><b>Day 3:</b> Lessons 75–76 Doctrine and Covenants 69–71; Doctrine and Covenants 72–74</p> <p><b>Day 4:</b> Lesson 77 Doctrine and Covenants 75</p> <p><b>Day 5:</b> Lessons 78–79 Doctrine and Covenants 76:1–19; Doctrine and Covenants 76:20–49</p>	D&C 68–75; 76:1–49
18	<p><b>Day 1:</b> Flexible day (recommended class period for <i>administering</i> the learning assessment for Doctrine and Covenants 1–75 and Joseph Smith—History)</p> <p><b>Day 2:</b> Flexible day (recommended class period for <i>reviewing</i> the learning assessment for Doctrine and Covenants 1–75 and Joseph Smith—History)</p> <p><b>Day 3:</b> Prophets and Revelation, Part 3</p> <p><b>Day 4:</b> Lesson 80 Doctrine and Covenants 76:50–80</p> <p><b>Day 5:</b> Flexible day</p>	D&C 76:50–80
19	<p><b>Day 1:</b> Lesson 81 Doctrine and Covenants 76:81–119</p> <p><b>Day 2:</b> Lessons 82–83 Doctrine and Covenants 77; Doctrine and Covenants 78–80</p> <p><b>Day 3:</b> Lesson 84 Doctrine and Covenants 81</p> <p><b>Day 4:</b> Lesson 85 Doctrine and Covenants 82–83</p> <p><b>Day 5:</b> Lesson 86 Doctrine and Covenants 84:1–44</p>	D&C 76:81–119; 77–83; 84:1–44
20	<p><b>Day 1:</b> Flexible day</p> <p><b>Day 2:</b> Acquiring Spiritual Knowledge, Part 4</p> <p><b>Day 3:</b> Lesson 87 Doctrine and Covenants 84:43–61</p> <p><b>Day 4:</b> Lesson 88 Doctrine and Covenants 84:62–120</p> <p><b>Day 5:</b> Lessons 89–90 Doctrine and Covenants 85–86; Doctrine and Covenants 87</p>	D&C 84:43–120; 85–87

Week	Lessons	Scripture Block
21	<p><b>Day 1:</b> Priesthood and Priesthood Keys, Part 1</p> <p><b>Day 2:</b> Lesson 91 Doctrine and Covenants 88:1–40</p> <p><b>Day 3:</b> Lesson 92 Doctrine and Covenants 88:41–69</p> <p><b>Day 4:</b> Lesson 93 Doctrine and Covenants 88:70–117</p> <p><b>Day 5:</b> Lesson 94 Doctrine and Covenants 88:118–141</p>	D&C 88
22	<p><b>Day 1:</b> Flexible day</p> <p><b>Day 2:</b> Priesthood and Priesthood Keys, Part 2</p> <p><b>Day 3:</b> Lesson 95 Doctrine and Covenants 89</p> <p><b>Day 4:</b> Lesson 96 Doctrine and Covenants 90–92</p> <p><b>Day 5:</b> Lesson 97 Doctrine and Covenants 93:1–20</p>	D&C 89–92; 93:1–20
23	<p><b>Day 1:</b> Lesson 98 Doctrine and Covenants 93:21–53</p> <p><b>Day 2:</b> Priesthood and Priesthood Keys, Part 3</p> <p><b>Day 3:</b> Lesson 99 Doctrine and Covenants 94–96</p> <p><b>Day 4:</b> Lesson 100 Doctrine and Covenants 97</p> <p><b>Day 5:</b> Lessons 101–102 Doctrine and Covenants 98:1–22; Doctrine and Covenants 98:23–48</p>	D&C 93:21–53; 94–98
24	<p><b>Day 1:</b> Flexible day</p> <p><b>Day 2:</b> Priesthood and Priesthood Keys, Part 4</p> <p><b>Day 3:</b> Lessons 103–104 Doctrine and Covenants 99–100; Doctrine and Covenants 101:1–16</p> <p><b>Day 4:</b> Lesson 105 Doctrine and Covenants 101:17–42</p> <p><b>Day 5:</b> Lesson 106 Doctrine and Covenants 101:43–101</p>	D&C 99–101
25	<p><b>Day 1:</b> Lessons 107, 109 Doctrine and Covenants 102; Doctrine and Covenants 104</p> <p><b>Day 2:</b> Ordinances and Covenants, Part 1</p> <p><b>Day 3:</b> Lesson 108 Doctrine and Covenants 103</p> <p><b>Day 4:</b> Lesson 110 Doctrine and Covenants 105</p> <p><b>Day 5:</b> Lessons 111–112 Doctrine and Covenants 106:1–107:20; Doctrine and Covenants 107:21–38</p>	D&C 102–6; 107:1–38

Week	Lessons	Scripture Block
26	<p><b>Day 1:</b> Ordinances and Covenants, Part 2</p> <p><b>Day 2:</b> Lesson 113 Doctrine and Covenants 107:39–100</p> <p><b>Day 3:</b> Lessons 114–115 Doctrine and Covenants 108; Doctrine and Covenants 137</p> <p><b>Day 4:</b> Lesson 116 Doctrine and Covenants 109:1–46</p> <p><b>Day 5:</b> Lesson 117 Doctrine and Covenants 109:47–80</p>	D&C 107:39–100; 108–9; 137
27	<p><b>Day 1:</b> Lesson 118 Doctrine and Covenants 110</p> <p><b>Day 2:</b> Lessons 119–120 Doctrine and Covenants 111; Doctrine and Covenants 112</p> <p><b>Day 3:</b> Lessons 121–122 The Church Moves to Northern Missouri; Doctrine and Covenants 113–114</p> <p><b>Day 4:</b> Lesson 123 Doctrine and Covenants 115–116</p> <p><b>Day 5:</b> Flexible day</p>	D&C 110–16
28	<p><b>Day 1:</b> Marriage and Family, Part 1</p> <p><b>Day 2:</b> Lessons 124–125 Doctrine and Covenants 117–118; Doctrine and Covenants 119–120</p> <p><b>Day 3:</b> Lesson 126 Doctrine and Covenants 121:1–10; 122</p> <p><b>Day 4:</b> Lesson 127 Doctrine and Covenants 121:11–33</p> <p><b>Day 5:</b> Lesson 128 Doctrine and Covenants 121:34–46</p>	D&C 117–22
29	<p><b>Day 1:</b> Marriage and Family, Part 2</p> <p><b>Day 2:</b> Lesson 129 Doctrine and Covenants 123</p> <p><b>Day 3:</b> Flexible day</p> <p><b>Day 4:</b> Lesson 130 The Establishment of Nauvoo</p> <p><b>Day 5:</b> Lessons 131–132 Doctrine and Covenants 124:1–21; Doctrine and Covenants 124:22–83</p>	D&C 123; 124:1–83
30	<p><b>Day 1:</b> Marriage and Family, Part 3 (20 minutes of flexible time)</p> <p><b>Day 2:</b> Lesson 133 Doctrine and Covenants 124:84–145; 125–26</p> <p><b>Day 3:</b> Lessons 134–135 Doctrine and Covenants 127; 128:1–11; Doctrine and Covenants 128:12–25</p> <p><b>Day 4:</b> Lesson 136 Doctrine and Covenants 129; 130:1–11, 22–23</p> <p><b>Day 5:</b> Lesson 137 Doctrine and Covenants 130:12–21</p>	D&C 124:84–145; 125–30

Week	Lessons	Scripture Block
31	<p><b>Day 1:</b> Flexible day</p> <p><b>Day 2:</b> Commandments, Part 1</p> <p><b>Day 3:</b> Lesson 138 Doctrine and Covenants 131</p> <p><b>Day 4:</b> Lesson 139 Doctrine and Covenants 132:3–33</p> <p><b>Day 5:</b> Lesson 140 Doctrine and Covenants 132:1–2, 34–66</p>	D&C 131–32
32	<p><b>Day 1:</b> Commandments, Part 2</p> <p><b>Day 2:</b> Lesson 141 Doctrine and Covenants 133:1–35</p> <p><b>Day 3:</b> Lesson 142 Doctrine and Covenants 133:36–74</p> <p><b>Day 4:</b> Lesson 143 Doctrine and Covenants 134</p> <p><b>Day 5:</b> Flexible day</p>	D&C 133–34
33	<p><b>Day 1:</b> Commandments, Part 3</p> <p><b>Day 2:</b> Lesson 144 Doctrine and Covenants 135, Part 1</p> <p><b>Day 3:</b> Lesson 145 Doctrine and Covenants 135, Part 2</p> <p><b>Day 4:</b> Lessons 146–147 Succession in the Presidency; Leaving Nauvoo</p> <p><b>Day 5:</b> Lesson 148 The Trek across Iowa; Doctrine and Covenants 136:1–18</p>	D&C 135; 136:1–18
34	<p><b>Day 1:</b> Doctrinal Mastery Cumulative Review</p> <p><b>Day 2:</b> Lessons 149–150 Doctrine and Covenants 136:19–42; Handcart Pioneers, 1856–1860</p> <p><b>Day 3:</b> Lesson 151 The Utah War and the Mountain Meadows Massacre</p> <p><b>Day 4:</b> Lesson 152 The Coming Forth of the Pearl of Great Price</p> <p><b>Day 5:</b> Lesson 153 Official Declaration 1 and the Continued Development of Temple Work</p>	D&C 136:19–42; Introduction to the Pearl of Great Price; Articles of Faith; Official Declaration 1



Week	Lessons	Scripture Block
35	<p><b>Day 1:</b> Lesson 154 Doctrine and Covenants 138:1–24, 38–50</p> <p><b>Day 2:</b> Lesson 155 Doctrine and Covenants 138:7–60</p> <p><b>Day 3:</b> Lesson 156 Church Organizations and Programs</p> <p><b>Day 4:</b> Lesson 157 Official Declaration 2</p> <p><b>Day 5:</b> Lesson 158 Hastening the Work of Salvation</p>	D&C 138; Official Declaration 2
36	<p><b>Day 1:</b> Lesson 159 The Family: A Proclamation to the World</p> <p><b>Day 2:</b> Flexible day (recommended class period for <i>administering</i> the learning assessment for Doctrine and Covenants 76–Official Declaration 2)</p> <p><b>Day 3:</b> Flexible day (recommended class period for <i>reviewing</i> the learning assessment for Doctrine and Covenants 76–Official Declaration 2)</p> <p><b>Day 4:</b> Lesson 160 The Living Prophet</p> <p><b>Day 5:</b> Flexible day</p>	“The Family: A Proclamation to the World”



# SEMINARIES AND INSTITUTES OF RELIGION

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THE CHURCH OF  
**JESUS CHRIST**  
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ENGLISH

