



# Doctrine and Covenants Teacher Manual



# Doctrine and Covenants Teacher Manual

*Religion 324 and 325*

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# Introduction to Doctrine and Covenants Teacher Manual (Religion 324–325)

## Our Purpose

The Objective of Seminaries and Institutes of Religion states:

“Our purpose is to help youth and young adults understand and rely on the teachings and Atonement of Jesus Christ, qualify for the blessings of the temple, and prepare themselves, their families, and others for eternal life with their Father in Heaven” (*Gospel Teaching and Learning: A Handbook for Teachers and Leaders in Seminaries and Institutes of Religion* [2012], 1).

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

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

- Teach and learn by the Spirit.
- Cultivate a learning environment of love, respect, and purpose.
- Study the scriptures daily, and read the text for the course.
- Understand the context and content of the scriptures and the words of the prophets.
- Identify, understand, feel the truth and importance of, and apply gospel doctrine and principles.
- Explain, share, and testify of gospel doctrine and principles.
- Master key scripture passages and the Basic Doctrines.

The teaching suggestions in this manual model ways to achieve these outcomes in your teaching. (Note that the Fundamentals of Gospel Teaching and Learning should be seen as outcomes rather than teaching methods.) “When implemented wisely and in harmony with each other, these fundamentals contribute to the students’ ability to understand the scriptures and the doctrine and principles they contain. They also encourage students to take an active role in their learning of the gospel and increase students’ ability to live the gospel and teach it to others” (*Gospel Teaching and Learning*, 10).

## Lesson Preparation

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

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

This manual and the corresponding Doctrine and Covenants Student Manual are designed to aid you in this process. Carefully review the lesson material corresponding to the scripture block you will teach. This material will help you understand the context and content of each scripture block and will assist you in identifying some of the doctrine and principles it contains. The teaching suggestions in this manual will also help you and your students to incorporate many of the Fundamentals of Gospel Teaching and Learning into each lesson. You may choose to use all or some of the suggestions for a scripture block, and you may adapt the suggested ideas according to the direction of the Spirit and the needs and circumstances of the students you teach. When adapting teaching suggestions or substituting ideas of your own, be sure to consider which fundamental outcome a particular teaching suggestion is intended to bring about, and select an alternative teaching idea that will help bring about that same outcome.

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

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

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

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

## How This Manual Is Organized

Religion 324–325 is designed as a two-semester course. Religion 324 guides students in studying Doctrine and Covenants 1–76. Religion 325 covers Doctrine and Covenants 77–138 and Official Declarations 1 and 2. This teacher manual contains 56 lessons, 28 for each semester of the Doctrine and Covenants. Each lesson is intended to be taught during a 50-minute class session. If your class meets twice each week, you would teach one lesson each class session. If your class meets only once each week for 90 to 100 minutes, it is recommended that you teach two lessons for each class session.

The lessons in this manual consist of the following features:

### Introduction

Each lesson begins with a brief introduction of the section or sections of the Doctrine and Covenants that will be studied in that lesson. The introduction provides a summary of the historical context and the content of each section. These introductions, also found in the student manual, will provide you and your students with a basic overview of the passages of scripture studied in each lesson.

### Timeline

Each introduction is accompanied by a timeline. This timeline will help you understand the context of each section of the Doctrine and Covenants by showing when it was received in relation to other events in Church history.

### Suggestions for Teaching

The main body of each lesson contains guidance and ideas for how you might teach a specific passage of scripture, including questions, quotations, diagrams, activities, and historical information. These ideas demonstrate how to incorporate the Fundamentals of Gospel Teaching and Learning into your teaching to help students deepen their conversion to the Lord and His gospel.

### Verse Grouping and Contextual Summary

Each lesson in this manual focuses on a block of scripture rather than on a particular concept, doctrine, or principle. This format will help you and your students study the scriptures sequentially and consider doctrine and principles in context as they emerge naturally from the scripture text. The scripture block for

each lesson is generally divided into smaller segments, or verse groupings, that follow a particular train of thought or focus on a specific topic. Each of these segments begins with a scripture reference listing the verses included in that segment, followed by a contextual summary of the events or teachings discussed in that group of verses.

### **Doctrine and Principles**

In the body of each lesson, you will find key doctrine and principles highlighted in bold. These doctrine and principles are identified in the curriculum because (1) they reflect a central message of the scripture block, (2) they are particularly applicable to the needs and circumstances of the students, or (3) they are key truths that can help students deepen their relationship with the Lord. President Henry B. Eyring of the First Presidency has counseled: “As you prepare a lesson, look in it for converting principles. . . . A converting principle is one that leads to obedience to the will of God” (“Converting Principles” [evening with a general authority, Feb. 2, 1996], 1). Be aware that this manual does not attempt to identify all doctrine and principles that might be found in the Doctrine and Covenants.

The teaching suggestions in this manual provide students with many opportunities to identify doctrine and principles in the scriptures. The lessons may also suggest occasions when you as the teacher may choose to identify a doctrine or principle. As students identify truths that they discover, be careful not to suggest that students’ answers are wrong simply because the words they use to express them differ from those used in the manual or because they identify a truth that is not mentioned in the curriculum. However, if a student’s statement could be more accurate or is doctrinally incorrect, consider carefully how you could kindly clarify or correct his or her understanding while maintaining an atmosphere of love and trust.

### **Teaching Helps**

Teaching helps are included with the teaching suggestions throughout the lessons. These teaching helps explain the Fundamentals of Gospel Teaching and Learning and offer guidance on the effective use of various teaching methods, skills, and approaches. As you come to understand the principles contained in the teaching helps, look for ways to apply them consistently in your teaching.

### **Supplemental Teaching Ideas**

Supplemental teaching ideas appear at the end of some lessons. These provide suggestions for teaching doctrine and principles that may not be identified or emphasized in the main body of the lesson. In some cases, they offer an alternative approach to teaching a scripture block. You should not feel obligated to use these teaching ideas. You should make decisions about whether to use these suggestions based on the time available, the needs of your students, and the guidance of the Spirit.

### **The 2013 Edition of the Scriptures**

The information in this manual is based on the 2013 edition of the scriptures published by The Church of Jesus Christ of Latter-day Saints. The 2013 edition of



the scriptures includes revised section headings for some sections of the Doctrine and Covenants. Changes to section headings, including adjustments to some dates and locations, have been made to reflect recent research and historical findings and to provide additional or clearer context for the scriptures.

The text of the 2013 edition of the scriptures is available online at [scriptures.lds.org](http://scriptures.lds.org) and in the Gospel Library app for digital devices.

Some of your students may be using the previous (1981) edition of the scriptures. Most of the changes in the 2013 edition are minor and will not impact students' study of the Doctrine and Covenants. However, be aware that dates, places, and other information in section headings may vary depending on the edition of the scriptures students are using. In these instances, it would be wise to call attention to the 2013 revisions by asking a student who has the current edition to read or by pointing students to the 2013 edition on the Gospel Library app.

## **Student Expectations for Graduation Credit**

To receive credit toward institute graduation, students are required to read the scripture text for the course (Doctrine and Covenants 1–76 for Religion 324, and Doctrine and Covenants 77–138 and Official Declarations 1 and 2 for Religion 325) and must also meet attendance requirements and demonstrate competency with course material by completing a learning assessment.

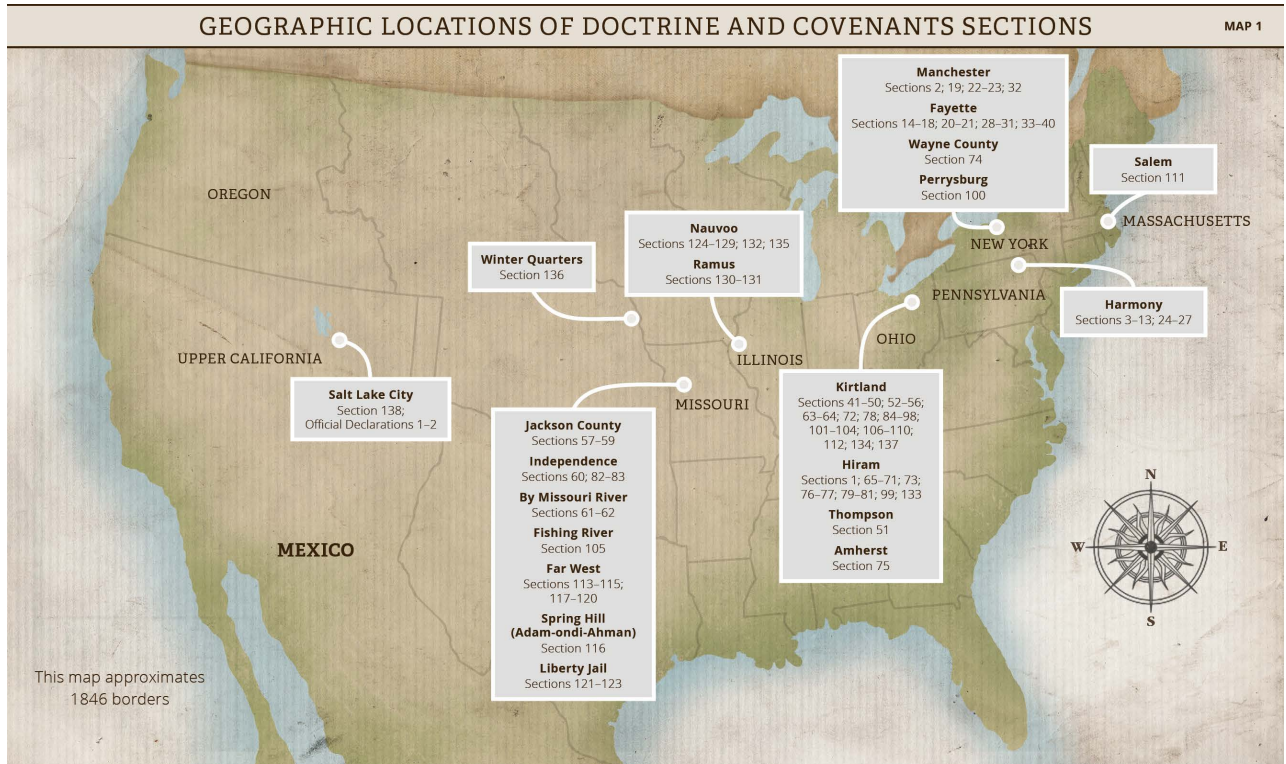
## **How Can I Adapt Lessons for Those with Disabilities?**

As you prepare to teach, be mindful of students who have particular needs. Adjust activities and expectations to help them succeed. Seek ways to help them feel loved, accepted, and included. Foster a relationship of trust.

For more ideas and resources, consult the Disability Resources page at [disabilities.lds.org](http://disabilities.lds.org) and the Seminaries and Institutes of Religion policy manual section titled “Adapted Classes and Programs for Students with Disabilities.”



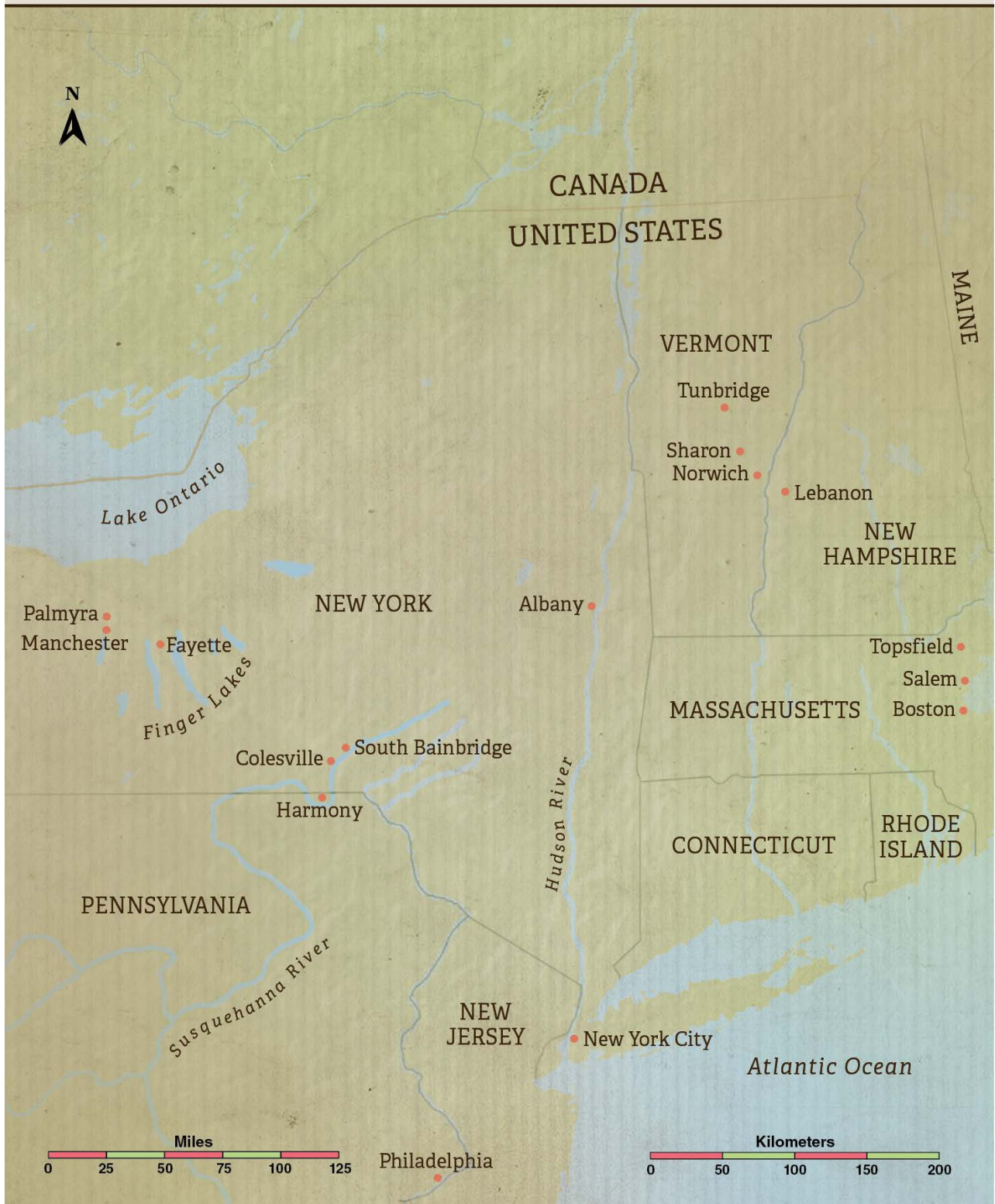
# Maps





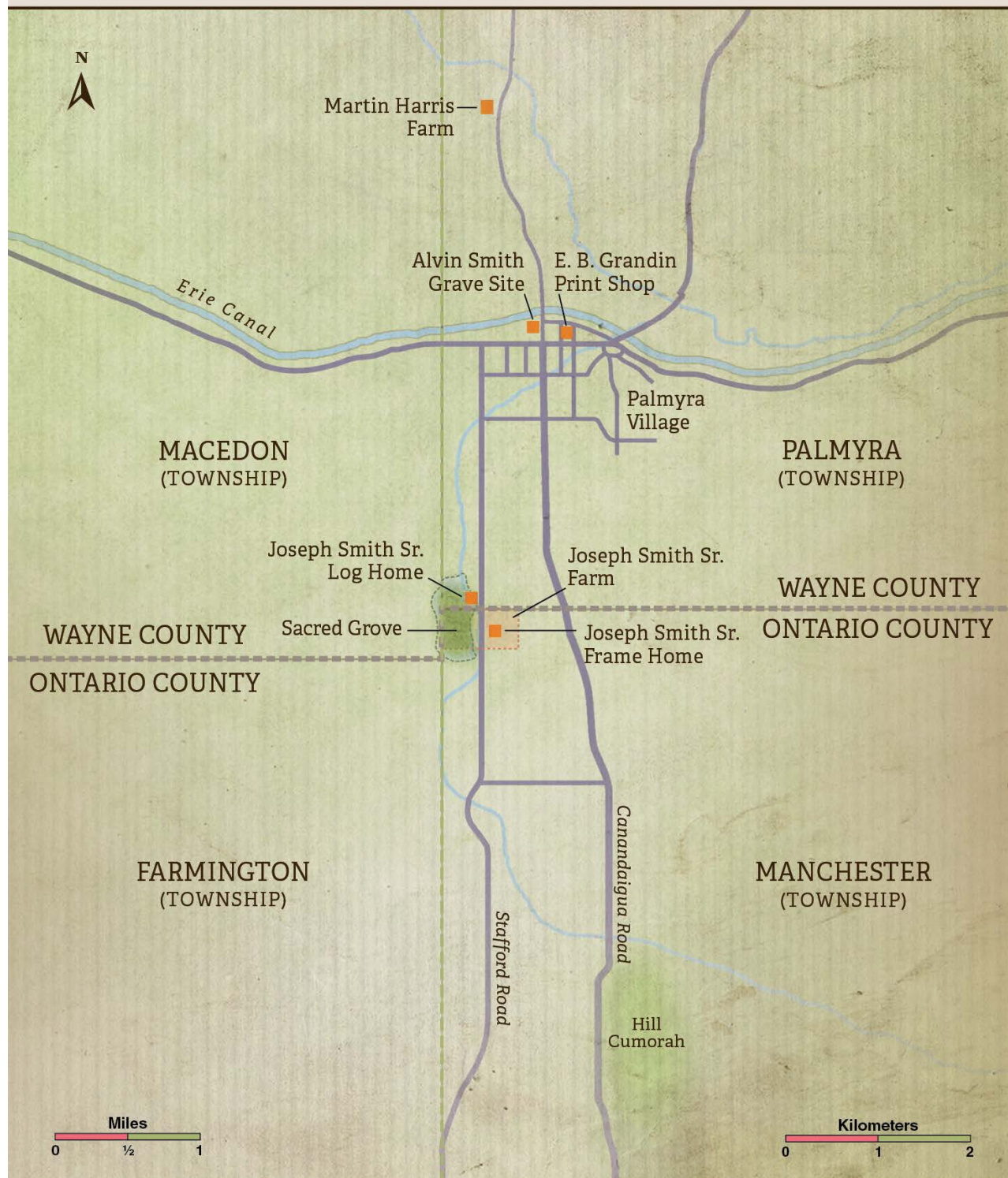
# NORTHEASTERN UNITED STATES

MAP 3



# PALMYRA-MANCHESTER, NEW YORK, 1820-1831

MAP 4





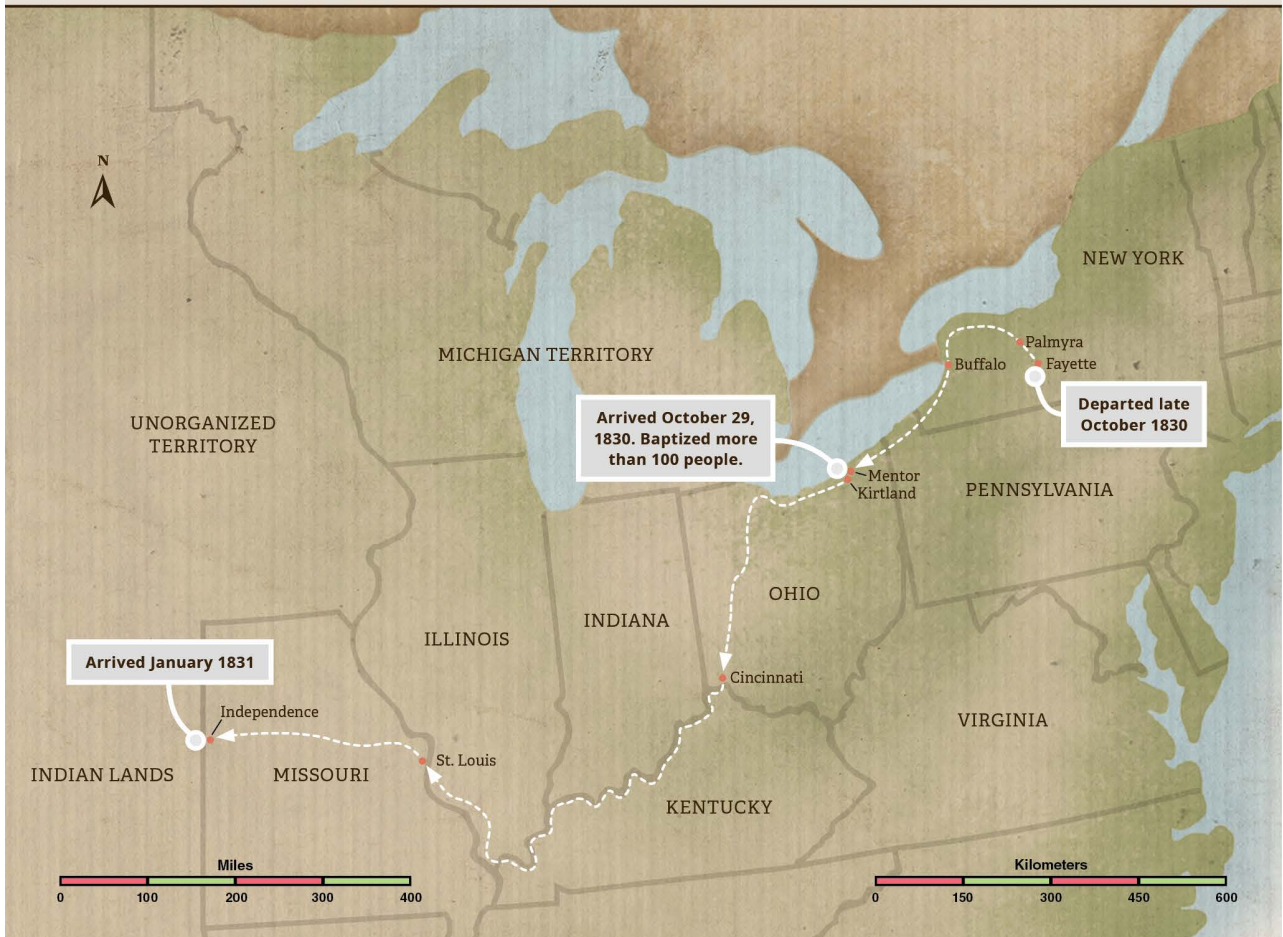
### THE NEW YORK, PENNSYLVANIA, AND OHIO AREA OF THE UNITED STATES

MAP 5



### MISSION TO THE LAMANITES, 1830–1831

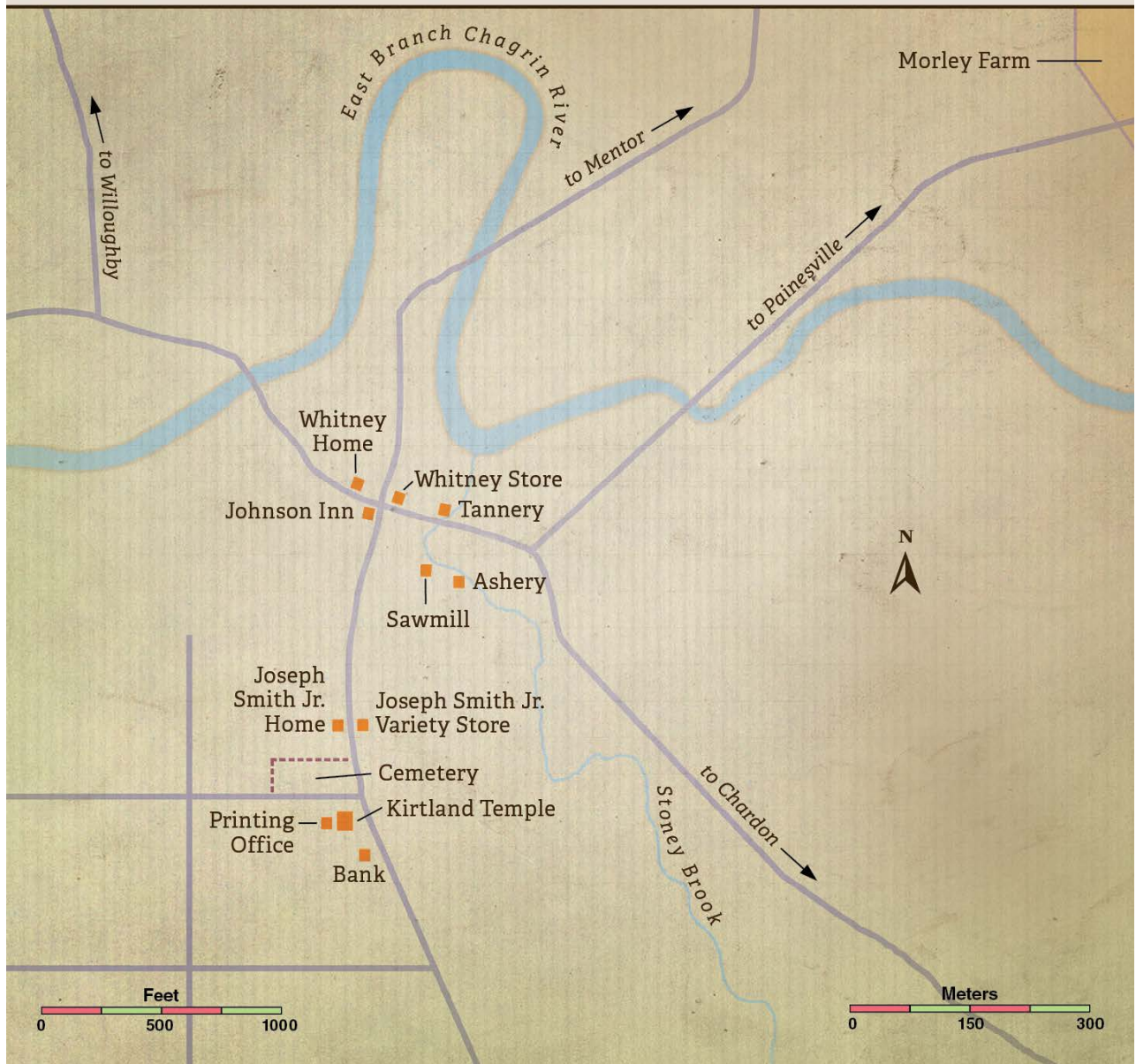
MAP 6

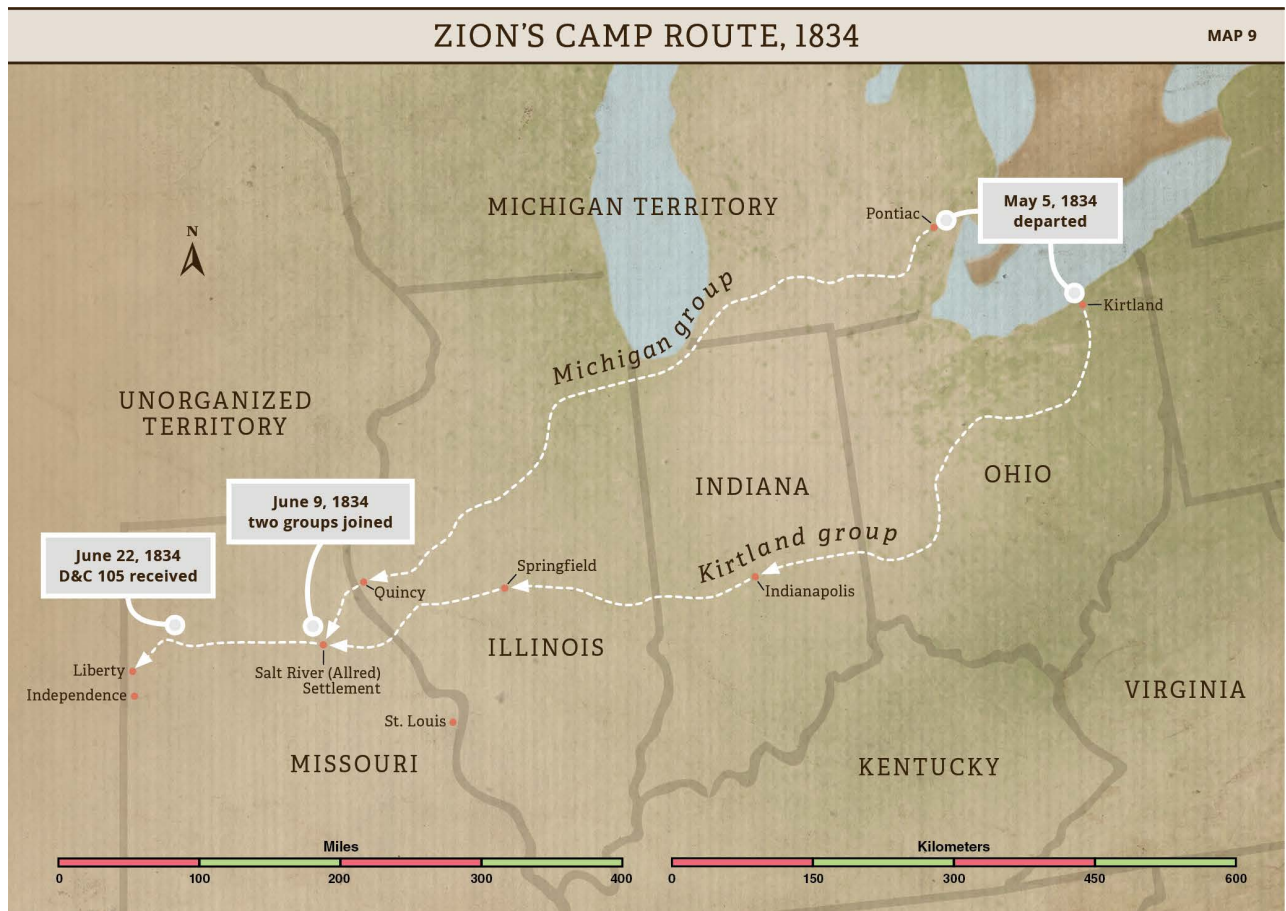
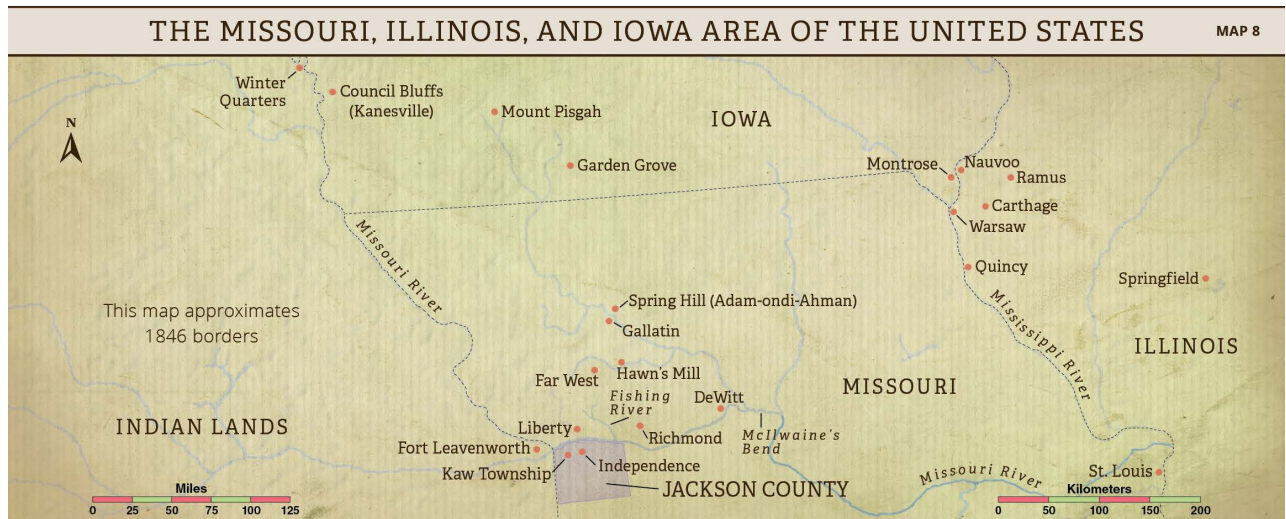




# KIRTLAND, OHIO, 1830-1838

MAP 7

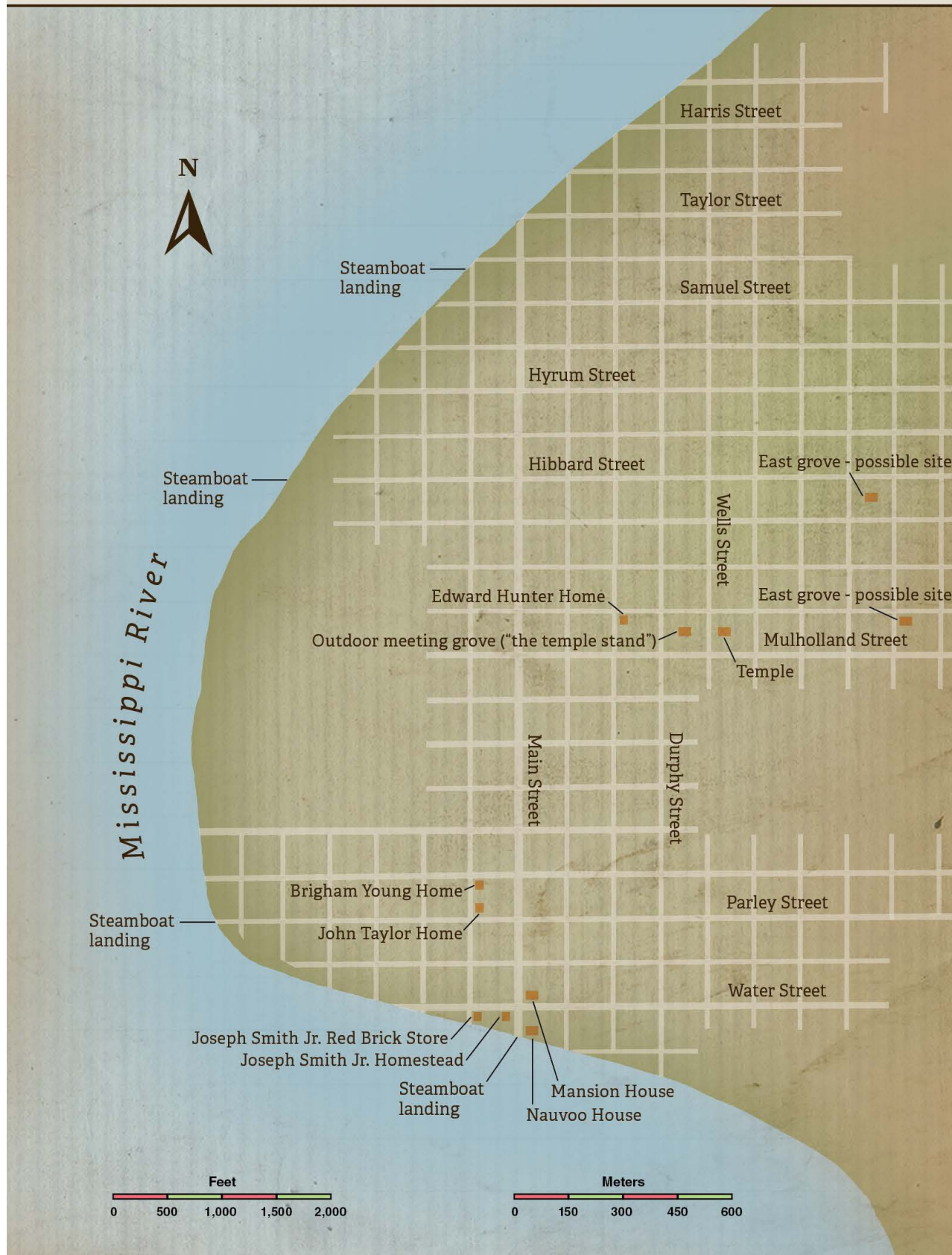


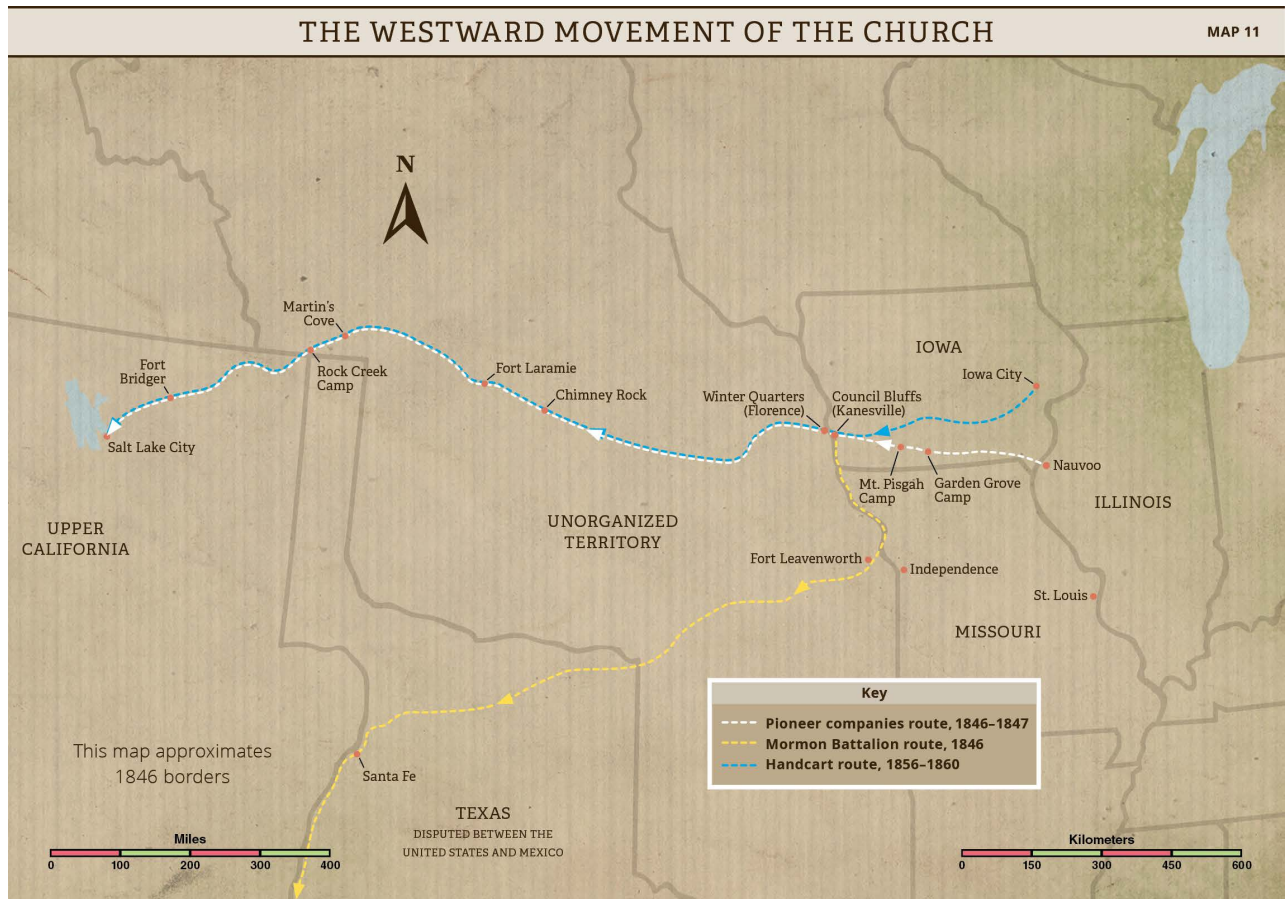




# NAUVOO, ILLINOIS, 1839-1846

MAP 10





## LESSON 1

# Introduction to the Doctrine and Covenants; Doctrine and Covenants 2

### Introduction and Timeline

“The Doctrine and Covenants is a collection of divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days” (introduction to the Doctrine and Covenants, paragraph 1). These revelations were received through the Prophet Joseph Smith and some of his successors and “contain an invitation to all people everywhere to hear the voice of the Lord Jesus Christ, speaking to them for their temporal well-being and their everlasting salvation” (introduction to the Doctrine and Covenants, paragraph 1).

The earliest dated section in the Doctrine and Covenants consists of words spoken to Joseph Smith by the angel Moroni in 1823, when the Smith family lived near Palmyra, New York. During that visit, Moroni shared several important prophecies from the Old and New Testaments, including one from Malachi about the promised mission of the prophet Elijah in the latter days. That prophecy, recorded in Doctrine and Covenants 2, is essential to our understanding of Heavenly Father’s plan to redeem His children.

#### **Late 1816**

The Smith family moved from Vermont to Palmyra, New York.

#### **Spring 1820**

God the Father and Jesus Christ appeared to Joseph Smith.

#### **September 21–22, 1823**

The angel Moroni visited Joseph Smith (Doctrine and Covenants 2).

#### **November 19, 1823**

Joseph Smith’s older brother Alvin died.

#### **January 18, 1827**

Joseph Smith and Emma Hale were married.

## Suggestions for Teaching

### Introduction to the Doctrine and Covenants

*The Doctrine and Covenants contains revelations given to Joseph Smith and subsequent prophets*

#### *Using the Curriculum*

When you prepare a lesson, prayerfully review the curriculum in tandem with your study of the scripture block. As you do so, the Holy Ghost can help you personalize the lesson for the needs of your students. You may choose to use all or part of the teaching suggestions for a scripture block, or you might adapt the suggested ideas according to the needs and circumstances of your class.

Before class, make a list on the board of difficult situations, circumstances, or decisions young adults face. (Consider including some of the following: whom to marry, educational opportunities, career choices, social pressure, and temptation.)

- In addition to what's on the board, what other difficult situations, circumstances, or decisions do young adults face?

Ask students to reflect on the challenges they are facing or anticipate facing in the future. Invite them to look for truths as they study the introduction to the Doctrine and Covenants in today's lesson that will help them know how to receive divine guidance and comfort to aid them in these circumstances.

Point out that the Doctrine and Covenants contains an introduction that briefly recounts the events of the Restoration, describes how the Doctrine and Covenants came to be, and explains how this sacred volume of scripture can bless the lives of all of Heavenly Father's children.

Invite a few students to take turns reading paragraphs 1–3 of the introduction to the Doctrine and Covenants aloud. Ask the class to follow along and look for phrases that explain what the Doctrine and Covenants is and why we should study it.

- What words or phrases define what the Doctrine and Covenants is?
- What reasons did you find for studying the Doctrine and Covenants that are important to you?

On the board, list the reasons for studying the Doctrine and Covenants that the students identify. As students share their insights, ensure that they identify the following principle found in paragraphs 1 and 3: **As we study the Doctrine and Covenants, we can hear the voice of the Savior speaking to us in our day.**

To help students better understand this principle, invite them to read Doctrine and Covenants 18:34–36 silently, looking for what the Lord says about the words of this revelation.

- What do you find significant about the Lord's explanation of the words of this revelation?
- What experiences have you had in hearing and coming to know the Lord's voice through your study of the scriptures?



Encourage students to seek to hear the Lord's voice speaking to them by setting a goal to read the Doctrine and Covenants daily.

### ***Encourage students to read the text for the course***

All of the standard works are inspired writings that contain doctrines and principles of the gospel. They illustrate the workings of Heavenly Father with His children and teach about the Atonement of Jesus Christ. They give a greater understanding of the gospel and the plan of salvation. Students and teachers should read and study the book of scripture that corresponds with each course of study.

Invite a student to read paragraph 6 of the introduction aloud, and ask the class to look for the circumstances that most often led to the revelations recorded in the Doctrine and Covenants.

- What phrases in this paragraph describe the circumstances in which these revelations were received?
- Based on what Joseph Smith and others did to receive these revelations, what principle can we learn about receiving guidance from the Lord? (After students respond, write the following principle on the board: **If we seek help and pray in times of need, the Lord will give us the guidance we need.**)
- How do you think studying the revelations in the Doctrine and Covenants can increase our faith that the Lord will give us guidance?

Invite a few students to share their testimony of this principle.

## **Doctrine and Covenants 2**

### ***An angel appears to Joseph Smith in response to his prayer***

Explain that the earliest section of the Doctrine and Covenants came as a result of the Prophet Joseph Smith praying and seeking the Lord's help in a time of need. Briefly summarize Joseph Smith—History 1:29–39 by explaining that three years after the First Vision, Joseph Smith prayed to know his standing before the Lord. In answer, he was visited by the heavenly messenger Moroni. The angel told young Joseph that God had a work for him to do, which included translating an ancient record written on golden plates. Moroni then quoted many passages from the Bible, including an inspired adaptation of the prophecy found in Malachi 4:5–6 that speaks of the mission of the prophet Elijah. This prophecy, as given by the angel Moroni to Joseph, is recorded in Doctrine and Covenants 2.

Have a student read Doctrine and Covenants 2:1 aloud. Ask the class to follow along, looking for what the Lord said He would do before the Second Coming.

- What did the Lord say He would do before the Second Coming?

To help students better understand Elijah's latter-day mission spoken of in this revelation, display the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, and invite a student to read it aloud. Encourage class members to listen for what is meant by the priesthood revealed by Elijah.



"Elijah was an Old Testament prophet through whom mighty miracles were performed. ...

"We learn from latter-day revelation that Elijah held the sealing power of the Melchizedek Priesthood and was the last prophet to do so before the time of Jesus Christ' (Bible Dictionary, "Elijah"). ...

"Elijah appeared with Moses on the Mount of Transfiguration (see Matthew 17:3) and conferred this authority upon Peter, James, and John. Elijah appeared again with Moses and others on April 3, 1836, in the Kirtland Temple and conferred the same keys upon Joseph Smith and Oliver Cowdery" (David A. Bednar, "The Hearts of the Children Shall Turn," *Ensign or Liahona*, Nov. 2011, 24).

- Why is the sealing power of the priesthood so vital in the latter-day work of salvation for God's children?

To help students better understand the significance of the sealing power of the priesthood revealed through Elijah, display the following explanation by Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles, and invite a student to read it aloud.



The sealing power of the priesthood is "the power to bind and seal on earth ... and to have the act ratified in heaven. ...

"... When the ordinances of salvation and exaltation are performed by or at the direction of those holding [priesthood] keys, such rites and performances are of full force and validity in this life and in the life to come" (Bruce R. McConkie, *Doctrinal New Testament Commentary* [1965], 1:389, 424).

Have a student read Doctrine and Covenants 2:2 aloud while the class follows along, looking for what influence Elijah's coming would have on families. Ask a student to report what they find.

To help students analyze the meaning of verse 2, display the following two statements, and invite one student to read the first statement aloud and another student to read the second aloud. Ask the class to look for the identity of the fathers and the children referred to in verse 2.



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



President Joseph Fielding Smith explained that in the prophecy that “the hearts of the children shall turn to their fathers” (D&C 2:2), the phrase “*their fathers*” (emphasis added) refers to “our dead ancestors who died without the privilege of receiving the Gospel, but who received the promise that the time would come when that privilege would be granted them. The children are those now living who are preparing genealogical data and who are performing the vicarious ordinances in the Temples” (*Teachings of Presidents of the Church: Joseph Fielding Smith* [2013], 221).

- Who are “the fathers” spoken of in this prophecy, and what are the promises that are to be planted in the hearts of the children?
- What are some ways the children will turn their hearts to “their fathers,” or ancestors?
- How can the prophecy that the hearts of the children will turn to their fathers relate to us? (After students respond, write the following truth on the board: **Our hearts are turned to our ancestors as we perform ordinances for them in temples.**)

Invite a student to read Doctrine and Covenants 2:3 aloud. Ask the class to look for what would happen if the power to unite families for eternity were not restored to the earth.

- According to this prophecy, what would happen if the power to unite families were not restored to the earth? (After students respond, write the following doctrine on the board: **Without the power to unite families for eternity, the earth would be utterly wasted at Jesus Christ’s Second Coming.**)
- Why do you think that the earth would be “utterly wasted” (D&C 2:3) at the Second Coming of Jesus Christ without the restoration of the sealing power?

To help students better understand how the earth would be “utterly wasted” without the appearance of Elijah in 1836 and the restoration of his keys, display the following explanation by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and invite a student to read it aloud.



“Without that [sealing power] no family ties would exist in the eternities, and indeed the family of man would have been left in eternity with ‘neither root [ancestors] nor branch [descendants].’ Inasmuch as such a sealed, united, celestially saved family of God is the ultimate purpose of mortality, any failure here would have been a curse indeed, rendering the entire plan of salvation ‘utterly wasted’” (Jeffrey R. Holland, *Christ and the New Covenant* [1997], 297–98).

- How can you and your family be blessed because of the restored sealing power?

Ask students to consider when they have felt their heart turn to their fathers. Explain that this process often includes a desire to learn more about parents, grandparents, and ancestors and to perform needed temple ordinances on their behalf. Invite a few students to share their experiences with the class.

Conclude the lesson by testifying of the principles in this lesson.

## Supplemental Teaching Idea

### Introduction to the Doctrine and Covenants. The Value of the Doctrine and Covenants

Invite students to read the first sentence of paragraph 8 of the introduction to the Doctrine and Covenants silently, looking for one or more doctrines they are interested in learning more about.

- Which doctrines are you most interested in learning more about?
- Why do you think it would be valuable to have greater knowledge and understanding of those truths?

Explain that although knowledge of these doctrines is of critical importance, the Doctrine and Covenants contains another vital truth of great value. Invite a student to read the last sentence of paragraph 8 aloud, and invite the class to follow along and look for the truth that makes the Doctrine and Covenants so valuable.

- According to the last sentence of paragraph 8, what makes the Doctrine and Covenants “of great value” (introduction to the Doctrine and Covenants)? (Using students’ words, write the following principle on the board: **By studying the revelations in the Doctrine and Covenants, we can strengthen our testimonies of Jesus Christ.**)
- Why do you think studying the Doctrine and Covenants will strengthen your testimony of Jesus Christ?

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

## LESSON 2

# Doctrine and Covenants 1

### Introduction and Timeline

By November 1831, the Lord had given more than 60 written revelations through the Prophet Joseph Smith for the benefit of the Church and individual members. To make these revelations more accessible to Church members, Church leaders decided to publish them as a volume to be called the Book of Commandments. On November 1, 1831, the Prophet convened a conference of elders at the home of John and Elsa (or Alice) Johnson in Hiram, Ohio, during which a committee of elders consisting of Sidney Rigdon, Oliver Cowdery, and William E. McLellin attempted unsuccessfully to write a preface for the Book of Commandments. After this attempt, Joseph Smith received by revelation what is now known as Doctrine and Covenants 1 (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 104). The Lord declared, “This [revelation] is ... my preface unto the book of my commandments” (D&C 1:6). He also declared that all people would hear His “voice of warning” (verse 4) and that those who refused to heed His voice and the words of His servants would be cut off from among His people. The Lord testified that the revelations given to the Prophet Joseph Smith are true and commanded His people to search them.

#### September 1831

Joseph and Emma Smith moved from Kirtland to Hiram, Ohio.

#### November 1831

A conference of elders voted to publish 10,000 copies of the Book of Commandments.

#### November 1, 1831

**Doctrine and Covenants 1 was received in Hiram, Ohio.**

#### November 20, 1831

Oliver Cowdery and John Whitmer left for Missouri with the manuscript of the Book of Commandments for printing.

### Suggestions for Teaching

#### Doctrine and Covenants 1:1–17

##### *The Lord’s voice of warning is to all people*

Invite a student to read aloud the following account told by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles:



“On December 26, 2004, a powerful earthquake struck off the coast of Indonesia, creating a deadly tsunami that killed more than 200,000 people. It was a terrible tragedy. In one day, millions of lives were forever changed.

“But there was one group of people who, although their village was destroyed, did not suffer a single casualty.

"The reason?"

"They knew a tsunami was coming.

"The Moken people live in villages on islands off the coast of Thailand and Burma (Myanmar). A society of fishermen, their lives depend on the sea. For hundreds and perhaps thousands of years, their ancestors have studied the ocean, and they have passed their knowledge down from father to son.

"One thing in particular they were careful to teach was what to do when the ocean receded. According to their traditions, when that happened, the 'Laboon'—a wave that eats people—would arrive soon after.

"When the elders of the village saw the dreaded signs, they shouted to everyone to run to high ground.

"Not everyone listened.

"One elderly fisherman said, 'None of the kids believed me.' In fact, his own daughter called him a liar. But the old fisherman would not relent until all had left the village and climbed to higher ground" (Joseph B. Wirthlin, "Journey to Higher Ground," *Ensign or Liahona*, Nov. 2005, 16).

- Why do you think some people would not listen to or believe the village elders' warnings?
- If you had been one of the people who initially doubted the warning, how would you have felt toward the village elders after the tsunami?

### **Help students fulfill their role in the learning process**

Spiritual learning requires effort and the exercise of agency by the learner. As students actively fulfill their role in gospel learning, they open their hearts to the influence of the Holy Ghost.

Explain that like the Moken people, we have also been warned about calamities that are to come. Invite students to look for the Lord's warnings as they study Doctrine and Covenants 1 and for truths that will help them know how to prepare for these events.

Invite a student to read aloud the section heading for Doctrine and Covenants 1, and ask the class to follow along, looking for when and why the Lord gave this revelation to Joseph Smith. You might explain that the compilation mentioned here was the earliest version of the Doctrine and Covenants and was called the Book of Commandments.

- Point out that in verse 6, the Lord referred to this revelation as "my preface unto the book of my commandments." How does seeing this revelation as a preface help us understand its purpose?

Invite a student to read Doctrine and Covenants 1:1–4 aloud, and ask the class to follow along, looking for who would be warned by the Lord.

- To whom would the Lord raise His voice of warning?
- What warning did the Lord give in verse 3?



- According to verse 4, how would the Lord send His warning to all people?

Summarize Doctrine and Covenants 1:5–9 by explaining that in these verses, the Lord declared that His servants who go forth proclaiming His words will have power and authority to seal up the wicked “unto the day when the wrath of God shall be poured out upon the wicked” (verse 9). Explain that this phrase refers to the Second Coming of Jesus Christ.

Invite a few students to take turns reading aloud from Doctrine and Covenants 1:10–16, and ask the class to follow along, looking for additional warnings from the Lord.

- Why might verse 10 be considered a warning?
- What phrase in verse 11 illustrates that the Lord is willing to let us choose whether we will heed His warnings?

What principle can we identify from the Lord’s warning in verse 14? (Using students’ words, write a principle on the board similar to the following: **If we will not heed the voice of the Lord and the words of His prophets and apostles, then we will be cut off from God’s people.**) Explain that to be cut off from God’s people is to be separated from the righteous and from God’s power, protection, influence, and blessings, and ultimately His presence.

- What words or phrases did the Lord use in verses 15–16 to describe the people who have cut themselves off from the Lord? How might these words and phrases describe our world today?
- What do you think it means that “every man walketh in his own way ... after the image of his own god” (verse 16)?
- How can living at a time when many follow after the world make it difficult to heed the prophets and apostles?

To help students understand the importance and urgency of heeding the words of prophets and apostles, invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



“Every time in my life when I have chosen to delay following inspired counsel or decided that I was an exception, I came to know that I had put myself in harm’s way. Every time that I have listened to the counsel of prophets, felt it confirmed in prayer, and then followed it, I have found that I moved toward safety” (Henry B. Eyring, “Finding Safety in Counsel,” *Ensign*, May 1997, 25).

- What counsel or warnings have the Lord’s prophets and apostles given recently? (Consider sharing a few statements of counsel or warning from a recent general conference.)

Ask students to consider how well they have heeded that counsel and what they might do to give better heed to counsel and warnings from prophets and apostles. Invite them to follow any promptings they receive.

Invite a student to read Doctrine and Covenants 1:17 aloud. Ask the class to follow along, looking for what the Lord said He did because of the calamity that He knew would come upon the earth. Before the student reads, explain that the word *calamity* in verse 17 refers to the affliction, misery, and adversity that would come because of the wickedness of the world.

- According to verse 17, what did the Lord do because He knew the calamity that would come in the last days? (Students may use different words, but make sure they identify the following truth: **Because the Lord knew the calamity that would come in the last days, He called Joseph Smith as His prophet and gave him revelation and commandments.** Invite students to consider marking this truth in verse 17.)
- In what ways do the calling of the Prophet Joseph Smith and the revelations and commandments he received help us withstand the calamity of the last days?

### Doctrine and Covenants 1:18–33

*The Lord gives Joseph Smith power to translate the Book of Mormon and establish His true Church*

#### **Determine pacing**

Avoid the mistake of taking too much time on the first part of the lesson and having to rush through the last part. As you prepare, estimate how long each section of the lesson will take using the teaching methods you have chosen. Because you will almost always have more material to teach than there is time to teach it, determine which portions of the scripture block to emphasize and which to summarize.

Invite students to scan Doctrine and Covenants 1:18–23, looking for the effect the commandments and revelations contained in the Doctrine and Covenants would have on the world.

Invite a student to read Doctrine and Covenants 1:24–28 aloud, and ask the class to follow along, looking for additional reasons the Lord gave these commandments and revelations.

- According to these verses, what are some ways that we can be blessed by studying the revelations found in the Doctrine and Covenants?

Invite a student to read Doctrine and Covenants 1:29–30 aloud, and ask the class to follow along, looking for what the Lord gave Joseph Smith and others power to do. Invite students to report what they found.

- How did the Lord describe the Church in verse 30? (Help students identify the following doctrine: **The Church of Jesus Christ of Latter-day Saints is the only true and living church upon the earth.** Encourage students to mark this truth in verse 30.)
- What do you think the phrase “the only true and living church” means? (If needed, you might refer students to the student manual commentary for Doctrine and Covenants 1:30.)

Ensure that students understand that the Lord’s declaration concerning His Church does not mean that other churches are not without some truth. President Gordon B. Hinckley (1910–2008) taught that our invitation to those of other faiths is to “bring with you all that you have of good and truth which you have received from whatever source, and come and let us see if we may add to it” (“The Marvelous Foundation of Our Faith,” *Ensign* or *Liahona*, Nov. 2002, 81).

To help students better understand the Lord’s declaration that His Church is a “living” church, display a plant and an inanimate object such as a rock (or show pictures of these items). Ask students to describe the characteristics of something that is living, such as a plant, compared to an object that is not living, such as a rock. (A plant changes, grows, needs nourishment and light, and can produce fruit.)

- How might this relate to how The Church of Jesus Christ of Latter-day Saints is a “living” church? (One possible answer is that the Church continues to adapt to changing circumstances in the world and to grow in understanding through ongoing revelation from God.)
- Why do you think it is important to understand that while eternal truths and doctrines do not change, the Church continues to adapt and grow according to the revealed will of the Lord?
- What experiences have helped you come to know that The Church of Jesus Christ of Latter-day Saints is the only true and living Church?

### Doctrine and Covenants 1:34–39

*The Lord’s words and revelations contained in the Doctrine and Covenants are true and will all be fulfilled*

Summarize verses 34–36 by explaining that the Lord expressed His desire that all people be warned to prepare for His Second Coming.

Invite students to read Doctrine and Covenants 1:37–39 silently, looking for truths the Lord taught at the conclusion of His preface to the Doctrine and Covenants. You might explain that *faithful* as used in verse 37 means sure, reliable, or trustworthy.

- What truths can we identify in these verses? (Although students may identify several truths, ensure that they identify the following: **The Lord expects us to study the Doctrine and Covenants. The prophecies and promises of the Lord are true and will all be fulfilled. The words of the Lord are true whether they are spoken by Him or by His servants.**)

Invite students to write one or two sentences based on today’s lesson that summarize why they feel it is important for them to study the Doctrine and Covenants. Invite several students to share what they wrote. After students share, encourage them to continue searching and studying the Doctrine and Covenants.

## Supplemental Teaching Ideas

### Doctrine and Covenants 1:31–33. Receiving forgiveness for sins

Invite a student to read Doctrine and Covenants 1:31–33 aloud. Ask the class to follow along, looking for what the Lord taught about sin and repentance.

- What are some reasons that the “Lord cannot look upon sin with the least degree of allowance” (verse 31)?
- What principle can we identify in verse 32 about receiving forgiveness for sins? (Help students identify the following truth: **If we repent and keep the Lord’s commandments, then we will be forgiven.**)

To help students deepen their understanding of this principle, display and invite a student to read aloud the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



“[Doctrine and Covenants 1:31–32] emphasizes that the Lord cannot abide sin but He will forgive the repentant sinner because of His perfect love. It also teaches that not only is it important to keep a commandment you have broken, but by obeying *all* of the commandments you will obtain additional power and support in the process of repentance” (Richard G. Scott, “To Be Free of Heavy Burdens,” *Ensign or Liahona*, Nov. 2002, 87).

- According to Elder Scott, what is the relationship between repentance and obedience to God?

## LESSON 3

# Doctrine and Covenants 3; 10

### Introduction and Timeline

In the summer of 1828, Martin Harris left Harmony, Pennsylvania, with 116 pages of the Book of Mormon manuscript to show to members of his family living in Palmyra, New York. When Martin did not return to Harmony at the appointed time, Joseph Smith traveled to his parents' home in Manchester, New York, where he learned that Martin had lost the manuscript pages. Joseph was distraught and left the next day for his home in Harmony. After arriving there in July 1828, he received the revelation recorded in Doctrine and Covenants 3. In this revelation the Lord rebuked Joseph and told him that he had lost the privilege of translating for a season, but the Lord also reassured him, saying, "Thou art still chosen, and art again called to the work" (D&C 3:10). Further, the Lord explained His purpose for bringing forth the Book of Mormon and declared that His work would prevail despite the wickedness of men.

After Joseph Smith went through a "season" of repentance (D&C 3:14), the plates, which Moroni had taken from him at the time the manuscript was lost, were returned to him and he was again given the gift to translate. After resuming the translation, Joseph received the revelation in Doctrine and Covenants 10 (a portion of this revelation may have been received as early as the summer of 1828). In this revelation, the Lord commanded that Joseph not retranslate the lost manuscript pages. The Prophet learned that inspired preparations had been made anciently to compensate for the lost manuscript and to preserve the message of the Book of Mormon.

#### **June 14, 1828**

Martin Harris took the 116 pages of the Book of Mormon manuscript from Harmony, Pennsylvania, to Palmyra, New York.

#### **July 1828**

Joseph Smith traveled to Manchester, New York, and learned that the manuscript had been lost.

#### **July 1828**

**Joseph Smith returned to Harmony, Pennsylvania, and received Doctrine and Covenants 3.**

#### **September 22, 1828**

Having lost the golden plates and Urim and Thummim after his transgression involving the manuscript, Joseph Smith received them again from Moroni.

#### **April 5, 1829**

Oliver Cowdery arrived in Harmony to assist with the Book of Mormon translation.

#### **April 1829**

**Doctrine and Covenants 10 was received (a portion may have been received in summer 1828).**

## Suggestions for Teaching

### Doctrine and Covenants 3:1–20

*The Lord declares that His work cannot be frustrated and rebukes Joseph Smith*

#### **Fundamentals of Gospel Teaching and Learning**

Each lesson in this manual focuses on a scripture block rather than on a particular concept, theme, doctrine, or principle. As teachers and students study these scripture blocks sequentially, they can incorporate many of the Fundamentals of Gospel Teaching and Learning. These fundamentals include understanding context and content; identifying, understanding, and feeling the truth and importance of gospel doctrines and principles; and applying doctrines and principles.

Invite students to think of a time when someone tried to persuade them to act contrary to God’s commandments.

- Why can it be difficult at times to resist social pressure to do something wrong?

Explain that while translating the Book of Mormon, Joseph Smith faced pressure to set aside God’s counsel. Invite students to look for truths as they study Doctrine and Covenants 3 and 10 that can help them resist pressure from others to act contrary to the counsel of God.

Invite students to explain what they know about the loss of the 116 pages of the Book of Mormon manuscript. As needed, add the following details to students’ answers:

From April to June 1828, the Prophet translated the plates at his home in Harmony, Pennsylvania, with Martin Harris, a prosperous farmer, acting as his scribe. Martin was 22 years older than Joseph, had provided financial assistance to Joseph and Emma in their move to Harmony (where Emma’s family lived), and assisted the Prophet while he was translating. Martin’s wife, Lucy, became increasingly concerned about Martin’s interest and financial involvement in Joseph’s work. She and others pressed Martin for evidence of the plates’ existence. To ease their concerns, Martin requested that Joseph ask the Lord for permission to take the 116 pages of manuscript they had completed to show as evidence.

- Why might this request have put the Prophet in a difficult position?

Invite a student to read the following account by Joseph Smith aloud:

“I did inquire, and the answer was that he must not [take the manuscript]. However, he was not satisfied with this answer, and desired that I should inquire again. I did so, and the answer was as before. Still he could not be contented, but insisted that I should inquire once more”  
(*Teachings of Presidents of the Church: Joseph Smith* [2007], 62).

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

Invite another student to read the following additional historical details:

After much pleading from Martin, Joseph asked the Lord a third time, and the Lord gave permission for Martin to take the manuscript “on certain conditions” (*Teachings: Joseph Smith*, 62). Martin covenanted that he would show the manuscript only to his wife and a few other specific family members. Martin returned to New York with the manuscript but after several weeks did not return or send word as he and the Prophet had agreed upon. Finally, Joseph traveled to his parents’ home and sent for Martin to find the reason for his absence. After taking all morning to arrive, Martin sat down to eat with the Smiths but immediately dropped his utensils. When asked if he was all right, he cried out, “I have lost my soul!” and eventually admitted that he had lost the 116 pages of manuscript (see Lucy Mack Smith, “Lucy Mack Smith, History, 1845,” 130–31, josephsmithpapers.org).

- What thoughts, feelings, and concerns might you have had if you were in Joseph’s position at this time?

Ask a student to read aloud Joseph’s words upon learning that the manuscript was missing:

“All is lost! [A]ll is lost! [W]hat shall I do? I have sinned; it is I who tempted the wrath of God; for I should have been satisfied with the first answer, which I received from the Lord—for he told me that it was not safe to let the writing go out of my possession” (Joseph Smith, in Lucy Mack Smith, “Lucy Mack Smith, History, 1845,” 131, josephsmithpapers.org).

Explain that because Joseph had “weari[ed] the Lord in asking for the privilege of letting Martin Harris take the writings” (Manuscript History of the Church, vol. A-1, p. 10, josephsmithpapers.org), Moroni took the plates and the Urim and Thummim, and Joseph lost the gift to translate. However, Moroni had promised that Joseph could receive them again if he would be humble and repentant. After Joseph returned to Harmony and pleaded with the Lord for forgiveness, Moroni temporarily returned the Urim and Thummim, through which Joseph received the revelation recorded in Doctrine and Covenants 3.

Invite a student to read Doctrine and Covenants 3:1–3 aloud. Ask the class to look for what the Lord wanted Joseph to understand.

- What truth did the Lord teach Joseph Smith about His work? (Students should identify a truth similar to the following: **The work of God cannot be frustrated.**)
- How might knowing this truth have helped Joseph Smith during this difficult time?

Invite several students to take turns reading aloud from Doctrine and Covenants 3:4–11. Ask the class to look for the counsel and correction the Lord gave Joseph Smith concerning his role in the loss of the manuscript.

- In what way had Joseph “gone on in the persuasions of men” and “feared man more than God” (D&C 3:6–7)?
- What can we learn from these events about what can happen when we fear man more than God?

- According to verse 8, what principle can we identify about what the Lord will do for us if we are faithful to Him? (**If we are faithful to the Lord, He will support us against the fiery darts of the adversary and be with us in times of trouble.**)
- How can pressure from others to do wrong be likened to the fiery darts of the adversary?

Ask students to think about a time when they chose to be faithful to the Lord rather than give in to pressure from other people. Invite a few students to share about the ways the Lord has supported them in their trials because of their obedience.

Encourage students to determine now to remain faithful to the Lord and not give in to pressures around them.

***Prepare each lesson with your students in mind***

As you prepare to teach, consider what outcomes you hope will occur in your students' lives as a result of the lesson. President Thomas S. Monson reminded gospel instructors: "The goal of gospel teaching ... is not to 'pour information' into the minds of class members. ... The aim is to inspire the individual to think about, feel about, and then do something about living gospel principles" (in Conference Report, Oct. 1970, 107).

Summarize Doctrine and Covenants 3:12–20 by explaining that the Lord reminded Joseph that he lost the privilege of translating for a time because he did not trust the Lord's counsel. However, the Lord reassured him that His work would go forth and that through the Book of Mormon, the Lord's people would come to know the Savior.

**Doctrine and Covenants 10:1–29**

***The Lord reveals Satan's plan to destroy Joseph Smith and the work of God***

Explain that after receiving the revelation recorded in Doctrine and Covenants 3, Joseph Smith continued to humble himself before God and eventually regained the gift to translate the Book of Mormon in September 1828. By April 1829 he had also received the revelation recorded in Doctrine and Covenants 10, although he may have received portions of this revelation as early as the previous summer. Invite a student to read the section heading for Doctrine and Covenants 10 aloud. Ask the class to look for what the Lord told the Prophet concerning the lost 116 manuscript pages.

Invite a student to read Doctrine and Covenants 10:1–7 aloud, and ask the class to look for the counsel the Lord gave Joseph as he began to translate again. Invite a few students to report what they find.

- What principle can we learn from the Lord's counsel to Joseph in verse 5? (Students may use different words, but help them identify the following principle: **If we pray always, we can conquer Satan and those who uphold his work.**)



- How can prayer help us to conquer Satan, and escape those who uphold his work?

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

Summarize Doctrine and Covenants 10:8–19 by explaining that the Lord warned Joseph about Satan's evil plan to discredit the work that would come to pass if Joseph retranslated the lost 116 manuscript pages.

Explain that in Doctrine and Covenants 10:20–29, the Lord spoke about the influence of Satan on the people who obtained the 116 manuscript pages and how he accomplishes his wicked purposes. Draw two columns on the board. Label one column *Satan's aims* and the other column *Satan's strategies*. Divide the class into two groups. Ask one group to read Doctrine and Covenants 10:20–29 silently and look for what these verses teach about Satan's aims. Ask the other group to read the same verses and look for the strategies Satan uses to accomplish his aims. After sufficient time, invite students to report what they have discovered and record their responses in the appropriate column on the board.

- What do we learn from these verses about Satan's purposes? (As students share the principles they have identified, emphasize the following truth: **Satan desires to destroy our souls and the work of God.** Consider writing this truth on the board. You may want to suggest that students mark the phrases that teach this truth in verses 22–23 and 27.)
- How can being aware of Satan's aims and strategies help us avoid and escape his traps?

### Doctrine and Covenants 10:30–70

#### *Joseph Smith learns of God's plan to thwart Satan's efforts to destroy the work*

Summarize Doctrine and Covenants 10:30–45 by explaining that the Lord commanded that Joseph Smith not retranslate the portion of the plates from which the 116 pages had been translated. Instead, the Lord commanded the Prophet to translate the record contained on the small plates of Nephi. Because of His omniscience, the Lord inspired Mormon to include in his record the small plates of Nephi, which covered approximately the same time period as the lost pages. Invite a student to read verses 44–45 aloud, and ask the class to notice what the Lord says about the record that had been lost compared to the record contained on the small plates of Nephi.

Summarize Doctrine and Covenants 10:46–70 by explaining that the Lord also instructed Joseph about the role of the Book of Mormon in establishing His doctrine.

Conclude by sharing your testimony of the doctrine and principles taught in these revelations.

## Supplemental Teaching Idea

### **Doctrine and Covenants 10:46–70. The Lord explains the purpose of the Book of Mormon and its role in establishing His Church**

Ask students to think about a time when they prayed for someone else, and the Lord answered their prayers. Invite a few students to share their experiences with the class. (Remind students not to share anything too personal or private about themselves or the other person.)

Invite a few students to take turns reading aloud from Doctrine and Covenants 10:46–52. Ask the class to look for who prayed for whom and how the Lord answered those prayers.

- How did the Lord answer the prayers of His disciples?
- In what ways is the coming forth of the Book of Mormon an answer to their prayers?

Explain that in Doctrine and Covenants 10:53–60, the Lord declared that the coming forth of the Book of Mormon would prove that He has other sheep.

Invite a student to read Doctrine and Covenants 10:61–62 aloud, and invite the class to look for what the Lord said the Book of Mormon would bring to light.

- What will the Book of Mormon bring to light?
- What principle can we identify from these verses about what we will know if we study the Book of Mormon? (**As we study the Book of Mormon, we will come to know the true doctrine of Christ.**)
- According to verse 63, how will the Lord use the true points of His doctrine to overcome the works of Satan?

Invite students to read Doctrine and Covenants 10:64–70 silently, looking for the Lord's promises. After sufficient time, invite students to share their testimonies about one or more of these promises.

## LESSON 4

# Doctrine and Covenants 5; 17

### Introduction and Timeline

Several months after Martin Harris lost the 116 pages of the Book of Mormon manuscript, he desired further proof of the reality of the golden plates. His wife was speaking out against the Prophet Joseph Smith, accusing him of defrauding her husband and others with his claims of having the ancient record. In March 1829, Martin returned to Harmony, Pennsylvania, to ask if he could see the plates. Joseph learned through the revelation recorded in Doctrine and Covenants 5 that the Lord would call three witnesses who would view the plates and testify of them to the world. The Lord promised Martin that if he humbled himself, he would be allowed to view the plates.

In June 1829, as recorded in Doctrine and Covenants 17, the Lord said that Oliver Cowdery, David Whitmer, and Martin Harris could view the plates and other sacred items according to their faith. After gaining their witness of the plates, they were to “testify of them, by the power of God” (D&C 17:3).

#### Early 1829

The translation of the Book of Mormon plates proceeded slowly.

#### March 1829

**Martin Harris requested to see the plates; Doctrine and Covenants 5 was received.**

#### April–May 1829

Oliver Cowdery assisted as scribe as Joseph Smith translated the plates.

#### June 1829

Joseph Smith and Oliver Cowdery moved to Fayette, New York.

#### June 1829

**Doctrine and Covenants 17 was received.**

#### June 1829

Moroni visited Joseph Smith and the Three Witnesses and showed them the plates.

#### About July 1, 1829

Joseph Smith and Oliver Cowdery completed the translation of the Book of Mormon.

### Suggestions for Teaching

#### Doctrine and Covenants 5:1–22

*The Lord will bring forth His word in the last days through the Prophet Joseph Smith, and three witnesses will testify of it*

Write the following phrase on the board: *Seeing is believing.*

- What are some ways that people might apply this phrase to matters of faith and religion?

Ask students to think about how they would respond to someone who says that he or she can't believe in God or in the Book of Mormon without physical proof. As students study Doctrine and Covenants 5 today, invite them to look for truths that will help them know how they could respond to someone who says that he or she can't believe without physical proof.

Tell students that in March 1829, Martin Harris traveled from Palmyra, New York, to visit the Prophet Joseph Smith in Harmony, Pennsylvania. Approximately eight months had passed since Martin had lost the 116 manuscript pages, and Martin and Joseph had not seen each other since that time. Invite a student to read Doctrine and Covenants 5:1–3 aloud, and ask the class to follow along, looking for what Martin Harris desired from Joseph Smith and how the Lord told the Prophet to respond to Martin's request.

- What did Martin desire and what did the Lord tell the Prophet to say in response to Martin's request?
- Given Martin's request, what did he apparently feel was the best method for obtaining a witness of the truthfulness of Joseph's claims?

#### ***Understand context and content***

One Fundamental of Gospel Teaching and Learning is to understand the context and content of the scripture block. Context includes the circumstances that surround or the background to a particular scriptural passage, event, or story. The content is the story, people, events, sermons, and inspired explanations that make up the scriptural text.

Point out that people in our day also say that if they had physical evidence, they would believe that the Book of Mormon is true. Invite a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972):



"Frequently when [people] ... hear the story of the coming forth of the Book of Mormon, they ask if the plates are in some museum where they may be seen. Some of them with some scientific training, [suggest] that if the scholars could see and examine the plates and learn to read them, they would then bear witness to the truth of the Book of Mormon and the veracity of Joseph Smith, and the whole world would then be converted" (Joseph Fielding Smith, *Church History and Modern Revelation* [1953], 1:40).

Invite a few students to take turns reading Doctrine and Covenants 5:4–10 aloud. Ask the class to follow along, looking for why the Lord told Joseph Smith not to display the plates before the world.

- What reasons did the Lord give for commanding Joseph Smith not to display the plates before the world? (If people did not believe the Lord's words revealed through Joseph Smith, they still would not believe even if they saw the plates)



[see D&C 5:7]; the Lord kept the plates from the world “for a wise purpose” [see D&C 5:9].)

- What do the Lord’s words to Joseph in these verses teach us about the phrase written on the board (“Seeing is believing”)?

Write the following question on the board under “Seeing is believing”: *How can I gain or deepen my witness of the truthfulness of the Book of Mormon?*

Invite students to find at least two answers to this question as they continue to study the Lord’s words to Joseph and Martin.

Invite a student to read Doctrine and Covenants 5:11–15 aloud. Ask the class to follow along, looking for one way the Lord said He would help the world know of the truthfulness of the Book of Mormon.

- According to verse 11, what did the Lord say He would do to help the world believe Joseph Smith’s testimony of the Book of Mormon? (After students respond, write the following truth on the board: **The testimony of Joseph Smith and of the Three Witnesses will stand as evidence of the truthfulness of the Book of Mormon.**)
- According to verses 12–13, how would the Three Witnesses gain their witness of the truthfulness of the Book of Mormon?
- How would the testimony of the Three Witnesses differ from the testimony that others would receive?
- How can the testimony and witnesses of others, including that of the Prophet Joseph Smith and that of the Three Witnesses, strengthen your own witness of the truthfulness of the Book of Mormon?

### **Questions that invite students to look for information**

Ask questions that help students build their basic understanding of the scriptures and encourage them to search for important details relating to the scripture block’s content.

Invite a student to read Doctrine and Covenants 5:16 aloud, and ask the class to follow along, looking for a principle that the Lord taught regarding how we can gain a witness of the truth. (If students need help understanding this verse, you might suggest that they cross-reference verse 16 with Ether 4:11.)

- What did the Lord say He would do for those who believe His words? (After students respond, write the following principle on the board: **If we believe God’s words, He will give us a witness of their truthfulness through His Spirit.**)

To help students better understand this principle, invite a student to read aloud the following statement by Bishop Glenn L. Pace (1940–2017), formerly a member of the Presiding Bishopric:



"There is no other way to gain a testimony but through the witness of the Holy Ghost. You can rely on nothing else. ... We have numerous scriptural examples of how pointless a physical manifestation can be without the accompanying receipt of the witness of the Holy Ghost. Conversion comes not by physical manifestations from heaven" (Glenn L. Pace, "The Elusive Balance," *New Era*, Mar. 1989, 49).

- Why do you think the Lord confirms His words through the Spirit and not merely through physical evidence?

Invite students to think about a time when the Lord manifested the truthfulness of His words to them through His Spirit. Ask a few willing students to share their experiences with the class.

Summarize Doctrine and Covenants 5:17–22 by explaining that the Lord told Joseph Smith that the testimony of the Three Witnesses would go forth to the world and bring condemnation upon those who harden their hearts against it. The Lord also explained that a scourge would be poured out upon the people of the earth if they would not repent.

### Doctrine and Covenants 5:23–35

*The Lord tells Martin Harris that he could be one of the Three Witnesses if he repents*

Invite students to think again about a time when the Lord manifested the truthfulness of His words to them through His Spirit. Ask them to write down on a piece of paper what they did to help prepare themselves to receive that manifestation.

Invite students to read Doctrine and Covenants 5:23–25 silently, looking for what the Lord told Martin Harris he needed to do in order to gain a witness of the plates.

- What similarities exist between the list you made and what the Lord told Martin Harris in these verses?
- Based on what the Lord told Martin Harris in verse 24, what principle can we learn about gaining a witness of the truth for ourselves? (After students respond, write the following principle on the board: **If we humble ourselves and ask God in prayer with faith and a sincere heart, we will receive a witness of the truth.**)
- What does it mean to pray with humility, faith, and sincerity?
- When have you prayed with humility, faith, and sincerity? What made this prayer different from other prayers you have heard or offered?

Encourage students to pray with humility, faith, and sincerity in order to gain or strengthen their witness of the truth.

Summarize Doctrine and Covenants 5:26–35 by explaining that the Lord told Martin Harris that unless he acknowledged his wrongdoings before the Lord and kept the commandments, he would not have the privilege of seeing the plates. The Lord also told Joseph Smith to stop translating for a season. The Lord promised to send Joseph help to accomplish the translation.

## Doctrine and Covenants 17:1–9

### *The Lord commands the Three Witnesses to testify of the plates*

Explain that in April 1829, the Lord sent Oliver Cowdery to assist Joseph Smith in translating the Book of Mormon. By June 1829, Joseph Smith and Oliver Cowdery were nearing the completion of the translation while living at the home of Peter Whitmer Sr. in Fayette, New York.

Invite a student to read aloud the section heading for Doctrine and Covenants 17. Ask the class to follow along, looking for what led to this revelation. Invite students to report what they discover.

#### **Lead students through the learning process**

One way to help students understand the scriptures and discover the doctrines taught in the scriptures is for you to lead them through a learning process that is similar to the one you experienced during lesson preparation.

Invite a student to read Doctrine and Covenants 17:1–2 aloud, and ask the class to follow along, looking for what the Three Witnesses needed to do in order to see the plates and what additional items the Lord promised to show them.

- What did the Three Witnesses need to do in order to see the plates?
- Besides the plates, what other items did the Lord promise to show them?

Invite students to read Doctrine and Covenants 17:3–6 silently, looking for the responsibility the Three Witnesses would have after seeing the plates.

- According to verse 3, what did the Lord expect of Oliver, David, and Martin after they were shown the plates?
- Based on what the Lord told the Three Witnesses in verse 3, what is our responsibility after we receive a witness of the truth? (Students should identify a principle similar to the following: **After we obtain a witness of the truth, we have a responsibility to testify of it.**)
- Why do you think the Lord would require us to testify of the truth after we have gained a witness of it?
- When have you been grateful that you shared your witness of the truth with someone else?
- How has your life been blessed by others who have shared and testified of the truth after gaining their witness?

Explain that shortly after this revelation was received, Joseph Smith, Martin Harris, David Whitmer, and Oliver Cowdery retired to the woods near the Whitmer home in Fayette, New York, to pray that they might receive the promised witness. In answer to their prayer, they saw an angel holding the plates, and they heard God's voice declaring that the Book of Mormon was translated "by the gift and power of God" ("The Testimony of Three Witnesses," Book of Mormon). In obedience to the Lord's command, "The Testimony of Three Witnesses" has been published in every copy of the Book of Mormon since its first publication.

Invite students to think about what truths they could testify of. Encourage them to commit to share their witness of the truth with others.

## LESSON 5

# Doctrine and Covenants 6; 8–9

### Introduction and Timeline

Without a regular scribe, the translation of the Book of Mormon proceeded sporadically until March 1829, when the Prophet Joseph Smith was commanded to stop and wait for help (see D&C 5:30–34). In fulfillment of the Lord’s promise to “provide means” (D&C 5:34), Oliver Cowdery arrived at the Prophet’s home in Harmony, Pennsylvania, and offered his help. Joseph Smith began translating again on April 7, 1829, with Oliver assisting as a scribe. Later that month, the Prophet received the revelation recorded in Doctrine and Covenants 6. In this revelation, Oliver received counsel concerning his role in the Lord’s work.

As the translation of the Book of Mormon proceeded, Oliver desired an opportunity to translate. In a revelation received in April 1829 and recorded in Doctrine and Covenants 8, the Lord promised Oliver the gift of revelation and the ability to translate ancient records.

Oliver began his attempt to translate but was unable to continue. At Oliver’s request, Joseph Smith inquired of the Lord and received the revelation recorded in Doctrine and Covenants 9, in which the Lord explained why Oliver struggled to translate and also provided principles regarding revelation.

#### Late 1828

Oliver Cowdery learned about Joseph Smith while living in Manchester, New York.

#### April 1829

Oliver Cowdery traveled to Harmony, Pennsylvania, to meet Joseph Smith.

#### April 1829

The translation of the Book of Mormon proceeded in earnest with Oliver Cowdery acting as scribe.

#### April 1829

**Doctrine and Covenants 6 and 8 were received.**

#### April 1829

Oliver Cowdery attempted to translate.

#### April 1829

**Doctrine and Covenants 9 was received.**

### Suggestions for Teaching

#### Doctrine and Covenants 6:1–24

*The Lord teaches Oliver Cowdery concerning his role in God’s work*

Invite students to think about situations they are facing now or anticipate facing in the future that require Heavenly Father’s guidance.



- Why would it be important to receive Heavenly Father’s guidance in those situations?

Write the following questions on the board:

*How can we recognize the Lord’s guidance?*

*What must we do to prepare ourselves to receive His guidance?*

As students study Doctrine and Covenants 6, 8, and 9 today, invite them to ponder these questions and to look for doctrines and principles that will help answer them.

Explain that in the spring of 1829, the Prophet Joseph Smith prayed that the Lord would send someone to help him with the work of translation as had been promised (see Lucy Mack Smith, “Lucy Mack Smith, History, 1845,” 143–44, josephsmithpapers.org; see also D&C 5:30, 34). The Lord’s promise was fulfilled in part with the arrival of Oliver Cowdery on April 5, 1829. Joseph and Oliver then began working on the translation in earnest, with Oliver acting as scribe. Shortly after they commenced the translation, the Prophet received the revelation recorded in Doctrine and Covenants 6.

Summarize Doctrine and Covenants 6:1–4 by explaining that the Lord told Joseph and Oliver that “a great and marvelous work [was] about to come forth” (verse 1) and that those who desire to assist are called by God to help.

Invite a student to read Doctrine and Covenants 6:5–9 aloud. Ask the class to follow along, looking for the counsel and promises the Lord gave to Oliver Cowdery.

- What counsel and promises did the Lord give to Oliver? (If necessary, point out the Lord’s repeated counsel to keep the commandments.)
- What words or phrases indicate that the Lord is willing to answer our prayers and give us guidance?

### ***Understand context and content***

As you help students understand the context and content of the scriptures, they will be prepared to recognize the authors’ inspired messages.

Summarize Doctrine and Covenants 6:10–13 by explaining that the Lord told Oliver Cowdery that he had the gift of revelation.

Invite students to read Doctrine and Covenants 6:14–17, 22–24. Ask them to identify doctrine and principles the Lord taught Oliver regarding revelation.

- What doctrine and principles concerning receiving revelation stand out to you in these verses?

As the class identifies truths taught in these verses, you may wish to ask a student to list them on the board. Students may identify several truths, including the

following: **As often as we seek answers from Heavenly Father, He will instruct us through the Spirit. As we inquire of the Lord, He will enlighten our minds. The Lord speaks peace to our minds as a witness of truth.**

Ask students to reflect on experiences when they have received revelation from the Lord in one of these ways. Invite a few students to share their experiences with the class. (Remind students not to share anything too personal or sacred.)

Point out the phrases “cast your mind upon the night that you cried unto me” in verse 22 and “I have told you things which no man knoweth” in verse 24. Explain that after this revelation was given, Oliver told the Prophet about an experience he had while staying with Joseph’s family in Palmyra, New York. Oliver related that, after learning about the plates, he had “called upon the Lord to know if these things were so, and that the Lord manifested to him that they were true, but that he had kept the circumstance entirely secret, and had mentioned it to no being, so that after this revelation [was] given, he knew that the work was true, because no being living knew of the thing alluded to in this revelation, but God and himself” (Manuscript History of the Church, vol. A-1, p. 15, josephsmithpapers.org).

### **Historical setting**

One way to help students understand content and context is to teach the historical setting of the block of scripture you are studying.

Encourage students to continue to seek for their own witness of truth from the Lord.

### **Doctrine and Covenants 6:25–37**

*The Lord counsels Joseph Smith and Oliver Cowdery to translate and to “doubt not, fear not”*

Summarize Doctrine and Covenants 6:25–31 by explaining that the Lord gave Joseph Smith and Oliver Cowdery the keys to bring to light the scriptures. The Lord told Oliver that if he desired it, he could have the gift to translate and to stand with Joseph Smith as a second witness of the Book of Mormon. Explain that Joseph and Oliver may have felt doubtful at this time about whether others would accept the Book of Mormon. Point out that the Lord promised Joseph and Oliver that they would be blessed even if others rejected the work.

Invite a few students to read Doctrine and Covenants 6:32–37 aloud. Ask the class to follow along, looking for how the Lord encouraged Joseph and Oliver. (It might be helpful to point out that the phrase “earth and hell” [D&C 6:34] refers to humankind and Satan).

- What words or phrases in these verses are meaningful to you and can help you overcome doubt and fear?

## Doctrine and Covenants 8

### *The Lord helps Oliver Cowdery understand the spirit of revelation*

Explain that not long after Joseph Smith received the revelation recorded in section 6, Oliver Cowdery wanted to know when he could begin translating. Joseph Smith received the revelation recorded in Doctrine and Covenants 8 in response to Oliver's request.

Invite a few students to take turns reading Doctrine and Covenants 8:1–5 aloud. Ask the class to follow along, looking for principles that Oliver Cowdery needed to understand in order to translate.

- What doctrine can we learn from verses 2–3 about how the Lord communicates with us? (Students should identify a doctrine similar to the following: **The Lord speaks to our minds and hearts by the power of the Holy Ghost.**)
- In what ways does the Lord speak to our minds? In what ways does He speak to our hearts?

To help students better understand this doctrine, invite a student to read aloud the following explanation by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles:



"An impression to the *mind* is very specific. Detailed words can be heard or felt and written as though the instruction were being dictated.

"A communication to the *heart* is a more general impression. The Lord often begins by giving impressions. Where there is a recognition of their importance and they are obeyed, one gains more capacity to receive more detailed instruction to the *mind*. An impression to the heart, if followed, is fortified by a more specific instruction to the mind" (Richard G. Scott, "Helping Others to Be Spiritually Led" [address to Church Educational System religious educators, Aug. 11, 1998], 3–4).

- Based on your own experiences with this doctrine, why do you think the Lord chooses to communicate with us through both our minds and hearts?

Summarize Doctrine and Covenants 8:6–12 by explaining that the Lord blessed Oliver Cowdery with gifts that would help him assist the Prophet Joseph Smith in his role in restoring the gospel.

Note to teacher: Information regarding the "gift of Aaron" mentioned in verse 6 is found in the *Doctrine and Covenants Student Manual*. If students have questions about this gift, you might invite them to consider instances when the Lord has used physical objects to reveal His will or manifest His power (some examples include the Urim and Thummim, the Liahona, the brass serpent on the pole, the ark of the covenant, and the rods of Moses and Aaron). These examples can help students understand that the Lord manifests His power through many means and spiritual gifts for the furthering of His work.

## Doctrine and Covenants 9

### *The Lord reveals principles regarding revelation*

Explain that Oliver Cowdery began to translate, but he was unsuccessful and returned to serving as the Prophet's scribe. Joseph Smith inquired of the Lord and received a revelation explaining why Oliver could not translate.

Summarize Doctrine and Covenants 9:1–6, 11 by explaining that Oliver's fear or lack of faith prevented him from translating. The Lord counseled Oliver to be patient and promised him an opportunity to translate "other records" (verse 2) in the future.

Invite a student to read Doctrine and Covenants 9:7–10 aloud. Ask the class to follow along, looking for what Oliver Cowdery was taught about receiving revelation.

- What do you think the phrase "study it out in your mind" in verse 8 means? (To consider decisions and options, weighing alternatives carefully. Point out that this instruction from the Lord illustrates that the translation of the Book of Mormon was not accomplished without effort from the translator but required mental exertion.)
- What doctrine does verse 8 teach concerning what the Lord expects of us as we seek His direction and guidance? (Students should identify a doctrine similar to the following: **As we seek to receive and recognize revelation, the Lord requires effort on our part.**)
- When have you felt that effort on your part has increased your ability to receive revelation from the Lord?

Point out that in these verses, the Lord not only taught Oliver the importance of his own effort in receiving revelation but also taught him more concerning how the Lord may communicate with us.

- What phrases in these verses help us understand additional ways the Lord communicates with us through the Spirit?
- How does the Lord's instruction to Oliver in these verses help illustrate the doctrine that revelation comes to both our minds and hearts?

### **Questions that help students understand the content of the scriptures**

Ask questions that help students analyze the scriptural text. Such questions could include those that help students clarify the meaning of words or phrases and assist them in analyzing the details of the story for greater meaning. This process prepares students to be able to identify principles and doctrines.

You may want to clarify that the phrases "bosom shall burn" in verse 8 and "stupor of thought" in verse 9 represent two of a number of possible ways that the Spirit might indicate whether or not something is right.

To help students understand how the Lord typically helps us feel that something is right or not right, invite a student to read aloud the following statement by Elder Richard G. Scott:



"That [stupor of thought], for me, is an unsettling, discomforting feeling. ...

"... The feeling of peace is the most common confirming witness that I personally experience. ...

"... You can feel the peace, comfort, and assurance that confirm that your decision is right. Or ... you can sense that unsettled feeling, the stupor of thought, indicating that your choice is wrong" (Richard G. Scott, "Using the Supernal Gift of Prayer," *Ensign or Liahona*, May 2007, 10).

You may want to acknowledge that even when we diligently seek God's guidance, sometimes it seems that no answer comes. Reassure students that if we are living worthily, we can have faith that God will answer us in His time.

Summarize Doctrine and Covenants 9:12–14 by explaining that the Lord did not condemn Oliver Cowdery because of his failed attempt to translate. The Lord promised that both he and Joseph would prosper if they continued faithfully in the work.

Refer students to the questions on the board that you wrote at the beginning of class. Ask them to write in their personal notes their answers to those questions based on what they learned today. Invite a few students to share their answers with the class. Encourage students to follow any promptings they may have received about what they could do to better receive and recognize revelation.



## LESSON 6

# Doctrine and Covenants 7; 13; 18

### Introduction and Timeline

During the work of translating the Book of Mormon in 1829, Joseph Smith and Oliver Cowdery disagreed about whether the Apostle John had died or still lived on the earth. The Prophet Joseph Smith inquired of the Lord through the Urim and Thummim and received the revelation recorded as Doctrine and Covenants 7. “The revelation is a translated version of the record made on parchment by John” (D&C 7, section heading) and teaches that the Lord granted to John his desire to live and bring souls to Jesus Christ until the Second Coming.

While translating 3 Nephi in the Book of Mormon, Joseph and Oliver learned about the authority to baptize. On May 15, 1829, they retired to the woods near Joseph Smith’s farm in Harmony, Pennsylvania, and prayed about this authority. In response to their prayer, John the Baptist appeared as a resurrected personage and conferred upon them the Aaronic Priesthood. The words spoken by John the Baptist are contained in Doctrine and Covenants 13.

In June 1829, as the translation of the Book of Mormon neared completion at the home of Peter Whitmer Sr. in Fayette, New York, the Prophet Joseph Smith received a revelation containing instructions about building up Christ’s Church. This revelation, recorded as Doctrine and Covenants 18, called Oliver Cowdery and David Whitmer to preach the gospel and appointed them to search out twelve men who would serve as Apostles. The revelation also detailed many duties of those who would be called as Apostles.

#### **April 1829**

Joseph Smith and Oliver Cowdery continued translating the golden plates.

#### **April 1829**

**Doctrine and Covenants 7 was received.**

#### **May 15, 1829**

**John the Baptist restored the Aaronic Priesthood (see Doctrine and Covenants 13).**

#### **May–June 1829**

Peter, James, and John restored the Melchizedek Priesthood.

#### **June 1829**

The Three Witnesses were shown the golden plates.

#### **June 1829**

**Doctrine and Covenants 18 was received.**

## Suggestions for Teaching

### Doctrine and Covenants 7

*John the Beloved is a translated being working to bring souls to Christ until the Second Coming*

Hold up a key, and ask students to describe what it is used for.

- What would happen if you didn't have the proper key to something?

Invite a student to read aloud the following statement by President Russell M. Nelson of the Quorum of the Twelve Apostles:



"Keys are important and valuable. Most of us carry keys in pockets or purses wherever we go. Other keys are not only important and valuable; they are precious, powerful, and invisible! They have eternal significance" (Russell M. Nelson, "Keys of the Priesthood," *Ensign*, Oct. 2005, 40).

- What kind of keys have eternal significance? (Priesthood keys.)

Invite students as they study Doctrine and Covenants 7 and 13 to look for truths that will help them understand what blessings the keys of the priesthood unlock for us.

Explain that as Joseph Smith and Oliver Cowdery worked on the translation of the Book of Mormon in April 1829, they had a difference of opinion concerning the Apostle John. Invite students to read the section heading for Doctrine and Covenants 7 silently, looking for the question Joseph and Oliver had about John.

Invite several students to take turns reading aloud from Doctrine and Covenants 7:1–8. Ask the class to follow along, looking for what Joseph Smith and Oliver Cowdery learned about the Apostle John.

- What does verse 3 reveal about John? (John is still on the earth as a translated being, working to bring souls to Christ, and will remain until the Second Coming.)
- According to verse 7, what did the Savior say he was going to give to Peter, James, and John? (The power and keys of the ministry.)

To help students understand the phrase "keys of this ministry" (D&C 7:7), explain that President Joseph Fielding Smith defined this phrase as "the authority of [the] Presidency of the Church in their dispensation" (*Church History and Modern Revelation* [1953], 1:49).

### Doctrine and Covenants 13

*John the Baptist confers the Aaronic Priesthood upon Joseph Smith and Oliver Cowdery*

Remind students that "the gospel of Jesus Christ was lost from the earth through the apostasy that took place following the earthly ministry of Christ's Apostles. That apostasy made necessary the Restoration of the gospel" (Guide to the

Scriptures, “Restoration of the Gospel,” scriptures.lds.org). The keys and authority to perform priesthood ordinances and direct the Church were lost from the earth during this apostasy.

Explain that as Joseph Smith and Oliver Cowdery translated 3 Nephi in the Book of Mormon in May 1829, they learned about the authority to baptize. Desiring to know more, they retired to the woods near Joseph Smith’s farm in Harmony, Pennsylvania, to inquire of God.

Invite a student to read the section heading for Doctrine and Covenants 13 aloud, and ask the class to look for who appeared to Joseph and Oliver in response to their prayers.

Invite a student to read Doctrine and Covenants 13 aloud, and ask the class to look for what John the Baptist said about the keys of the Aaronic Priesthood as he conferred that priesthood upon Joseph and Oliver.

### **Identify doctrines and principles**

One of the central purposes of the scriptures is to teach doctrines and principles of the gospel. Identifying doctrines and principles as they are found in the scriptures is one of the Fundamentals of Gospel Teaching and Learning. Learning how to identify doctrines and principles takes thoughtful effort and practice.

- What doctrine can we learn from this section about the Aaronic Priesthood? (Help students identify the following doctrine: **the Aaronic priesthood holds the keys of the ministering of angels, the gospel of repentance, and baptism by immersion for the remission of sins.**)

To help students better understand what is meant by the key of the ministering of angels, invite a student to read aloud the following explanation by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“As a young holder of the Aaronic Priesthood, I did not think I would see an angel, and I wondered what such appearances had to do with the Aaronic Priesthood.

“But the ministering of angels can also be unseen. Angelic messages can be delivered by a voice or merely by thoughts or feelings communicated to the mind” (Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” *Ensign*,

Nov. 1998, 39).

To help students understand the relationship between the ministering of angels and the Aaronic Priesthood, display the following statement by Elder Oaks, and invite a student to read it aloud:



“In general, the blessings of spiritual companionship and communication are only available to those who are clean. ... 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,” 39).

- According to Elder Oaks, how can the ordinances of the Aaronic Priesthood help us receive the ministering of angels?

Point out that because the Aaronic Priesthood holds the key of the ministering of angels, every member of the Church can enjoy this blessing.

To help students understand the relationship between “the gospel of repentance” (D&C 13:1) and the Aaronic Priesthood, display the following statement by Elder Oaks, and invite a student to read it aloud:



“We are commanded to repent of our sins and to come to the Lord with a broken heart and a contrite spirit and partake of the sacrament in compliance with its covenants. When we renew our baptismal covenants in this way, the Lord renews the cleansing effect of our baptism. ...

“We cannot overstate the importance of the Aaronic Priesthood in this. All of these vital steps pertaining to the remission of sins are performed through the saving ordinance of baptism and the renewing ordinance of the sacrament. Both of these ordinances are officiated by holders of the Aaronic Priesthood under the direction of the bishopric, who exercise the keys of the gospel of repentance and of baptism and the remission of sins” (Dallin H. Oaks, “The Aaronic Priesthood and the Sacrament,” 38).

- How do the keys of the Aaronic Priesthood help us receive the blessings of the Atonement of Jesus Christ?

Explain that not many days after John the Baptist appeared, Peter, James, and John appeared to Joseph Smith and Oliver Cowdery and conferred upon them the Melchizedek Priesthood and the keys of the kingdom of God (see D&C 27:12–13; see also Larry C. Porter, “The Restoration of the Aaronic and Melchizedek Priesthoods,” *Ensign*, Dec. 1996, 33). The Melchizedek Priesthood and the keys that were bestowed contained the power and authority to organize and direct the Church of Jesus Christ and to perform additional saving ordinances.

### Doctrine and Covenants 18:1–25

*The Lord gives instructions for building up His Church and calls Oliver Cowdery and David Whitmer to preach repentance*

Display several items that your students would consider valuable.

- What makes something valuable?

- How much would you pay for each item?

Show a picture of several people, and ask students to describe the value of a person. Invite them to look for truths in Doctrine and Covenants 18 that describe how valuable they personally are to the Lord.

Explain that in June 1829, the translation of the Book of Mormon neared completion at the home of Peter Whitmer Sr. in Fayette, New York, and the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 18. In verses 1–5, the Lord reassured Oliver Cowdery that the words he transcribed during the translation were true. The Lord also called Oliver to build up His Church upon the gospel found in the Book of Mormon. In Doctrine and Covenants 18:9, the Lord called Oliver Cowdery and David Whitmer to preach repentance.

Invite a student to read Doctrine and Covenants 18:10 aloud, and ask the class to identify the doctrine the Lord taught Oliver Cowdery and David Whitmer. (Suggest that students mark the following doctrine in their scriptures: **The worth of souls is great in the sight of God.**)

Invite a student to read Doctrine and Covenants 18:11–12 aloud. Ask the class to look for what the Savior did because of the worth of each of our souls.

- What did the Savior do because of the worth of each of our souls? (**The worth of our souls is so great that Jesus Christ suffered our pains, so that we might repent and come unto Him.** Write this doctrine on the board.)

### **Questions that help students identify doctrines and principles**

Ask questions that help students draw conclusions and articulate clearly the principles or doctrines found in the text they are studying. Examples include the following: What is the moral of the story? What did the author intend for us to learn? What are some of the fundamental truths taught in this passage?

- How does knowing the worth the Savior places on you affect your willingness to repent and come unto Him?

Invite students to read Doctrine and Covenants 18:13–16 silently, looking for what the Lord taught about helping others repent and come unto Him. Explain that the phrase “cry repentance” (D&C 18:14) can mean to help people return to God.

- According to verse 13, how does the Savior feel when we repent of our sins?
- What principle can we learn from these verses about what will happen to us if we help others repent and come unto Christ? (**If we help others repent and come unto Christ, we will feel joy with them in the kingdom of Heavenly Father.**)

Invite a few students to share experiences they have had helping others come to Christ and the joy they have felt from doing so.

Encourage students to make a plan to help someone progress in their efforts to repent and come unto Christ.



Summarize Doctrine and Covenants 18:17–25 by explaining that the Lord counseled Oliver Cowdery and David Whitmer concerning missionary work and explained that those who repent, are baptized, and endure to the end will be saved.

### Doctrine and Covenants 18:26–47

#### *The Lord reveals the calling and mission of the Twelve Apostles*

Summarize Doctrine and Covenants 18:26–40 by explaining that the Lord informed Oliver Cowdery and David Whitmer that Twelve Apostles would be called to preach the gospel to all the world. The Lord also charged the future Apostles to be clean and to declare the gospel according to the power of the Holy Ghost. Oliver Cowdery and David Whitmer were called to find the men God had called to be the Twelve Apostles. At a later date, Martin Harris was also called to help search out the Twelve.

Conclude by inviting a few students to share their testimonies of one of the truths taught in today's lesson.

## Supplemental Teaching Idea

### Doctrine and Covenants 18:17–25. Taking upon Us the Name of Christ

Instead of summarizing Doctrine and Covenants 18:17–25, consider using the following teaching idea.

Invite one or two students to write their surnames on the board. Ask them the following questions:

- What does your surname mean to you?
- What privileges and responsibilities come with that name?

Explain that after the Lord called Oliver Cowdery and David Whitmer to cry repentance, He spoke to them about the privileges and responsibilities of taking upon themselves His name.

Invite students to read Doctrine and Covenants 18:21–25 silently, looking for the privileges and responsibilities that come with taking upon ourselves the name of Jesus Christ.

- What privileges do we receive when we take upon ourselves the name of Jesus Christ?
- What responsibilities do we receive when we take upon ourselves the name of Jesus Christ?
- According to verse 23, why is it important for us to take upon ourselves the name of Jesus Christ? (**The name of Jesus Christ is the only name whereby we can be saved.**)

To help students understand what it means to take upon them the name of Christ, invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:



“We promise to take His name upon us. That means we must see ourselves as His. We will put Him first in our lives. We will want what He wants rather than what we want or what the world teaches us to want” (Henry B. Eyring, “That We May Be One,” *Ensign*, May 1998, 67).

Invite students to consider what they have done to take upon themselves the name of Jesus Christ. Encourage them to act on any promptings they receive.

## LESSON 7

# Doctrine and Covenants 4; 11–12; 14–16

### Introduction and Timeline

In early 1829, Joseph Smith Sr. visited his son Joseph in Harmony, Pennsylvania. While there, Joseph Smith Sr. desired to know what he could do to assist in the Lord's work. The Prophet inquired of the Lord and received the revelation recorded in Doctrine and Covenants 4. In this revelation, the Lord identified attributes that qualify a person to assist in His work.

In May 1829, the Prophet's older brother Hyrum traveled to Harmony, Pennsylvania, to visit Joseph. At Hyrum's request, the Prophet asked the Lord to reveal His will concerning Hyrum. In the revelation recorded in Doctrine and Covenants 11, the Lord told Hyrum what he must do to help establish Zion.

Joseph Knight Sr. also visited the Prophet Joseph Smith in May 1829 and expressed his desire to assist in God's work. Doctrine and Covenants 12 contains the Lord's counsel to him.

After Joseph Smith and Oliver Cowdery moved to the home of Peter Whitmer Sr. in Fayette, New York, and resumed the Book of Mormon translation, the Prophet received revelations for three of Peter Whitmer Sr.'s sons: David, John, and Peter Whitmer Jr. (see D&C 14–16). In these revelations recorded in Doctrine and Covenants 14–16, the Lord emphasized the importance of declaring repentance in order to bring souls unto Him.

#### January 1829

Joseph Smith Sr. visited Joseph and Emma Smith in Harmony, Pennsylvania.

#### February 1829

**Doctrine and Covenants 4 was received.**

#### May 1829

Joseph and Emma Smith received visits from Hyrum Smith and Joseph Knight Sr.

#### May 1829

**Doctrine and Covenants 11–12 were received.**

#### About June 1, 1829

Joseph and Oliver moved to Fayette, New York, to continue the translation of the Book of Mormon.

#### June 1829

**Doctrine and Covenants 14–16 were received.**

#### Late June 1829

The Three Witnesses and the Eight Witnesses viewed the golden plates.

## Suggestions for Teaching

### Doctrine and Covenants 4

*The Lord reveals to Joseph Smith Sr. what qualifies a person to assist in His work*

Write the following question on the board before class:

*How can you know what the Lord desires you to do to assist Him in His work?*

Invite students to ponder this question throughout the lesson and to look for doctrines and principles that will help them know how they can assist in the Lord's work.

Explain that in January 1829, Joseph Smith Sr. traveled from Palmyra, New York, to Harmony, Pennsylvania, to visit Joseph Smith and his wife Emma. While there, Joseph Smith Sr. asked how he could assist in the Lord's work. In response, the Prophet received the revelation recorded in Doctrine and Covenants 4.

Invite a student to read Doctrine and Covenants 4:1 aloud. Ask the class to follow along, looking for the word the Lord used to describe the Restoration of the gospel.

- What aspects of the restored gospel are marvelous to you?

Invite a student to read verses 2–4 aloud. Ask the class to follow along, looking for what the Lord said is required to assist in His work.

- What is required to assist in the Lord's work?
- According to verse 2, what promise did the Lord give to those who serve Him with all their heart, might, mind, and strength? (Students should identify a principle similar to the following: **If we serve God with all of our heart, might, mind, and strength, we may stand blameless before God at the last day.** You may want to suggest that students mark this principle in verse 2.)

#### ***Clearly identify doctrines and principles***

As students identify doctrines and principles, be sure to help them state the truths clearly and simply. This helps ensure that the identified truths are clear in students' minds.

- What do you think it means to serve God with all our heart, might, mind, and strength? (Giving the Lord our total commitment and making the gospel the center of our lives.)
- What do you think it means to "stand blameless before God" (verse 2)?

Invite students to read verses 5–7 silently, looking for attributes that qualify a person to assist in the Lord's work. Invite a few students to report what they find. As students report, list the attributes on the board.

- How can developing these attributes help us to assist in the Lord's work?

Ask a student to read verse 7 aloud. Invite the class to follow along, looking for the promises the Lord made to those who ask and knock.

- What promises did the Lord make to those who ask and knock?
- How do these promises relate to our acquiring the attributes described in this revelation?

Encourage students to consider which attributes they could develop more fully. Invite them to ask Heavenly Father to help them develop and strengthen these traits.

## Doctrine and Covenants 11

### *The Lord reveals to Hyrum Smith what he must do to assist in the work*

Explain that in May 1829, the Prophet's older brother Hyrum also traveled to Harmony, Pennsylvania, to visit Joseph. At that time, Joseph and Oliver Cowdery were engaged in translating the Book of Mormon. At Hyrum's request, the Prophet asked the Lord to reveal His will concerning his brother. The Prophet then received the revelation recorded in Doctrine and Covenants 11.

Divide the class into three groups, and assign each group one of the following scripture references: Doctrine and Covenants 11:6–9; 11:10–14; and 11:15–19. Write the following questions on the board (leave room under each question to record students' responses):

What did the Lord counsel Hyrum to do to help him prepare to serve?	What specific blessings did the Lord promise Hyrum if he would heed His counsel?

Invite students to read their assigned verses silently, looking for answers to these questions. After sufficient time, invite students from each group to report what they discovered. Record their answers under each question.

- What repeated counsel do you notice in the Lord's words to Hyrum?

Invite a student to read D&C 11:20–22. Ask the class to follow along, looking for what the Lord again counseled Hyrum to do.

- Based on the Lord's counsel to Hyrum in verses 20–22, what must we do in order to receive the Spirit and the power to help others gain a testimony of the truthfulness of the gospel? (Students should identify a principle similar to the following: **If we keep the commandments and obtain God's word, we will receive the Spirit and the power to help others gain a testimony of the truthfulness of the Gospel.** You may wish to write this principle on the board.)

***Write principles and doctrines on the board***

Write the truths discovered in class on the board, or invite students to write them in their class notebooks or mark them in their scriptures. This will help students focus on the principles they are working to understand, believe, and apply as they continue their discussion.

- Why do you think the Lord emphasized the importance of keeping the commandments when teaching Hyrum how to prepare to assist in His work?
- What are some ways we can obtain God’s word?
- What is the relationship between studying the scriptures and receiving the Spirit?

Invite students to think of a time when they obtained God’s word and were blessed with the Spirit and the power to help someone gain a testimony of the truthfulness of the gospel. Ask a few students to share their experiences with the class. Encourage students to set a goal outlining what they will do to better obtain God’s word.

**Doctrine and Covenants 12*****Joseph Knight Sr. is taught what is required to assist in the Lord’s work***

Explain that while translating the Book of Mormon, Joseph Smith sometimes did not have money or supplies necessary to continue the work. Invite students to silently read the section heading for Doctrine and Covenants 12, looking for who helped the Prophet during his time of need. Invite a student to report what he or she finds.

Explain that sometime after Hyrum came to visit Joseph Smith in May 1829, Joseph Knight Sr. visited the Prophet and was anxious to know what more he could do to assist in the work.

Summarize Doctrine and Covenants 12:1–5 by explaining that the Lord told Joseph Knight that a marvelous work was about to come forth. The Lord also told him that those who diligently serve the Lord will receive salvation.

Invite a student to read Doctrine and Covenants 12:6–9 aloud. Ask the class to follow along, looking for the attributes we must develop to assist in the Lord’s work. Invite students to report what they find. (It may be helpful to explain that the word *temperate* in verse 8 means moderate or self-restrained.)

- Why do you think developing the attributes listed in verse 8 is required in order to assist in the Lord’s work?

Refer students to the question you wrote on the board before class, and ask students to consider what they could do to better assist in the Lord’s work. Invite students to follow any promptings they receive.

## Doctrine and Covenants 14–16

*The Lord reveals His will to David Whitmer, John Whitmer, and Peter Whitmer Jr.*

Ask students to list on a piece of paper what they think are the most worthwhile things we can do in this life.

As students study Doctrine and Covenants 14–16, invite them to look for truths that will help them know what God thinks is most worthwhile for us to do.

Invite students to turn to Church History Maps, no. 3, “The New York, Pennsylvania, and Ohio Area of the USA.” Ask them to find Fayette, New York. Explain that because of increasing persecution in Harmony, Pennsylvania, Oliver Cowdery wrote a letter to his friend David Whitmer in Fayette, New York, and asked if he and Joseph could stay with the Whitmer family in order to complete the Book of Mormon translation. Sometime in early June 1829, Joseph Smith and Oliver Cowdery moved to Peter Whitmer Sr.’s home.

Invite a student to read aloud the section heading for Doctrine and Covenants 14. Ask the class to follow along, looking for what led to the revelations contained in Doctrine and Covenants 14–16.

- What were the three Whitmer brothers concerned about?

Summarize Doctrine and Covenants 14:1–6 by explaining that the Lord told David Whitmer that a marvelous work was about to come forth and that those who diligently serve the Lord will receive salvation.

Invite students to read Doctrine and Covenants 14:7–11 silently, looking for what the Lord instructed David Whitmer to do and the blessings He promised in return.

- What did the Lord instruct David to do? What blessings did He promise in return?
- According to verse 7, why are keeping the commandments and enduring to the end so important? (Students should identify a principle similar to the following: **If we keep God’s commandments and endure to the end, we will have eternal life.** You may want to suggest that students mark the words in verse 7 that teach this principle.)
- What does it mean to endure to the end?
- How would you define eternal life? (Eternal life is not merely immortality, which means living forever. Eternal life is being exalted and becoming like God.)
- Why do you think eternal life is “the greatest of all the gifts of God”?

Invite students to privately consider which commandment they could better keep that would help them progress toward eternal life.

Invite students to scan Doctrine and Covenants 15–16, looking for the similarities between these revelations. Invite a student to explain what he or she notices.

Invite a student to read Doctrine and Covenants 15:1–5 (or 16:1–5) aloud. Ask the class to follow along, looking for what the Lord told John Whitmer (and Peter Whitmer Jr.).



- What do you learn about the Lord from these verses? What do you learn about John (and Peter Whitmer Jr.)?

Invite a student to read Doctrine and Covenants 15:6 (or 16:6) aloud. Ask the class to follow along, looking for what the Lord said would be of most worth to them.

- Based on what the Lord told John and Peter Whitmer Jr., what is one of the most worthwhile things we can do? (Students should identify a principle similar to the following: **Helping bring souls unto Jesus Christ is one of the most worthwhile things we can do.**)
- What does it mean to bring souls unto Jesus Christ?
- What are some ways we can help bring ourselves and others closer to Jesus Christ? Why is bringing souls unto Christ one of the most worthwhile things we can do?

Conclude the lesson by bearing testimony of the truths identified in this lesson.

## Supplemental Teaching Idea

### **Doctrine and Covenants 4:5–7. The Lord reveals to Joseph Smith Sr. what qualifies a person to assist in His work**

After students identify the attributes listed in Doctrine and Covenants 4:5–7 that qualify a person to assist in the Lord’s work, you could point out that each of these is an attribute of the Savior Jesus Christ.

- Based on these verses, what will happen as we seek to develop Christlike attributes? (**As we develop Christlike attributes, we will be better prepared to assist in the Lord’s work.**)

Ask students to select one of the attributes listed on the board and explain why that attribute would be important to develop in order to assist in the Lord’s work of saving souls.

Encourage students to consider which Christlike attributes they desire to develop more fully. Invite them to ask Heavenly Father to help them develop and strengthen these traits in their lives.

## LESSON 8

# Doctrine and Covenants 19

### Introduction and Timeline

As the translation of the Book of Mormon neared completion in June 1829, the Prophet Joseph Smith and Martin Harris hired the printer Egbert B. Grandin to print 5,000 copies of the Book of Mormon for \$3,000. However, Grandin would not start the printing until he was guaranteed payment for the job. Martin Harris made a verbal agreement to pay for the printing by mortgaging some of his farm.

Sometime after the initial agreement, Martin Harris became concerned about mortgaging his farm. In the revelation recorded as Doctrine and Covenants 19, likely given in the summer of 1829, the Lord commanded Martin Harris to “impart a portion of [his] property ... [and] pay the debt [he had] contracted with the printer” (D&C 19:34–35). The Lord also revealed important truths about His atoning sacrifice and taught about repentance.

#### Early June 1829

Joseph Smith and Martin Harris arranged for Egbert Grandin to publish 5,000 copies of the Book of Mormon.

#### July 1, 1829

Joseph Smith completed the translation of the Book of Mormon.

#### Summer 1829

**Doctrine and Covenants 19 was received.**

#### August 25, 1829

Martin Harris mortgaged his farm for \$3,000 to pay for the printing of the Book of Mormon.

#### March 26, 1830

Copies of the Book of Mormon were made available for purchase.

### Suggestions for Teaching

#### Doctrine and Covenants 19:1–20

*The Lord explains the consequences of not repenting and describes His suffering for sin*

Write the following on the board before class: *What has the Lord asked of you that may be difficult for you?*

Discuss this question briefly as a class. Explain that Martin Harris faced such a challenge and was taught some powerful truths by the Lord to guide him. Invite students as they study Doctrine and Covenants 19 to look for those truths the Lord taught Martin and use them as they respond to what the Lord requires of them.

Explain that while the translation of the Book of Mormon was nearing completion in June 1829, Joseph Smith and Martin Harris negotiated the possibility of printing 5,000 copies of the Book of Mormon with printer Egbert B. Grandin in Palmyra, New York. Grandin and his typesetter, John H. Gilbert, estimated that it would cost \$3,000 to print that many copies. As part of the negotiations, Martin Harris agreed

to pay for the printing by mortgaging most of his farm, but it appears that the details of the payment were not arranged at that time. Grandin indicated that he would not purchase the needed materials nor begin work until Martin Harris had guaranteed payment for the printing (see *The Joseph Smith Papers, Documents, Volume 1: July 1828–June 1831*, ed. Michael Hubbard MacKay and others [2013], 86).

Sometime after the initial negotiations, Martin Harris had second thoughts about mortgaging his farm. In response to Martin's concerns, Joseph Smith received a revelation during the summer of 1829 that was later recorded as Doctrine and Covenants 19. Invite students as they study Doctrine and Covenants 19 to look for what the Lord taught Martin Harris to help him be willing to make such a significant sacrifice.

Invite a student to read Doctrine and Covenants 19:1–3 aloud, and ask the class to identify the doctrine that the Savior taught Martin Harris.

- What doctrine did the Lord teach about Himself in verse 2? (**Jesus Christ accomplished the will of the Father.** You may want to suggest that students mark this doctrine.)
- In what ways did Jesus Christ accomplish the will of Heavenly Father?
- According to verses 2–3, what power does the Savior have because He accomplished the will of Heavenly Father?
- In verse 3, the Savior describes His responsibility to judge all humankind at the last day. According to the Savior, what will His final judgment be based on? (**We will be judged according to our works and deeds.**)

To help students better understand how our works and deeds will affect how we will be judged, invite a student to read Doctrine and Covenants 19:4–5 aloud. Ask the class to follow along and look for additional details the Lord taught about His judgment.

- According to verses 4–5, what will those who do not repent experience? (You may need to explain that the phrase “but woes shall go forth” in verse 5 refers to the suffering that will come to those who do not repent.)

Write *endless punishment* and *eternal punishment* on the board. Explain that these and similar terms are sometimes used in scripture to describe the punishment that will come to all who will not repent. Invite students to read Doctrine and Covenants 19:6–12 silently, looking for how the Lord described endless or eternal punishment. After sufficient time, invite a few students to explain what they learned from the Lord's description of these terms. (Help students understand that the terms *endless punishment* and *eternal punishment* don't refer to the length of time people will suffer for their sins. Rather, because the Savior is Endless and Eternal, these phrases refer to the punishment He will administer according to the divine law of justice.)

Invite a student to read Doctrine and Covenants 19:13–15 aloud, and ask the class to look for what the Lord commanded Martin Harris to do after describing endless and eternal punishment.

- What reason did the Lord give for commanding Martin Harris to repent?

Invite a student to read Doctrine and Covenants 19:16–17 aloud, and ask the class to look for what the Lord testified will happen to those who choose to repent and what will happen to those who choose not to repent.

- What principles can we identify from verses 16–17 about those who choose to repent and those who choose not to repent? (After students respond, write the following principles on the board using students' own words: **Jesus Christ suffered for our sins so we can repent and not suffer as He did. If we choose not to repent, we must suffer even as Christ suffered.**)

Show the picture Jesus Praying in Gethsemane (*Gospel Art Book* [2009], no. 56; see also [lds.org/media-library](http://lds.org/media-library)). To help students understand the magnitude of the Savior's suffering, explain that Doctrine and Covenants 19:18–19 is the only passage of scripture in which the Savior described His suffering in His own words. Other accounts of Jesus Christ's suffering during His atoning sacrifice were given by others (see Matthew 26:36–39; Luke 22:39–44; Mark 14:32–41; Mosiah 3:7). Invite students to read Doctrine and Covenants 19:18–19 silently, looking for the words and phrases the Savior used to describe His suffering. Consider inviting students to mark what they find.



- Which words or phrases stand out to you? Why?
- What do these words or phrases teach you about the Savior's willingness to suffer for our sins?
- What feelings do you have as you ponder the Savior's suffering for your sins?

Explain that the phrase "would that I might not drink the bitter cup" (D&C 19:18) refers to the Savior's prayer in the Garden of Gethsemane that if possible, He would not have to endure such suffering. Explain that the phrase "nevertheless, ... I partook and finished my preparations unto the children of men" (D&C 19:19) means that in spite of the incomprehensible cost, Jesus Christ submitted to Heavenly Father's will by completing the Atonement.

- How might understanding that the Savior yielded His will to Heavenly Father have influenced Martin Harris as he contemplated mortgaging his farm to pay for the publication of the Book of Mormon?

Invite a student to read Doctrine and Covenants 19:20 aloud. Ask students to follow along, looking for what the Lord told Martin Harris after He described His suffering for sin.

- What did the Lord again command Martin Harris to do? Why?

- Why do you think the Lord reminded Martin of a time when the Spirit withdrew from him? (For further insight into this question, see the student manual commentary for Doctrine and Covenants 19:20.)
- How does understanding the Savior’s suffering affect your desire to repent and do whatever He commands, regardless of how difficult it may be?

Encourage students to set a goal to honor the Savior’s sacrifice by repenting regularly.

### **Doctrine and Covenants 19:21–41**

*The Lord gives Martin Harris several commandments, including the command to impart his farm for the printing of the Book of Mormon*

Explain that after the Lord commanded Martin Harris to repent, the Lord gave him additional commandments and counsel. Invite a student to read Doctrine and Covenants 19:21–24 aloud, and ask the class to look for what the Lord commanded Martin Harris to do. Ask a few students to report what they find.

- Based on the Lord’s words to Martin in verse 23, what will we receive as we learn of Christ, listen to His words, and walk in the meekness of His Spirit? (**As we learn of Christ, listen to His words, and walk in the meekness of His Spirit, we will have peace.** You may want to write this principle on the board.)
- What can we do to learn of Christ?
- What opportunities do we have to listen to His words?
- What does it mean to be meek? (If necessary, explain that meekness includes being “godfearing, righteous, humble, teachable, and patient under suffering. The meek are willing to follow gospel teachings” [Guide to the Scriptures, “Meek, Meekness,” scriptures.lds.org]).

#### ***Understand the meaning of doctrines and principles***

Once students identify doctrines and principles in the scriptures, you can help them better understand these truths by guiding discussions that help students analyze their meaning. Understanding a gospel doctrine or principle includes comprehending the identified truths, their relationship with other truths in the Lord’s plan, and the circumstances in which the truths have personal application.

- When has walking in the meekness of the Savior’s Spirit brought peace into your life?
- How do you think following the principles in Doctrine and Covenants 19:23 might have helped Martin Harris make the decision to mortgage his farm?

Invite students to scan Doctrine and Covenants 19:25–35, looking for additional commandments and counsel the Lord gave to Martin Harris. You may want to suggest that students mark the phrases “I command” and “thou shalt.” After sufficient time, invite students to share what they discovered.

- What commandment did the Lord give Martin Harris regarding his farm?

- How can a person covet his own property?
- According to verses 26–27, why was printing the Book of Mormon so important?
- According to verse 33, what did the Lord say would happen if Martin chose to “slight [disregard] these counsels”?

Divide the class into pairs, and invite them to read Doctrine and Covenants 19:36–41 together, looking for additional principles that might have motivated Martin Harris to be obedient to the Lord’s commandments. Invite students to share what they find.

- Based on the Lord’s promise to Martin Harris in verse 38, what will we receive if we do the Lord’s will? (Students may use different words, but make sure they identify a principle similar to the following: **If we do the Lord’s will, we will receive blessings that are of greater value than the treasures of the earth.**)
- What are some blessings you feel are of greater value than the treasures of the earth?
- In what ways is the Book of Mormon of greater value than Martin Harris’s farm?

#### ***Questions that help students understand doctrines and principles***

Certain questions can help students better understand the meaning of doctrines and principles. Questions that encourage students to think about a principle in a modern context or invite students to explain their understanding of a principle are particularly helpful.

Explain that on August 25, 1829, in obedience to the Lord’s command, Martin Harris mortgaged his property as payment for the printing of the Book of Mormon. Egbert Grandin considered himself paid in full, and printing commenced shortly thereafter.

Refer to the question on the board that you discussed at the beginning of the lesson. Encourage students to obey the Lord even if it is difficult, and remind them that they may receive blessings that are of greater value than the treasures of the earth.



## LESSON 9

# Doctrine and Covenants 20–22

### Introduction and Timeline

In a revelation to the Prophet Joseph Smith, the Lord commanded that His Church be organized on April 6, 1830. Although this revelation, now known as Doctrine and Covenants 20, was recorded a few days after the Church’s organization, portions of it may have been revealed as early as June 1829. This revelation highlights the importance of the Book of Mormon, outlines responsibilities of priesthood offices, and provides instructions for the ordinances of baptism and the sacrament.

On the day the Church was organized, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 21. In it, the Lord designated Joseph as a prophet, seer, and leader of the restored Church and exhorted the Church to heed the Prophet’s words. Soon after the Church was established, some people questioned whether those who had been baptized previously in other churches needed to be baptized again to become members of the restored Church. Joseph inquired and received the revelation in Doctrine and Covenants 22, wherein the Lord taught that baptism must be performed by those with proper authority.

#### End of March, 1830

The printing of the Book of Mormon was completed.

#### April 6, 1830

The Church was organized by Joseph Smith in Fayette, New York.

#### April 6, 1830

Doctrine and Covenants 21 was received.

#### After April 6, 1830

Doctrine and Covenants 20 was finalized and recorded (though portions were likely received months earlier).

#### April 16, 1830

Doctrine and Covenants 22 was received.

#### June 9, 1830

The first Church conference was held in Fayette, New York.

### Suggestions for Teaching

#### Doctrine and Covenants 20:1–36

*The events of the Restoration are recounted and truths taught in the Book of Mormon are summarized*

Invite students to imagine that a friend who is less active in the Church says, “You don’t need to be active in the Church to be a good person or to be close to God.”

- Why might some people feel this way?

- How would you respond to your friend?

As students study Doctrine and Covenants 20 today, invite them to look for truths that will help them understand the need for and blessings of actively participating in The Church of Jesus Christ of Latter-day Saints.

Explain that as early as 1828, the Prophet Joseph Smith had received revelations that discussed establishing a church (see D&C 10:53). Preparations for this began in June 1829, when the Lord instructed Oliver Cowdery to help build up His church based on the teachings of the Book of Mormon (see D&C 18:3–4).

Invite students to silently read the section heading for Doctrine and Covenants 20 and verses 1–2, looking for what the Lord revealed about the organization of the Church of Jesus Christ in the last days.

- What truths can we learn from the section heading and these verses about the organization of the Church of Jesus Christ? (Though students may identify several truths, ensure that they identify that **Joseph Smith organized the Church of Jesus Christ according to God’s will.**)
- Why is it important to you to know that The Church of Jesus Christ of Latter-day Saints was organized under the Lord’s direction?

Invite a student to read aloud the following account of this event:



“On April 6, 1830, just eleven days after the Book of Mormon was advertised for sale, a group of about 60 people assembled in the log home of Peter Whitmer Sr. in Fayette, New York. There Joseph Smith formally organized the Church, later designated by revelation as The Church of Jesus Christ of Latter-day Saints (see D&C 115:4). It was a joyous occasion, with a great outpouring of the Spirit. The sacrament was administered, believers were baptized, the gift of the Holy Ghost was bestowed, and men were ordained to the priesthood” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 8).

Tell students that on March 26, 1830, just a few days prior to the Church’s organization, the first copies of the Book of Mormon were made available. Explain that Doctrine and Covenants 20:5–36 recounts the coming forth of the Book of Mormon and highlights some of the foundational doctrine taught within its pages. Assign half the class to read Doctrine and Covenants 20:5–16 silently, looking for doctrinal truths *about* the Book of Mormon. Invite the other half of the class to read Doctrine and Covenants 20:17–25 silently, looking for some of the foundational doctrine and principles taught *within* the Book of Mormon. To help students understand verse 17, you may need to point out that the phrase “these things” refers to the doctrine and principles we know through the Book of Mormon.

Invite students to share the doctrine and principles they identified in their assigned verses. Students might identify truths such as the following: **the Book of Mormon is evidence that God has restored the gospel in our day** (verses 11–15). **If we receive the Book of Mormon in faith and are righteous, we will receive eternal life** (verse 14). **If we believe in Jesus Christ, are baptized in His name, and endure to the end, we will be saved** (verse 25).

- Based on the truths we have identified, why might the Lord have waited until the translation and publication of the Book of Mormon was complete before organizing His Church again on earth?

### Doctrine and Covenants 20:37–84

#### *The Lord instructs the Church regarding priesthood offices, baptism, and the sacrament*

Explain that as part of the instructions about the organization of the Church, the Lord outlined the qualifications necessary for baptism into the Church. Invite a student to read Doctrine and Covenants 20:37 aloud. Ask the class to follow along and note phrases that describe the Lord’s requirements for baptism. (You may wish to write on the board the phrases students discover.)

- Which of these phrases are most meaningful to you and why?

Summarize Doctrine and Covenants 20:38–67 by explaining that these verses outline the duties of elders, priests, teachers, and deacons. In verse 65, we learn that no one is to be ordained to any priesthood office without Church members’ sustaining vote (see also D&C 26:2).

Invite a student to read Doctrine and Covenants 20:68–70 aloud. Ask the class to follow along, looking for the duties of Church members. To help students understand these verses, you may need to point out that *conversation* in verse 69 refers to conduct or behavior.

- How can a person “manifest ... by a godly walk and conversation” (D&C 20:69) that he or she is worthy of receiving the Holy Ghost and partaking of the sacrament?

Summarize Doctrine and Covenants 20:71–74 by informing students that these verses explain that individuals are not to be baptized before reaching the age of accountability and becoming capable of repentance. Also, baptism must be done by immersion and performed by one holding the priesthood.

Inform students that after instructing Church members regarding baptism, the Lord commanded that the Saints meet together regularly. Invite students to read Doctrine and Covenants 20:75 silently, looking for why Church members should meet together often. Invite students to report what they discover.

Write the following incomplete statements on the board:

When we partake of the sacrament, we witness ...

As we faithfully keep the promises made during the sacrament, the Lord promises ...

Invite students to read Doctrine and Covenants 20:76–79 silently, looking for how they would complete these two statements of principle. After sufficient time, invite students to share the principles they identified. Although they may use other words, students should identify the following principles: **When we partake of the**

sacrament, we witness that we are willing to take upon us the name of Jesus Christ, to always remember Him, and to keep His commandments. As we faithfully keep the promises made during the sacrament, the Lord promises that we will always have His Spirit to be with us.

- What similarities do you see in the promises made during the sacrament and the covenant of baptism (see verse 37)?

### **Compare and contrast**

A doctrine or principle is often clarified when it is compared and contrasted with something else. Noting the similarities or differences between teachings can bring gospel truths into sharper focus.

- Why is it important to always have the Spirit with you?

Invite students to ponder how well they are keeping the covenants they renew through partaking of the sacrament. Encourage them to make any changes necessary to more faithfully keep those covenants. Assure them that as they make those changes, they will have the Spirit to be with them.

## **Doctrine and Covenants 21**

### *Members of the Church are to heed the words of Joseph Smith*

Display and invite a student to read aloud the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles:



"Beloved young men and young women of the Church, we are engaged in a battle between the forces of light and darkness. . . .

"And in this world, darkness is never far away" (Robert D. Hales, "Out of Darkness into His Marvelous Light," *Ensign*, May 2002, 70, 71).

Invite students to look for a principle in Doctrine and Covenants 21 that will help them know how to win the battle against darkness. To help students understand the context of this revelation, ask a student to read aloud the section heading for Doctrine and Covenants 21.

Summarize Doctrine and Covenants 21:1–3 by explaining that the Lord commanded that a record be kept of the Church's history. He also designated Joseph Smith's calling as a seer, translator, prophet, apostle, and elder of the Church.

Invite a student to read Doctrine and Covenants 21:4–6 aloud. Ask the class to follow along, looking for what the Lord commanded Church members to do.

- According to verse 5, how does the Lord want us to regard the prophet's words? (Students should identify a truth similar to the following: **The Lord commands us to receive the prophet's words as if they were from His own mouth.**)

- Based on these verses, what can we do to be protected against “the powers of darkness” (verse 6)? (After students respond, write the following principle on the board: **As we heed the words of the prophet in patience and faith, we will be protected against the powers of darkness.**)
- How does heeding the prophet’s words “disperse the powers of darkness” (D&C 21:6)?
- Why might it sometimes take patience and faith to accept and heed the prophets’ words?

Display the following statement by President Harold B. Lee (1899–1973), and invite a student to read it aloud:



“The only safety we have as members of this church is to ... give heed to the words and commandments that the Lord shall give through His prophet. ... There will be some things that take patience and faith. You may not like what comes from the authority of the Church. It may contradict your political views. It may contradict your social views. It may interfere with some of your social life. But if you listen to these things, as if from the mouth of the Lord Himself, with patience and faith, the promise is that ‘the gates of hell shall not prevail against you; ... and the Lord God will disperse the powers of darkness from before you, and cause the heavens to shake for your good, and his name’s glory’ (D&C 21:6)” (*Teachings of Presidents of the Church: Harold B. Lee* [2000], 84–85).

- How have you been blessed for heeding the words of living prophets? (Consider sharing an experience of your own.)

### ***The words of the prophets***

Reading and studying the words of the prophets can help teachers and students understand scriptural content and context as well as help clarify the inspired authors’ messages. The institute student manual can be an excellent resource for accessing the words of the prophets.

Invite students to reflect on the recent teachings of the Lord’s prophets. Encourage them to make a commitment to follow those teachings in all patience and faith.

## **Doctrine and Covenants 22**

### ***Baptisms must be performed by those with proper authority***

Explain that following the organization of the Church in April 1830, many desired to become members of the Lord’s restored Church. However, some who had already been baptized in other churches wanted to join without being baptized again. After inquiring of the Lord, Joseph Smith received the revelation recorded in Doctrine and Covenants 22, which taught that baptism must be performed by those with proper authority.

Conclude by sharing your testimony of the restoration of the Lord’s Church upon the earth and of the living prophets who direct His work.

## Supplemental Teaching Idea

### Doctrine and Covenants 20:38–67. Duties of priesthood offices are set forth

Based on the needs of your students, you might consider using the following teaching idea after you explain that Doctrine and Covenants 20:38–67 outlines the duties of elders, priests, teachers, and deacons:

Draw the following chart on the board (or provide it as a handout to each student):

Elders (D&C 20:38–45)	Priests (D&C 20:46–52)	Teachers (D&C 20:53–56, 58–59)	Deacons (D&C 20:57–59)

Assign each student one of the scripture passages on the chart, and ask students to look for the priesthood duties outlined in their assigned passages. After sufficient time, invite a few students to report what they found. List students' responses on the chart on the board, or invite students to list the responses on their handouts.

Invite students to think about the differences and similarities they see between the duties of elders, priests, teachers, and deacons.

- What truths can we learn about priesthood offices by comparing and contrasting their respective duties? (Students may identify several truths, but be sure that they identify that **priesthood holders have the responsibility to teach the gospel and to watch over members of the Church and minister to them.** Write this truth on the board.)
- In what ways have you seen priesthood holders watch over and minister to Church members?
- How have you been blessed by a priesthood holder fulfilling his priesthood responsibilities?



## LESSON 10

# Doctrine and Covenants 23–25

### Introduction and Timeline

Within days after the Church’s organization on April 6, 1830, five individuals approached the Prophet Joseph Smith seeking to know their duties with respect to the restored Church. A personalized answer was given to each of them in a series of five revelations that were later combined into Doctrine and Covenants 23.

In June and July 1830, persecution arose in the Colesville, New York, area against the Prophet Joseph Smith and other Church members. During this difficult time, the Lord strengthened the Prophet and Oliver Cowdery by giving them the revelation recorded in Doctrine and Covenants 24, in which they were instructed to be patient in afflictions and continue teaching the gospel.

Emma Smith, the Prophet’s wife, was baptized on June 28, 1830. Persecution forced her confirmation to be postponed until nearly two months later, in August. In July 1830, the Lord provided the revelation in Doctrine and Covenants 25 to Emma. In this revelation, the Lord told Emma that she was an elect lady and gave her instructions regarding her family and Church responsibilities.

#### **April 6, 1830**

The restored Church was organized.

#### **Early April 1830**

**Doctrine and Covenants 23 was received.**

#### **June 9, 1830**

The first conference of the Church was held at the home of Peter Whitmer Sr.

#### **June 28, 1830**

Emma Smith was baptized.

#### **June 28–July 2, 1830**

Joseph Smith was arrested and acquitted of being a disorderly person in South Bainbridge, New York, and again in Colesville, New York.

#### **July 1830**

**Doctrine and Covenants 24 was received.**

#### **July 1830**

**Doctrine and Covenants 25 was received.**

#### **August 1830**

Emma Smith was confirmed as a member of the Church.

## Suggestions for Teaching

### Doctrine and Covenants 23

#### *In response to their desires to serve, the Lord reveals His will to five individuals*

Ask students to think of a time when they received some much-needed words of encouragement or direction in their lives. You may want to ask one or two students to share their experience with the class.

Explain that in April 1830, just after the Church was organized, five individuals approached Joseph Smith seeking direction from the Lord. In response to their inquiry, the Lord gave each individual specific instructions.

Invite students to scan the section heading for Doctrine and Covenants 23 and find the names of the five individuals.

Write the following scripture references on the board: *D&C 23:1–2*; *D&C 23:3*; *D&C 23:4*; *D&C 23:5*; *D&C 23:6–7*. Assign each student one or more of these references, and invite them to read their assigned verse(s) silently, looking for the counsel the Lord gave each individual. After sufficient time, ask students to report what they found.

- In what ways is the Lord’s counsel to each man similar? How is it different?
- What principle can we learn from these accounts about what will happen as we earnestly desire to serve the Lord? (Students may identify a principle similar to the following: **As we desire to serve the Lord, we can receive personal guidance from Him.**)

### Doctrine and Covenants 24

#### *Joseph Smith and Oliver Cowdery receive direction for their callings*

Invite a student to read the section heading for Doctrine and Covenants 24 aloud, and ask the class to look for what happened in the months after the Church was organized.

As an example of the persecution the Saints experienced, display the following historical information, and invite a student to read it aloud:

In late June 1830, Joseph Smith and others traveled to Colesville, New York, to baptize Emma Smith and several other believers. The baptisms were planned for Sunday, June 27, but in an attempt to prevent the baptisms, some Colesville residents destroyed the dam that the Saints had made. On Monday morning, the Saints met and quickly rebuilt the dam, and Emma Smith and 12 others were baptized. Before the meeting was over, a mob of nearly 50 people had gathered and threatened to harm the Saints. Later that night, the Saints met to confirm the newly baptized members, but before the confirmations could take place Joseph was arrested on false charges of being a disorderly person. When Joseph was acquitted of these charges, he was immediately arrested on the same charge by a constable from a neighboring county. After he was acquitted a second time, Joseph and Emma traveled to their home in Harmony, Pennsylvania, for safety. A short time later, Joseph and Oliver Cowdery returned to Colesville to confirm the recently baptized converts. Before they could do so, a mob assembled, and Joseph and Oliver were again forced to seek safety in Harmony. Not long after they returned home in July 1830, Joseph Smith received the revelation recorded in Doctrine and Covenants 24.

Invite a student to read Doctrine and Covenants 24:1–2 aloud, and ask the class to look for what the Lord said to the Prophet while he was seeking safety from persecution.

- What words or phrases might have comforted the Prophet?

Invite a student to read Doctrine and Covenants 24:3–6 aloud, and ask the class to look for what the Lord told Joseph Smith to do during this difficult time.

- What do you think the phrase “magnify thine office” (verse 3) means?
- Why might the Lord’s instruction to go speedily to the Saints in New York have been difficult for Joseph?
- What did the Lord promise would happen if Joseph went to the Saints in New York and they received his words?

Divide the class into two groups. Invite one group to read Doctrine and Covenants 24:7–9 silently, looking for what the Lord said would happen if Joseph Smith faithfully performed his calling. Invite the other group to read Doctrine and Covenants 24:10–12 silently, looking for what the Lord said would happen if Oliver Cowdery faithfully performed his calling. After sufficient time, ask the following questions:

- What did the Lord promise Joseph Smith if he faithfully attended to his calling?
- What did the Lord promise Oliver Cowdery if he faithfully attended to his calling?
- Based on what the Lord promised Joseph Smith and Oliver Cowdery, what will the Lord do for us if we faithfully do what He asks of us? (Help students identify the following principle: **If we faithfully do what the Lord asks of us, then He will be with us and strengthen us.**)
- In what ways might this principle have helped Joseph Smith and Oliver Cowdery during this difficult time?

To help students feel the truth and importance of this principle, invite them to think of a time when the Lord strengthened them because they faithfully did what He asked. Invite a few students to share their experience with the class.

***Feel the truth and importance of doctrines and principles***

Students will learn to identify and understand doctrines and principles as found in the scriptures; however, often they will not apply a doctrine or principle until they feel its truth and importance through the Holy Ghost and sense some degree of urgency to incorporate it in their own lives.

Summarize Doctrine and Covenants 24:13–19 by explaining that the Lord instructed Joseph and Oliver regarding the miracles they could perform during their ministry and what they should do when people opposed them. The Lord also directed that the Church should provide temporal support to the Prophet so that he could devote all of his time and energy to the work of the Lord.

## Doctrine and Covenants 25

### *The Lord gives Emma Smith personalized counsel and instruction*

Explain that in July 1830, while seeking safety in Harmony, Pennsylvania, the Prophet received the revelation recorded in Doctrine and Covenants 25. This revelation was directed to Joseph’s wife, Emma Smith. You may want to remind students that Emma had been baptized in June 1830, but because of mob threats and the arrest of her husband she had not yet been confirmed.

Invite a student to read Doctrine and Covenants 25:1–4 aloud. Ask the class to look for words and phrases that may have been comforting to Emma Smith during this difficult time.

- What words did the Lord use to describe Emma?
- What do you think it means to be elect? (“The elect are those who love God with all their hearts and live lives that are pleasing to Him” [Guide to the Scriptures, “Elect,” scriptures.lds.org].)
- How might knowing that she was an elect lady have helped Emma Smith during these hardships?
- What counsel did the Lord give to Emma?

Invite a few students to take turns reading aloud from Doctrine and Covenants 25:5–10, and ask the class to look for what the Lord called Emma Smith to do.

- What did the Lord call Emma Smith to do?

Explain that the word *ordain* (see verse 7) was often used in the early Church to refer to both ordination and setting apart. Thus both men and women were commonly said to be “ordained” to callings, whereas today we would use the term “set apart” (see Joseph Fielding Smith, *Church History and Modern Revelation* [1947], 1:126). Inform students that when the Relief Society was organized in 1842, Emma Smith was called to be the organization’s first president. On that occasion, the Prophet Joseph Smith read the revelation recorded in Doctrine and Covenants 25 and said that the revelation was “fulfilled by Sister Emma’s Election to the Presidency of the Society, she having previously been ordained to expound the Scriptures” and to exhort the Church (“Journal, December 1841–December 1842,” 91, josephsmithpapers.org).

- Based on what the Lord told Emma to do in verse 10, what does the Lord expect us to do? (**The Lord expects us to lay aside the things of the world and seek that which is eternal.**)
- What worldly things do you think Emma might have been worried about during this time in her life?

To help students understand this truth, write the following headings on the board: *Things of the World to Lay Aside* and *Eternal Things to Seek*. Ask students to suggest several items that could be listed under each heading. Write students’ responses on the board under the appropriate heading.

- Why do you think laying aside the things of this world can help us seek that which is eternal?

Invite students to think of a time when they set aside worldly things and sought for eternal things. Invite a few students to share their experience with the class. (Remind students not to share experiences that are too personal.)

Invite students to ponder ways they can lay aside the things of the world and seek things of eternal value. Invite them to set a goal to act on any promptings they have received.

Invite a student to read Doctrine and Covenants 25:11–12 aloud, and ask the class to look for what else the Lord asked Emma to do.

### **Questions that invite feelings and testimony**

After students understand a doctrine or principle taught in the scriptures, teachers can ask questions that cause students to reflect on past spiritual experiences related to that doctrine or principle. These questions can lead students to feel more deeply the doctrine or principle's truthfulness and its significance in their lives. Many times, those feelings engender a stronger desire in the hearts of students to live a gospel principle more faithfully.

- What did the Lord ask Emma to do?
- What principle can we learn about worshipping the Lord through music from these verses? (Students may use different words, but make sure they identify a principle similar to the following: **As we worship the Lord through righteous music, He will bless us.**)
- In what ways can a “song of the heart” (verse 12) be likened to prayer?
- How might a song of the heart differ from just singing a hymn?
- What blessings have come into your life from worshipping the Lord through righteous music?

Invite a student to read the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles aloud:



“Sacred music has a unique capacity to communicate our feelings of love for the Lord. This kind of communication is a wonderful aid to our worship. Many have difficulty expressing worshipful feelings in words, but all can join in communicating such feelings through the inspired words of our hymns”  
(Dallin H. Oaks, “Worship through Music,” *Ensign*, Nov. 1994, 10).

Invite students to select one or two hymns from the hymnbook that they feel help them communicate their feelings of love and worship for the Lord. If time permits, you may want to sing one or two of these hymns as a class. Encourage students to participate in singing the hymns at Church and other places as a way to worship the Lord.

Summarize Doctrine and Covenants 25:13–16 by explaining that the Lord told Emma Smith to cleave to her covenants and continue in meekness. He also

promised that if she kept the commandments she would receive a crown of righteousness.

Conclude class by sharing your testimony of how the truths identified in this lesson can provide us with direction and encouragement.



## LESSON 11

# Doctrine and Covenants 26–28

### Introduction and Timeline

Following the organization of the Church, the Prophet Joseph Smith traveled several times between Harmony, Pennsylvania, and the branches of the Church in New York to strengthen the members and build the Church. In July 1830, the Lord gave a revelation instructing Joseph Smith, Oliver Cowdery, and John Whitmer on how to occupy their time while preparing for a Church conference in the fall. This revelation, recorded in Doctrine and Covenants 26, gave direction for both spiritual and temporal matters and further instruction regarding the principle of common consent in the Church.

While at Harmony in August 1830, Joseph Smith was traveling to obtain wine for the sacrament when he was met by a heavenly messenger. The Prophet was instructed regarding the emblems of the sacrament and the importance of putting on the whole armor of God. The directions he received are recorded in Doctrine and Covenants 27.

Because of increasing persecution in Harmony, Pennsylvania, Joseph and Emma Smith accepted Peter Whitmer Sr.'s invitation to live with his family again in Fayette, New York. As they arrived in early September 1830, the Prophet learned that Hiram Page claimed to be receiving revelations for the Church through a stone. Joseph inquired of the Lord and received the revelation recorded in Doctrine and Covenants 28, in which the Lord clarified the order of receiving revelation for the Church.

#### **June 1830**

Mob persecution in Colesville, New York, prevented newly baptized converts from being confirmed.

#### **June 1830**

Joseph Smith began the inspired translation of the Bible by dictating the “Visions of Moses” (Moses 1).

#### **July 1830**

**Doctrine and Covenants 26 was received.**

#### **August 1830**

**Doctrine and Covenants 27 was received.**

#### **August 1830**

Hiram Page claimed to be receiving revelation for the Church.

#### **Early September 1830**

Joseph and Emma Smith moved to Fayette, New York.

#### **September 1830**

**Doctrine and Covenants 28 was received.**

**September 26–28, 1830**

The second conference of the Church was held in Fayette, New York.

**October 1830**

Oliver Cowdery and others departed on a mission to the Lamanites.

**Suggestions for Teaching****Doctrine and Covenants 26***The Lord instructs His servants on the principle of common consent*

Invite students to imagine that a friend who is not a member of the Church attends a meeting with them in which Church officers are sustained.

- How would you explain to your friend the practice of sustaining in the Church?

Remind students that during the summer of 1830, Joseph Smith and other Church members experienced intense persecution. In one instance, threats from a mob prevented several new converts from being confirmed after their baptisms. Twice Joseph was arrested and tried on spurious charges. After his arrests and trials in New York, Joseph and Emma returned home to Harmony, Pennsylvania, where Joseph received three revelations from the Lord during July 1830 (see D&C 24–26). In the third revelation (D&C 26), the Lord counseled Joseph Smith, Oliver Cowdery, and John Whitmer on how their time should be spent and gave direction for the practice of common consent.

Invite a student to read Doctrine and Covenants 26:1 aloud, and ask the class to look for the Lord’s counsel to his servants on how to devote their time.

- What did the Lord counsel Joseph, Oliver, and John to do with their time?
- What promise did the Lord make regarding the upcoming Church conference?

Invite students to read Doctrine and Covenants 26:2 silently, looking for instructions the Lord gave about how to conduct the Church’s affairs.

- What doctrine did the Lord reveal in verse 2 about how all things should be done in the Church? (Help students identify the following doctrine: **All things in the Church must be done by common consent and by faith.**)
- What does “common consent” mean? (“Common consent” refers to Church members using their agency to express their willingness or unwillingness to sustain a person who has been called by the Lord to serve in His Church or to be ordained to an office in the priesthood. Common consent is manifested by raising the right hand.)
- What is the difference between common consent and electing or deciding by majority vote?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for what it means when we manifest our common consent:



"By our sustaining vote, we make solemn promises. We promise to pray for the Lord's servants and that He will lead and strengthen them (see D&C 93:51). We pledge that we will look for and expect to feel inspiration from God in their counsel and whenever they act in their calling (see D&C 1:38). . . .

"As we raise a hand to sustain a person, we commit to work for whatever purpose of the Lord that person is called to accomplish" (Henry B. Eyring, "Called of God and Sustained by the People," *Ensign*, June 2012, 4).

- How might the practice of common consent be a blessing and protection for the Church?

### Doctrine and Covenants 27:1–4

#### *Joseph Smith is taught truths regarding the emblems of the sacrament*

Invite students to think about their most recent experience of taking the sacrament. Ask them to silently rate how meaningful their experience was on a scale between 1 and 10, with 1 being the least meaningful and 10 being the most meaningful.

- What could one do to make taking the sacrament a more meaningful experience? (Write student responses on the board.)

Invite students to look for truths as they study Doctrine and Covenants 27 that can help them make partaking of the sacrament a more meaningful experience for them.

To help students understand the context of Doctrine and Covenants 27, explain that in August 1830, Newel and Sally Knight visited Joseph and Emma in Harmony, Pennsylvania. Sally and Emma had been baptized on June 28, 1830, but neither had been confirmed because of persecution by a mob. During the Knights' visit, it was proposed that Sally and Emma be confirmed and that the group partake of the sacrament.

Invite students to read the section heading for Doctrine and Covenants 27 silently, looking for what happened when the Prophet went to procure wine for the sacrament.

Invite a few students to take turns reading aloud from Doctrine and Covenants 27:1–4, and ask the class to look for what the heavenly messenger revealed to Joseph Smith about the sacrament.

- What did the messenger teach Joseph Smith about what we should eat or drink as the emblems of the sacrament?
- According to verse 2, what should be our focus as we partake of the sacrament? (**As we partake of the sacrament, we are commanded to have an eye single to God's glory and remember the atoning sacrifice of Jesus Christ.** You may want to invite students to mark the words that teach this doctrine in verse 2.)
- What does it mean to have an eye single to God's glory? (To focus on Him and align our will with His.)
- How has reflecting upon the Savior's atoning sacrifice during the sacrament helped you have a more meaningful experience?

Invite students to ponder what they can do to better remember the sacrifice of Jesus Christ and partake of the sacrament “with an eye single to [God’s] glory” (D&C 27:2). Encourage them to act on their ideas the next time they take the sacrament.

### Doctrine and Covenants 27:5–18

#### *The Lord describes a great gathering of His servants from all dispensations to partake of the sacrament before His Second Coming*

Invite a student to read Doctrine and Covenants 27:5 aloud, and ask the class to find what the Savior said He would do when He comes again.

Tell students that in Doctrine and Covenants 27:5–14, Joseph Smith learned that faithful Saints from every dispensation will partake of the sacrament with the Savior as part of a great gathering at Adam-ondi-Ahman prior to the Savior’s coming in glory. Invite students to scan these verses and look for some of those who will participate.

- According to verse 14, who else will partake of the sacrament with the Savior?

After students respond, display the following statement by Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles:



“Every faithful person in the whole history of the world, every person who has lived as to merit eternal life in the kingdom of the Father will be in attendance and will partake, with the Lord, of the sacrament” (Bruce R. McConkie, *The Promised Messiah* [1978], 595).

- How would you feel if you were able to partake of the sacrament with the Savior?

Invite a student to read Doctrine and Covenants 27:15–18 aloud, and ask the class to look for what we must do to qualify for the Lord’s blessings, including being worthy to join with the Lord in this sacred meeting. Ask a few students to report what they find.

- What principle can you identify from verses 15–18 about the blessings that we will receive if we put on the whole armor of God? (Although they may use other words, students should identify the following principle: **If we put on the whole armor of God, we will be able to withstand evil and remain faithful until the Lord comes.**)
- What can you do each day to put on the armor of God? How do these things help you withstand evil and remain faithful?
- Why do you think it is important that we put on the whole armor of God and not just part of it?

Share your testimony of how your efforts to put on the armor of God have affected your faith and ability to withstand evil. Invite students to consider what they can do to better put on the whole armor of God. Encourage them to act on any promptings they receive.

## Doctrine and Covenants 28

### *Oliver Cowdery learns that only the prophet can receive revelation for the Church*

Explain that because of increasing persecution in Harmony, Pennsylvania, Joseph and Emma accepted Peter Whitmer Sr.'s invitation to live with his family in Fayette, New York. Shortly after the Smiths arrived in Fayette in September 1830, the Prophet faced another challenging situation. Invite a student to read aloud the section heading for Doctrine and Covenants 28. Ask students to follow along, looking for the challenging situation the Prophet was facing at this time.

- What problems do you think could have resulted from Hiram Page's claims to receive revelations for the Church?

Point out in the section heading that even "Oliver Cowdery was wrongly influenced" by Hiram Page's claims of revelation. Explain that in addition to the situation with Hiram Page, an earlier incident involving Oliver Cowdery underscored the need for the Lord to instruct the Saints concerning the proper order of revelation in His Church. In late summer of 1830, Oliver wrote to the Prophet Joseph Smith and indicated that he felt that a passage in the revelation now recorded in Doctrine and Covenants 20 was in error. Oliver wrote to the Prophet, "I command you in the name of God to erase those words" (Manuscript History of the Church, vol. A-1, p. 51, josephsmithpapers.org). Although Joseph eventually convinced Oliver of his error in seeking to correct a revelation from the Lord to His Prophet, this incident illustrated the Saints' need to understand how the Lord reveals His will to His Church.

Divide the class into pairs. Assign one partner in each pair to study Doctrine and Covenants 28:1–3 and the other partner to study Doctrine and Covenants 28:4–8. Invite students to read their verses silently, looking for what the Lord taught to help the Saints understand how revelation comes to the Church. Ask students to discuss what they find with their partner. After sufficient time, ask the class:

- What important doctrine about revelation can we identify from verses 1–3? (After students respond, write the following doctrine on the board: **The President of the Church is the only person authorized to receive revelations for the entire Church.**)
- What truth about revelation can we learn from verses 4–8? (After students respond, write the following truth on the board: **We may receive personal revelation for our own benefit and to help with our callings.**)
- How might these truths have helped Oliver Cowdery and others who had been deceived by Hiram Page's purported revelations?
- How might understanding these truths help us in our day?

Invite students to think of an example of when the President of the Church received revelation for the entire Church. Also ask students to think about a time when they received revelation for their own benefit or for help in their callings. Invite a few students to share their thoughts with the class.

Summarize Doctrine and Covenants 28:9–16 by telling students that in these verses the Lord commanded Oliver Cowdery to tell Hiram Page that his so-called

revelations were not of God and that he had been deceived by Satan. The Lord also reiterated the necessity of doing all things in the Church by common consent.

Explain that after Joseph Smith received this revelation, he convened a conference on September 26 and set the Church in order. At the conference, “Brother Page, as well as the whole Church who were present, renounced the said stone, and all things connected therewith” (*Teachings of Presidents of the Church: Joseph* [2007], 197).

Conclude the lesson by bearing testimony of the truths you identified in this lesson.



## LESSON 12

# Doctrine and Covenants 29

### Introduction and Timeline

In September 1830, before the second conference of the Church was held in Fayette, New York, some early Church members anticipated that Book of Mormon prophecies about Zion and the gathering of God's elect would soon be fulfilled. A group of six elders and three other Church members met together and asked the Lord about these prophecies. In response to their inquiry, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 29. In this revelation, the Lord taught them about the gathering of the Savior's elect before His Second Coming and about our redemption from the Fall of Adam and Eve through the Atonement of Jesus Christ.

#### June–October 1830

Joseph Smith dictated Moses 1–5 as he worked on the inspired translation of the early chapters of Genesis.

#### August–September 1830

Church members were confused by Hiram Page's purported revelations.

#### September 1830

**Doctrine and Covenants 29 was received.**

#### September 1830

**Doctrine and Covenants 28 was received** (likely after Doctrine and Covenants 29 was received).

#### September 26–28, 1830

The second conference of the Church was held in Fayette, New York.

#### October 1830

Oliver Cowdery and his missionary companions departed on a mission to the Lamanites.

### Suggestions for Teaching

#### Doctrine and Covenants 29:1–29

##### *Jesus Christ gathers the elect in preparation for His Second Coming*

Before class, write the following words on the board: *tribulation and desolation*.

When class begins, invite students to explain how these words could be used to describe our day and the days leading up to the Second Coming of Jesus Christ.

Point out that while some people may feel worried about the tribulation and desolation that does and will exist in the world, the Lord has revealed truths that will guide and help us during these difficult times. Invite students to look for truths as they study Doctrine and Covenants 29 that teach what we must do to be protected from and prepared for the days of tribulation and desolation.

Explain that in September 1830, just before a conference of the Church was held in Fayette, New York, six elders and three other Church members gathered to discuss

several topics, including Adam and Eve’s transgression and the prophecy concerning the coming forth of Zion (see Isaiah 52:8; 3 Nephi 16:18; 21:22–24.) They united in prayer concerning these topics, and in response, the Lord gave Joseph Smith the revelation recorded in Doctrine and Covenants 29.

Invite a student to read Doctrine and Covenants 29:1–3 aloud. Ask the class to follow along, looking for what the Lord said He would do for His people.

- What did the Lord say He would do for His people?

Show students a picture of a hen gathering her chickens.

- How is the Lord like a hen who gathers her chickens under her wings? (The Lord seeks to gather and protect us because of His love for us.)



- What principle can we identify in verse 2 concerning what we must do in order to be gathered by the Savior? (Although they may use other words, students should identify that **as we hearken to the Savior’s voice, humble ourselves, and call upon God in prayer, the Savior will gather and protect us.** Write this principle on the board.)
- What does it mean to “hearken” to the Savior’s voice?
- What are some things we need protection from in our day?

Invite two students to take turns reading aloud from Doctrine and Covenants 29:3–8, and ask the class to follow along, looking for what the Lord called the elders to do and why.

- According to verses 4, 7–8, what did the Lord call the elders to do? (Proclaim the gospel to gather the Lord’s elect.)

Explain that when this revelation was given, Church membership was small and the Saints were commanded to gather in “one place” (D&C 29:8). However, as the Church grew, the Lord commanded the Saints to remain in their own lands and gather in their respective locations. Today, we gather with the Saints in the stakes of Zion where we live.

- According to verse 7, how does the Lord describe the elect?

Invite students to identify the doctrine taught in verse 8 regarding why the Lord gathers His elect. (Students should identify that **the Lord gathers the elect so that they can be prepared in all things for the times of tribulation and desolation that will come upon the wicked.** Write this doctrine on the board.)

- What do you think it means to “be prepared in all things” (verse 8)?
- Why do you think that gathering with other Saints can help prepare us for times of tribulation?

- What places do we as Saints gather in today that will help us prepare for tribulation?

Summarize Doctrine and Covenants 29:9–13 by explaining that in these verses, the Savior declared that He will come again in “power and great glory” (verse 11), that the wicked will be burned at His coming, and that the righteous will dwell with Him for a thousand years on the earth.

Invite students to read Doctrine and Covenants 29:14–21 silently, looking for tribulations that will occur in the last days. Before students read, explain that much of what is described in verses 18–21 will happen to the wicked armies that gather against Israel in the final battle of Armageddon (see D&C 29:21; see also the chapter headings for Ezekiel 36–39 and for Zechariah 12–14). Ask a few students to report what they found.

- Why would you want to be gathered as one of the Savior’s elect when these tribulations occur?

Explain that even though the elect will be gathered and prepared for the tribulation of the last days, this does not mean that they will escape all hardships. Invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–1844), who explained why some of the righteous will be affected by the events of the last days:



“It is a false idea that the Saints will escape all the judgments, whilst the wicked suffer; for all flesh is subject to suffer, and ‘the righteous shall hardly escape’ [see D&C 63:34]; still many of the Saints will escape, for the just shall live by faith [see Habakkuk 2:4]; yet many of the righteous shall fall a prey to disease, to pestilence, etc., by reason of the weakness of the flesh, and yet be saved in the Kingdom of God” (*Teachings of Presidents of the Church: Joseph Smith*

[2007], 253).

Testify that if we choose to be gathered unto the Lord, we will be prepared for the tribulation and desolation that will occur in the last days.

Invite a student to read Doctrine and Covenants 29:17 aloud, and ask the class to follow along, looking for what will happen to those who refuse to repent and hear the Lord’s voice.

- According to verse 17, what will happen to those who refuse to repent and hear the Lord’s voice? (After students respond, write the following principle on the board: **If we refuse to repent and hear the Lord’s voice, His atoning blood will not cleanse us.**)
- What are some examples of how we can hear the Lord’s voice? (Possible answers might include following the living prophet, studying the scriptures, and following the promptings of the Holy Ghost.)
- What are some of the consequences of not being cleansed through the Atonement of Jesus Christ?

To help students answer this question, summarize Doctrine and Covenants 29:22–29 by explaining that the Lord revealed what will happen at the end of the Millennium, including the Resurrection of the dead and the Final Judgment of the righteous and the wicked. Invite a student to read aloud the Lord’s description of the Final Judgment in verse 27.

- What will happen to those who have been cleansed of their sins? What will happen to those who are not cleansed and remain in their sins?

Testify that the most important preparation a person can make for the Second Coming of Jesus Christ and the Final Judgment is to hearken to the Savior, repent, and be cleansed from sin.

Invite students to reread Doctrine and Covenants 29:4, 7 silently. Draw students’ attention to the three principles listed on the board, and ask:

- Why is the Lord’s call to declare the gospel and help gather His elect so significant in light of these truths?

Invite students to ponder what they can do to gather to the Savior and to also help others gather to the Savior and His Church. Encourage them to act on any promptings they receive.

### **Apply doctrines and principles**

After students have identified, understood, and felt the truth and importance of a doctrine or principle found in the scriptures, teachers should encourage students to apply that truth in their lives. Students apply doctrine and principles when they think, speak, and live according to what they have learned. As students do so, they will receive promised blessings and will gain a deeper understanding and testimony of these truths.

## **Doctrine and Covenants 29:30–50**

*The Savior declares that He has redeemed us from the Fall and that He offers us salvation from our sins*

Remind students that Doctrine and Covenants 29 came in response to a small group of elders and other Church members who had gathered to discuss several doctrinal points, including the Fall of Adam and Eve. Some in the group had differing views about Adam and Eve’s transgression in the Garden of Eden.

Write the word *Creation* on the board. Invite a student to read Doctrine and Covenants 29:30–33 aloud. Ask the class to follow along, looking for what the Lord taught about the Creation.

To help students understand the teachings in these verses, inform them that after the Creation was completed, Adam and Eve, the earth, and all things on the earth were in a spiritual state. This means that although Adam and Eve had physical bodies, they were not mortal (subject to death) and could have dwelt in God’s presence forever. However, as part of Heavenly Father’s plan, all of His creations became temporal, or mortal, because of the Fall. Following the Resurrection, they will return to a spiritual state—physical but also immortal.

Invite a student to read Doctrine and Covenants 29:34–35 aloud. Ask the class to follow along, looking for what the Lord taught about His commandments, including the commandment He gave Adam and Eve in the Garden of Eden not to eat the fruit of the tree of knowledge of good and evil.

- What do we learn from these verses about all of God’s commandments, including His commandment to Adam and Eve not to eat the fruit?

Write *The Fall* on the board, and invite a few students to take turns reading aloud from Doctrine and Covenants 29:36–41. Ask the class to follow along, looking for what the Lord taught about the Fall of Adam and Eve.

- What were some of the consequences of the Fall? (Among other things, because of the Fall we are subject to spiritual and physical death.)

Explain that in verse 41 the Lord taught that because of the transgression of Adam and Eve, they were cast out of the Garden of Eden and the Lord’s presence. Separation from God’s presence is called spiritual death. Because of the Resurrection of Jesus Christ, all will be resurrected and brought back into God’s presence to be judged. Those who have knowingly rebelled against the truth will be cast out of God’s presence and experience a second spiritual death.

Write the word *Atonement* on the board. Invite a student to read Doctrine and Covenants 29:42–45 aloud, and ask the class to follow along, looking for what the Lord said He would do for Adam and His seed. Ask a few students to report what they find.

- According to verses 42–43 what does the Savior offer to those who have faith in Him and repent of their sins? (After students respond, write the following principle on the board: **Through His Atonement, Jesus Christ offers forgiveness and eternal life to all those who have faith in Him and repent of their sins.**)
- According to verses 44–45, what will happen to those who do not repent of their sins?

Summarize Doctrine and Covenants 29:46–50 by explaining that the Savior declared that because little children and those without understanding are not accountable, they are also redeemed through His Atonement.

Testify that because of the Atonement of Jesus Christ, each of us will overcome temporal death through the Resurrection. Through the Atonement of Jesus Christ, we can also overcome spiritual death if we repent of our sins and hearken to the Savior’s voice.

Invite students to apply what they have learned today by choosing to hearken to the Savior’s voice, repent of their sins, and be gathered to Him.

## LESSON 13

# Doctrine and Covenants 30–34

### Introduction and Timeline

Immediately after the second Church conference, held in late September of 1830 in Fayette, New York, the Prophet Joseph Smith received revelations for David Whitmer, Peter Whitmer Jr., and John Whitmer. These revelations are recorded in Doctrine and Covenants 30. At about the same time, the Lord also called Thomas B. Marsh to preach the gospel and to help establish the Church. This call, recorded in Doctrine and Covenants 31, also included promises and counsel to guide him as a missionary and in his personal life.

In October 1830, the Prophet received the revelation now recorded in Doctrine and Covenants 32, in which the Lord called Parley P. Pratt and Ziba Peterson to join Oliver Cowdery and Peter Whitmer Jr. on a mission to the Lamanites in western Missouri. In another revelation, recorded in Doctrine and Covenants 33, the Lord called Ezra Thayre and Northrop Sweet to proclaim the gospel.

The revelation recorded in Doctrine and Covenants 34 was given in November 1830. In it, the Lord commended Orson Pratt for his faith and commanded him to preach the gospel in preparation for the Second Coming of Jesus Christ.

#### Summer 1830

Parley P. Pratt read the Book of Mormon and was baptized.

#### September 1830

Thomas B. Marsh and his family moved from near Boston, Massachusetts, to Palmyra, New York, and he was baptized.

#### September 19, 1830

Orson Pratt was baptized by his older brother Parley.

#### September 26–28, 1830

The second conference of the Church was held in Fayette, New York.

#### Late September 1830

Doctrine and Covenants 30–31 were received.

#### October 1830

Doctrine and Covenants 32–33 were received.

#### October 1830

Oliver Cowdery and his companions departed on a mission to the Lamanites.

#### November 4, 1830

Doctrine and Covenants 34 was received.

## Suggestions for Teaching

### Doctrine and Covenants 30

#### *The Lord teaches David, Peter Jr., and John Whitmer concerning their missionary service*

Invite students to think of an issue on which popular opinion is contrary to the teachings of the Lord and His prophets. Ask students to ponder whether they, or someone they know, have struggled to know or to do what is right regarding this issue.

As students study Doctrine and Covenants 30 today, encourage them to look for principles that can guide them in these situations.

Invite a student to read the section heading for Doctrine and Covenants 30 aloud. Ask the class to follow along, looking for whom the Lord addressed in this revelation and when it was given.

Explain that although David Whitmer was one of the Three Witnesses and had been faithful in many ways, he had been deceived by his brother-in-law Hiram Page's false claims of revelation through a stone and had for a short time been one of Hiram's principal supporters. The matter of Hiram Page's false revelations had been addressed by the Lord (see D&C 28) and discussed during the conference that had just concluded. Hiram Page and his supporters, including David Whitmer, humbly acknowledged their errors and renounced the stone and the spurious revelations.

Invite a student to read Doctrine and Covenants 30:1–4 aloud. Ask the class to follow along, looking for what the Lord said to David Whitmer following the conference.

- According to verses 1–2, why did the Lord chasten David Whitmer?

Invite students to reread verse 3 silently, looking for the consequences David experienced because of his errors.

- What do you think it means that David was “left to inquire for [him]self”?
- How would you summarize the Lord's chastisement of David Whitmer in verses 1–3 as a statement of principle? (Students should identify a principle similar to the following: **If we value others' opinions and the things of the world above the guidance of the Spirit and of the Lord's servants, we will be left to inquire for ourselves.** Using students' own words, write this principle on the board.)
- What are some examples of ways we might rely on those whom God has not chosen rather than heeding the Lord's servants and the guidance of the Spirit? (Examples might include relying on popular opinion, untrustworthy information on the internet, the viewpoints of family and friends, or our own learning and intelligence.)
- How could this make us open to deception, as it did David Whitmer?



Invite a student to read Doctrine and Covenants 30:5–8 aloud. Ask the class to follow along, looking for what the Lord counseled David’s brother Peter Whitmer Jr. to do. Ask a few students to report what they find.

- According to verse 8, what did the Lord promise Peter Whitmer Jr. if he would fear not, heed Oliver Cowdery’s counsel, and diligently keep the commandments?
- Based on these verses, what will the Lord bless us with if we heed His words given through His servants and diligently keep the commandments? (Help students identify the following principle: **As we heed the Lord’s words given through His servants and diligently keep His commandments, we will be blessed with eternal life.**)
- How does this principle relate to the truth we identified in verses 1–3?
- In what ways do you think heeding the Lord’s words given through His servants will help us obtain eternal life?

Invite students to consider how well they are heeding the words of the Lord’s servants. Invite them to decide what they can do to better heed their words.

***Give students time in class to consider how to apply gospel principles***

Give students time in class to meditate on, ponder, or write about what they have understood and felt during the lesson and to consider specific actions they should take to apply the principles they are learning.

Invite a student to read Doctrine and Covenants 30:9–11 aloud. Ask the class to follow along, looking for the counsel the Lord gave John Whitmer. Invite a few students to report what they find.

### **Doctrine and Covenants 31–32**

***The Lord calls Thomas B. Marsh, Parley P. Pratt, and Ziba Peterson to preach the gospel***

Invite students to think of a time when they, or someone they know, have made sacrifices to serve the Lord, possibly as a missionary or in another Church calling. Ask students to ponder the ways this service may have blessed their family. As students study Doctrine and Covenants 31, invite them to look for a principle that will help them understand how our family members can be blessed as we serve the Lord.

Explain that the revelation recorded in Doctrine and Covenants 31 was given to a new convert named Thomas B. Marsh following the Church conference held in September 1830. Thomas B. Marsh had learned about the Restoration of the gospel and the Book of Mormon in 1829 when he traveled through Palmyra, New York. After the Church was organized, he moved his wife and small children from near Boston, Massachusetts, to Palmyra, where he was baptized and ordained an elder by Oliver Cowdery in September 1830.

Invite a student to read Doctrine and Covenants 31:1–6 aloud, and ask the class to follow along, looking for what the Lord told this newly baptized member.

- What did the Lord call Thomas B. Marsh to do?
- Why might having small children at home make it difficult for someone like Thomas to follow the Lord’s call to serve a mission?
- According to verse 2, what blessing did the Lord promise Thomas regarding his family?
- Based on what the Lord promised Thomas B. Marsh, what can we expect the Lord to do for our families as we faithfully serve Him? (Students may identify several principles, but ensure they identify that **as we faithfully serve the Lord, our family members can be blessed.**)

Remind students that the Lord may bless His servants’ families in different ways. In some cases, the service and example of a faithful Latter-day Saint can help family members receive the blessings of the gospel, as was promised would happen for Thomas B. Marsh’s family. However, because the Lord honors His children’s agency, He will not compel anyone to believe His gospel. Nevertheless, He will bless the family members of those who serve Him with every opportunity to open their hearts to the gospel.

- How have you and your family been blessed because a member of your family faithfully served the Lord?

Summarize Doctrine and Covenants 31:7–13 by explaining that in these verses, the Lord promised to be with Brother Marsh as he preached the gospel. The Lord also counseled him to be patient in afflictions, to go where the Comforter directed him, and to pray always.

Inform students that a month after receiving this revelation, Joseph Smith received the revelation now contained in Doctrine and Covenants 32. In this revelation, the Lord called Parley P. Pratt and Ziba Peterson to join Oliver Cowdery and Peter Whitmer Jr. on a mission to the Lamanites in western Missouri. The Lord also promised to be with these men in their missionary labors.

### **Doctrine and Covenants 33–34**

#### *The Lord calls Ezra Thayre, Northrup Sweet, and Orson Pratt to declare the gospel*

Explain that in October 1830, Joseph Smith also received the revelation contained in Doctrine and Covenants 33, wherein the Lord called Ezra Thayre and Northrop Sweet to proclaim the gospel. In this revelation, the Lord taught these men why they were called to preach the gospel and how they were to do it.

Divide the class in half. Invite half of the class to read Doctrine and Covenants 33:1–6 silently, looking for reasons why the Lord wanted Ezra Thayre and Northrop Sweet to share the gospel. Invite the other half to read Doctrine and Covenants 33:7–12 silently, looking for how Ezra and Northrop were to preach the gospel.

- Why were Ezra and Northrop commanded to preach the gospel?
- What instructions did the Lord give these men about how to preach the gospel?

Invite students to summarize the Lord’s repeated counsel and promise to Ezra and Northrup recorded in Doctrine and Covenants 33:8–10 as a statement of principle. (Students should identify a principle similar to the following: **As we open our mouths to share the gospel, we will be inspired by the Holy Ghost to know what we should say.**)

- Why is it important for us to believe this promise as we seek to share the gospel with others?

Ask students to reflect on a time when the Lord inspired them to know what to say as they opened their mouths to share the gospel. Invite a few students to share their experiences.

- How has your life been blessed because someone had the courage to open his or her mouth and share the truths of the restored gospel with you?

Summarize Doctrine and Covenants 33:12–18 by explaining that the Lord told Ezra Thayre and Northrup Sweet that they should remember to keep their covenants and that the scriptures were given to them to instruct them. The Lord also counseled them to be faithful and to be prepared for the Second Coming of Jesus Christ.

Invite a student to read the section heading for Doctrine and Covenants 34 aloud, and ask the class to follow along, looking for who was blessed when another person opened his mouth to share the gospel.

Explain that due to the meager circumstances of Orson Pratt’s family, his parents sent him at age 11 to work in other farmers’ fields in exchange for room and board. For nearly nine years, Orson worked as a hired hand for several different farmers. In the fall of 1829, Orson began to pray earnestly for spiritual direction. When others slept, he would go to the fields or the woods and pray for hours to know the Lord’s will for him. He persisted in his prayers until September 1830, when his newly converted brother Parley traveled east to share his new faith with his family. Orson immediately believed the message of the Restoration and was baptized. Within a few weeks, he traveled 200 miles to Fayette, New York, seeking to know the Lord’s will through the Prophet Joseph Smith.

Invite students to read Doctrine and Covenants 34:1–4 silently, looking for how the Lord referred to Orson Pratt.

- Why do you think the Lord referred to Orson Pratt in such a tender way?

Summarize Doctrine and Covenants 34:5–11 by explaining that the Lord called Orson Pratt to preach the gospel to help prepare the way for the Second Coming of Jesus Christ.

Conclude the lesson by bearing testimony of the truths taught in this lesson.

## Supplemental Teaching Idea

### Doctrine and Covenants 31:6–13. The Lord’s Counsel to Thomas B. Marsh

Invite students to read Doctrine and Covenants 31:6–13 silently, looking for additional counsel that the Lord gave to new convert Thomas B. Marsh. Encourage students to select an item of counsel that stands out to them.

As students read silently, write the following questions on the board:

*What counsel from these verses stands out to you?*

*How can following this counsel be a blessing to you and to others?*

Invite a few willing students to share their answers with the class.

## LESSON 14

# Doctrine and Covenants 35–36; 39–40

### Introduction and Timeline

In the winter of 1830, Sidney Rigdon and Edward Partridge traveled from Ohio to New York to meet the Prophet Joseph Smith. Both men had heard the restored gospel preached by Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer Jr. in Kirtland, Ohio. Soon after Sidney and Edward arrived in Fayette, Joseph Smith received revelations for each of them. In the revelation recorded in Doctrine and Covenants 35, the Lord gave Sidney Rigdon specific responsibilities within the newly restored Church. In the revelation recorded in Doctrine and Covenants 36, the Lord called Edward Partridge to preach the gospel.

Several weeks later, James Covell, who had been a Methodist minister for about 40 years, visited the Prophet Joseph Smith and covenanted with the Lord to obey any commandment given him through the Prophet. Consequently, on January 5, 1831, the Prophet received the revelation recorded in Doctrine and Covenants 39. In it, the Lord commanded James Covell to be baptized and to preach the restored gospel. However, the day after the revelation was received, James left Fayette, New York, without being baptized and “returned to his former principles and people” (Manuscript History of the Church, vol. A-1, p. 92, josephsmithpapers.org). The Lord then gave Joseph Smith the revelation recorded in Doctrine and Covenants 40, explaining that James Covell’s “fear of persecution and the cares of the world caused him to reject [God’s] word” (D&C 40:2).

#### October 29, 1830

Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer Jr. preached the gospel in northeastern Ohio for several weeks.

#### Early December 1830

Sidney Rigdon and Edward Partridge traveled from Ohio to New York to meet the Prophet Joseph Smith.

#### December 7, 1830

**Doctrine and Covenants 35 was received.**

#### December 9, 1830

**Doctrine and Covenants 36 was received.**

#### December 11, 1830

Edward Partridge was baptized by Joseph Smith.

#### January 2, 1831

The third conference of the Church was held, and Joseph Smith announced that the Saints were to gather in Ohio.

#### January 1831

James Covell, a Methodist minister, became acquainted with Joseph Smith.

January 5, 1831

Doctrine and Covenants 39 was received.

January 6, 1831

Doctrine and Covenants 40 was received.

## Suggestions for Teaching

### Doctrine and Covenants 35

#### *The Lord calls Sidney Rigdon to a greater work*

Before class, write the following question on the board: *What have you experienced that helps you know that the Lord knows you and is interested in the course of your life?*

When class begins, invite a few students to share their experiences with the class.

As students study Doctrine and Covenants 35 today, invite them to look for a truth that illustrates that the Lord knows them and is interested in the course of their lives.

Explain that in the fall of 1830, Oliver Cowdery, Parley P. Pratt, Ziba Peterson, and Peter Whitmer Jr. set out from New York on their mission to western Missouri (see D&C 32). Parley P. Pratt convinced the group to stop in the area of Kirtland, Ohio, on their way. While there, they shared the restored gospel with Sidney Rigdon, an acquaintance of Parley and a Reformed Baptist minister, and members of his congregation. In a short time, Sidney Rigdon and more than 120 people were baptized in the Kirtland area, approximately doubling the size of the Church's membership. Anxious to meet the Prophet Joseph Smith, Sidney Rigdon and his friend Edward Partridge traveled to Fayette, New York, arriving in early December 1830. After they arrived in Fayette, Sidney expressed his desire to know the will of the Lord concerning him. In response to his inquiry, Joseph Smith received the revelation contained in Doctrine and Covenants 35.

Invite students to read Doctrine and Covenants 35:1–3 silently, looking for what the Lord said to Sidney Rigdon.

- What words or phrases show that the Lord was aware of Sidney?
- What does verse 3 teach us about what the Lord knows and will do for us?  
(After students respond, write the following doctrine on the board: **The Lord knows us and helps prepare us for the work He calls us to do.**)

To help your students better understand and feel the importance of this doctrine, display the following statement by President Henry B. Eyring of the First Presidency, and invite a student to read it aloud:



"Your life is carefully watched over, as was mine. The Lord knows both what He will need you to do and what you will need to know. He is kind and He is all-knowing. So, you can with confidence expect that He has prepared opportunities for you to learn in preparation for the service you will give. You will not recognize those opportunities perfectly, as I did not. But when you put the spiritual things first in your life, you will be blessed to feel directed toward certain learning and you will be motivated to work harder. You will recognize later that your power to

serve was increased, and you will be grateful" (Henry B. Eyring, "Education for Real Life," *Ensign*, Oct. 2002, 18–19).

- According to President Eyring, what are some ways the Lord can prepare us for the work He calls us to accomplish?
- What can we do to receive additional guidance from the Lord so that we can be prepared to do His work?

Invite a student to read Doctrine and Covenants 35:4–6 aloud. Ask the class to follow along, looking for part of the "greater work" (D&C 35:3) that the Lord had prepared Sidney Rigdon to accomplish.

- According to verse 4, how was Sidney like John the Baptist? (Explain that like John, Sidney had prepared people through his ministry to hear and accept the fulness of the gospel of Jesus Christ. Most, if not all, of the approximately 120 people initially baptized in the Kirtland area were members of Sidney's Reformed Baptist congregation.)
- According to verse 6, what was part of the "greater work" the Lord called Sidney to do?

Summarize Doctrine and Covenants 35:7–12 by explaining that the Lord told Sidney Rigdon of the great work of the Restoration of the gospel. The Lord taught that He works "miracles, signs, and wonders" according to the faith of "those who believe on [His] name" (verse 8).

Invite students to read Doctrine and Covenants 35:13–14 silently, looking for the characteristics of those whom the Lord calls to assist in His work and what the Lord will do to help them. Before students read, explain that to "thresh" means to separate grain from its stalk and husk. This analogy refers to the Lord's efforts to gather those who are ready to receive the gospel and separate them from those who are not. (*Note:* In the 2013 English edition of the Doctrine and Covenants, the word *thrash* in verse 13 was changed to *thresh* to reflect the wording of the original revelation.)

- What doctrine can we identify in verse 13 about those whom the Lord calls to accomplish His work? (Students may use different words, but make sure they identify the following doctrine: **The Lord calls those who are weak to accomplish His work through the power of His Spirit.**)
- Why do you think God's servants might be considered weak?
- According to verse 14, what did the Lord promise to do for those who serve Him?
- How do you think the truths taught in verses 13–14 might have helped Sidney Rigdon at this point in his life? Invite students to ponder what these truths mean for them in their current situations.

Summarize Doctrine and Covenants 35:17–27 by explaining that the Lord told Sidney Rigdon that He had blessed Joseph Smith in his weakness. The Lord also called Sidney Rigdon to watch over the Prophet, to help him work on the



translation of the Bible, to preach the gospel, and to keep the covenants he had made.

### Doctrine and Covenants 36

#### *The Lord forgives Edward Partridge and calls him to preach the gospel*

Explain that when the missionaries arrived in Ohio in the fall of 1830, most members of Sidney Rigdon’s congregation, including Lydia Partridge, believed their message and were soon baptized. Lydia’s husband, Edward Partridge, remained skeptical and wanted to meet the Prophet before he would consent to be baptized. After traveling to New York and meeting the Prophet, Edward desired to be baptized. Two days prior to his baptism, the Lord gave him a revelation through Joseph Smith. Summarize Doctrine and Covenants 36 by explaining that the Lord forgave Edward’s sins and called him to preach the gospel. He told Edward that the Holy Ghost would teach him the “peaceable things of the kingdom” (D&C 36:2).

#### **Summarizing large blocks of scripture**

By summarizing segments of the scripture block rather than omitting them, you can help students keep the story line and context clear in their minds. Summarizing provides a foundation for discovering and understanding principles or doctrines that will arise later in the block. Summarizing also helps preserve the integrity and flow of the inspired author’s message.

### Doctrine and Covenants 39

#### *Jesus Christ commands James Covell to be baptized and to labor in His vineyard*

Display the following statement by Sister Linda K. Burton, Relief Society General President:



“Keeping covenants is essential for true happiness” (Linda K. Burton, “The Power, Joy, and Love of Covenant Keeping,” *Ensign* or *Liahona*, Nov. 2013, 113).

- If keeping our covenants brings happiness, why do you think people sometimes break them or consider breaking them?

As students study Doctrine and Covenants 39–40, invite them to look for principles that will help them remain true to their covenants with the Lord.

Invite a student to read aloud the section heading for Doctrine and Covenants 39, and ask the class to follow along, looking for whom this revelation was given to and why it was given.

Summarize Doctrine and Covenants 39:1–6 by explaining that Jesus Christ began this revelation by teaching that He would give those who receive Him power to become His spiritually begotten sons and daughters. We receive Him when we receive His gospel by repenting, being baptized, and receiving the Holy Ghost.

Invite a few students to take turns reading aloud from Doctrine and Covenants 39:7–12. Ask half of the class to look for what the Lord counseled James Covell to do. Ask the other half to look for what the Lord promised him if he obeyed. Invite students to report what they find.

- What do you think it means that James Covell’s heart was “now right before” the Lord? (verse 8).
- Why might it have required great faith for James Covell to obey the Savior’s command to receive the restored gospel and be baptized? (Because James Covell was a Methodist minister, if he were baptized he would have to give up the position, associations, and income he had established over the past 40 years.)

Explain that in Doctrine and Covenants 39:13–24, the Lord called James Covell to preach the gospel in Ohio. The Lord also instructed him regarding what to teach and how to teach it.

### Doctrine and Covenants 40

#### *The Lord reveals why James Covell rejected His words*

Tell students that the day after Joseph Smith received the revelation recorded in Doctrine and Covenants 40, James Covell left Fayette without being baptized. According to Joseph Smith, James “rejected the word of the Lord, and returned to his former principles and people” (Manuscript History of the Church, vol. A-1, p. 92, josephsmithpapers.org).

Invite students to read Doctrine and Covenants 40:1–3 silently, looking for why James Covell didn’t obey the Lord’s word. Ask students to report what they find.

- Compare Doctrine and Covenants 40:1 with Doctrine and Covenants 39:8. What had changed?
- Based on what you have learned about James Covell, what can happen if we yield to fear and are overcome by the cares of the world? (After students respond, write the following principle on the board: **Fear of persecution and the cares of the world can cause us to reject God’s word and break our covenants with Him.**)

Ask students to discuss with a partner how they would answer the following question:

- In what ways can the cares of the world and the fear of persecution cause someone to reject God’s teachings and break covenants with Him?

After sufficient time, ask a few students to share their answers with the class.

- What has helped you to resist the fear of persecution and the cares of the world in order to remain faithful to God and your covenants?

Invite students to ponder what they can do to avoid allowing the fear of persecution or the cares of the world to prevent them from faithfully living the gospel. Encourage them to act on any promptings they receive.

## Supplemental Teaching Ideas

### Doctrine and Covenants 35:13–14. “The weak things of the world”

After students have read and discussed Doctrine and Covenants 35:14, invite a student to read aloud the following statement by President James E. Faust (1920–2007) of the First Presidency:



“The Lord has a great work for each of us to do. You may wonder how this can be. You may feel that there is nothing special or superior about you or your ability. ...

“The Lord can do remarkable miracles with a person of ordinary ability who is humble, faithful, and diligent in serving the Lord and seeks to improve. ... This is because God is the ultimate source of power” (James E. Faust, “Acting for Ourselves and Not Being Acted Upon,” *Ensign*, Nov. 1995, 47).

- When have you seen the Lord work through a person of ordinary ability?

### Doctrine and Covenants 36:2. “The peaceable things of the kingdom”

Invite a student to read Doctrine and Covenants 36:1–3 aloud. Ask the class to follow along, looking for what the Lord called Edward Partridge to do.

- What did the Lord call Edward Partridge to do?
- What truth can we identify in verse 2 about what we will be taught as we receive the Holy Ghost in our lives? (Students should identify a principle similar to the following: **If we receive the Holy Ghost in our lives, He will teach us the peaceable things of God’s kingdom.**)

Explain that the “peaceable things of the kingdom” are the principles of the gospel, which, if obeyed, will lead to peace.

- Why do you think the gift of the Holy Ghost is essential in helping us learn the peaceable things of God’s kingdom?
- What are examples of gospel principles that, if obeyed, can lead to peace?

### Doctrine and Covenants 35; 39–40. Sidney Rigdon and James Covell

Compare and contrast Sidney Rigdon and James Covell. How were their situations similar? What was the difference between their responses to the restored gospel of Jesus Christ?

## LESSON 15

# Doctrine and Covenants 37–38; 41

### Introduction and Timeline

In late December 1830, the Prophet Joseph Smith continued working on his inspired translation of the Bible. During this time, Joseph received the revelation recorded in Doctrine and Covenants 37. In this revelation, the Lord commanded the Prophet to temporarily lay aside the Bible translation and to preach the gospel and strengthen the Church. He also commanded the Saints to gather to Ohio.

At a Church conference held on January 2, 1831, Joseph Smith announced the Lord’s commandment for the Saints to gather to Ohio. Many of the Saints desired to know more about the commandment, so the Prophet inquired of the Lord during the conference. Joseph received the revelation recorded in Doctrine and Covenants 38 in the presence of the congregation. In this revelation, the Lord revealed His reasons for commanding the Saints to gather to Ohio and explained the promised blessings for doing so.

Most of the Saints accepted the commandment and began preparations to move to Ohio. Near the end of January 1831, the Prophet Joseph, his wife, Emma, and others traveled by sleigh from New York to Ohio and arrived in Kirtland in the early part of February. On February 4, Joseph received the revelation recorded in Doctrine and Covenants 41, in which the Lord instructed the Prophet and other Church leaders to pray to receive His law. In addition, the Lord called Edward Partridge as the first bishop of the Church.

#### **December 1830**

Sidney Rigdon began acting as a scribe for Joseph Smith during the inspired revision of the Bible.

#### **December 1830**

While translating the Bible, Joseph Smith received part of the ancient record of Enoch (Moses 7).

#### **December 1830**

**Doctrine and Covenants 37 was received.**

#### **January 2, 1831**

During the third conference of the Church, Joseph Smith announced that the Saints were to gather to Ohio.

#### **January 2, 1831**

**Doctrine and Covenants 38 was received.**

#### **January–February 1831**

Joseph and Emma Smith moved to Kirtland, Ohio, and arrived in early February.

#### **February 4, 1831**

**Doctrine and Covenants 41 was received.**

## Suggestions for Teaching

### Doctrine and Covenants 37

#### *The Lord commands His Church to gather to Ohio*

Invite students to think of some commandments they feel are easy to obey. Then ask them to consider commandments they feel are difficult to obey.

Invite students to look for truths as they study Doctrine and Covenants 37–38 that will help them find the strength to obey God’s commandments even when doing so might be difficult.

Explain that after meeting the Prophet in early December 1830, Sidney Rigdon remained in Fayette and, under the Lord’s direction, became Joseph Smith’s confidant and scribe as Joseph worked on the translation of the Bible. Later that month, the Lord gave Joseph Smith the revelation contained in Doctrine and Covenants 37.

Invite a student to read Doctrine and Covenants 37:1–4 aloud, and ask the class to look for what the Lord instructed the Prophet Joseph Smith to do.

- What was Joseph instructed to do?
- Why do you think the Lord told Joseph to especially strengthen the Saints in Colesville? (If necessary, remind students that the Saints in Colesville had been subjected to increasing persecution.)
- What commandment did the Lord give the Saints in verse 3?
- How might the Saints have responded to the Lord’s command to move approximately 300 miles without knowing exactly why?

### Doctrine and Covenants 38:1–22

#### *The Lord declares His omniscience and assures the Saints that He is in their midst*

Explain that on January 2, 1831, shortly after Joseph Smith received the revelation recorded in Doctrine and Covenants 37, the Saints met together in Fayette, New York, for the third conference of the Church. In this conference, Church members and leaders discussed the Lord’s commandment to gather to Ohio. Several Church members expressed their concern about the commandment during the conference.

- What concerns do you think some of these Saints might have had?

Explain that because those present at the conference were concerned and desired to know more about the command to gather to Ohio, Joseph Smith inquired of the Lord. In the presence of the Saints, Joseph received the revelation recorded in Doctrine and Covenants 38.

Invite several students to take turns reading aloud from Doctrine and Covenants 38:1–7. Ask the class to follow along and look for what the Lord told the Saints that might have strengthened their faith and trust in Him and in His commandment to gather to Ohio. Invite students to report what they find.

- What did the Lord reveal about Himself in verses 2 and 7 that can help strengthen our trust and faith in Him? (After students respond, write the

following doctrine on the board: **Because Jesus Christ knows all things and sees all things, we can have faith and trust in Him.**)

- How might this doctrine have helped the Saints respond to the difficult command to move?
- How might this doctrine help us when the Lord requires something difficult from us?

Point out the phrase “I am the same which have taken the Zion of Enoch into mine own bosom” in verse 4, and explain that prior to receiving this revelation, Joseph Smith had been working on the inspired translation of the Bible and had recorded what is now Moses 6–7 in the Pearl of Great Price. These chapters give an account of the prophet Enoch and his people. Because of their righteousness and unity, the Lord called these people Zion. As the Lord prepared the Saints in Joseph Smith’s day to establish Zion, He taught them concerning Enoch and the people of Zion anciently. The principles of unity, righteousness, and caring for the poor, which the saints learned about from the account of Enoch’s people in Moses 7, were reiterated by the Lord in section 38 as the principles upon which the Zion of the latter-days would be built.

#### **Define difficult words and phrases**

As students study the scriptures, they may encounter words or phrases that are unfamiliar or difficult to understand. You can help students by teaching them how to use dictionaries, student manuals, footnotes, and scripture study helps to define difficult words or phrases and thus better understand the content of the scriptures.

- Why do you think the Lord might have used the example of Enoch and his people to help the New York Saints have faith and trust in Him?

Explain that in Doctrine and Covenants 38:8–12 the Lord warned the Saints about the powers of darkness upon the earth. He then delivered a specific warning concerning the danger that the Saints in New York faced. Invite a student to read Doctrine and Covenants 38:13–16 aloud. Invite the class to follow along, looking for what the Savior said about the danger the Saints were in.

- According to verse 13, what did the Lord tell the Saints about the intention of their enemies?
- How does the Lord’s warning in verse 13 illustrate why we can have faith and trust in Him?
- According to verse 16, why did the Lord give the Saints the commandment to move to Ohio?

Testify that because He knows all things, the Lord can warn us of dangers and give commandments for our salvation.

Explain that in Doctrine and Covenants 38:17–22, the Savior told the Saints that He created the earth and He desires to bless and prosper His people.

- How might these promises from the Lord have helped ease the Saints’ concerns about leaving their homes and farms to move to Ohio?

**Doctrine and Covenants 38:23–42*****The Lord commands the Saints to be one and explains why He called them to gather to Ohio***

Explain that in addition to telling the Saints about the intentions of their enemies, the Lord also taught them what He required of them as His people. Invite students to read Doctrine and Covenants 38:24–27 silently, looking for what the Lord required of the Saints.

- Why do you think the Lord commands us to esteem, or value, other people as much as we esteem ourselves?
- What principle can we learn from the Lord’s parable and explanation in verses 26–27? (After students respond, write the following principle on the board: **If we are not one, we cannot be the Lord’s people.**)

To help students understand what it means to “be one,” ask them to silently read the Lord’s description of the people of Zion in Moses 7:18.

- According to this verse, what does it mean to be one?
- How might this principle have helped the Saints as they moved to Ohio?
- What blessings have you seen in your family or in the Church from living this principle?

Invite students to read Doctrine and Covenants 38:28–33 silently, looking for the reasons why the Lord commanded the Saints to gather to Ohio.

- According to these verses, what are some reasons why the Lord commanded the Saints to gather to Ohio?
- What truth can we learn from these verses about why the Lord gathers His people? (Make sure students identify a truth similar to the following: **The Lord gathers His people to protect them and to strengthen them spiritually.**)

Explain that at certain times, the Lord has commanded His people to physically gather to one place. In our day, the Lord has commanded us to spiritually gather to the wards, stakes, and temples wherever we live.

- How does gathering together in wards, stakes, and temples help protect and strengthen us?

Explain that in Doctrine and Covenants 38:34–42 the Lord provided commandments and counsel to the Saints that would help them in their effort to relocate to Ohio. Invite a student to read Doctrine and Covenants 38:37, 39 aloud, and ask the class to look for the Lord’s counsel and promise.

- What did the Lord counsel the Saints to do, and what did He promise them?
- What difference do you think these promises made to the Saints who were asked to move?
- How do these promises increase your desire to obey the Lord’s commandments?

Testify of the blessings that come to us as we do what the Lord commands just as the Saints were promised blessings for gathering in Ohio.



Invite students to think again about a commandment they might have difficulty keeping.

- How might the truths we learned in Doctrine and Covenants 37–38 help us have the strength to keep those commandments?

Invite students to make a commitment to keep the commandments even when it might seem difficult to do so.

Tell students that after the Church conference, the Saints fasted and prayed to know the Lord’s will. After receiving a spiritual confirmation of the commandment, many of them made great sacrifices to gather with the Saints in Ohio.

### Doctrine and Covenants 41

#### *The Lord teaches that true disciples will keep His law*

Explain that in January 1831, Joseph Smith and his wife, Emma, who was six months pregnant, moved from New York to Ohio and arrived in Kirtland at the beginning of February. When the Prophet arrived, the Church members “were striving to do the will of God, so far as they knew it; though some strange notions and false spirits had crept in among them” (Joseph Smith, Manuscript History of the Church, vol. A-1, p. 93, josephsmithpapers.org). Upon his arrival, the Prophet received the revelation recorded in Doctrine and Covenants 41.

Invite a student to read Doctrine and Covenants 41:1–6 aloud, and ask the class to look for what the Lord told the Prophet when he arrived in Kirtland.

- What did the Lord command the elders of the Church to do?
- According to verse 5, whom does the Lord consider to be His disciples? (Help students identify the following doctrine: **Those who receive and obey the Lord’s law are true disciples of Jesus Christ.**)
- How might this truth have helped those Saints in Kirtland who were giving heed to false spirits and strange religious notions? How might it help us?

Summarize Doctrine and Covenants 41:7–12 by explaining that in the remainder of this revelation the Lord told the Saints to build a house for Joseph to live and translate in and that He called Edward Partridge as the first bishop of the Church.

Conclude by testifying of the truths taught in this lesson.

## LESSON 16

# Doctrine and Covenants 42

### Introduction and Timeline

The Lord commanded the Saints living in New York to move to Ohio and promised that they would receive His law there (see D&C 37:3; 38:32). On February 9, 1831, shortly after Joseph Smith arrived in Kirtland, Ohio, 12 elders of the Church met and prayed together, as the Lord had commanded them to do (see D&C 41:2–3). As these Church leaders sought the Lord’s direction concerning the growing Church, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 42:1–72. (The additional details recorded in verse 73 were added later by the Prophet at the time the Doctrine and Covenants was published.) Two weeks later, on February 23, 1831, the Prophet sought further instruction from the Lord; the additional direction he received is recorded in Doctrine and Covenants 42:74–93. Together, these revelations are known as “the law of the Church” (see D&C 42, section heading). In these revelations, the Lord introduced spiritual and temporal laws directing Church members to help the poor, finance various Church undertakings, and assist other Saints who would be coming to Ohio. These laws also gave direction to the young Church and helped prepare them to establish Zion.

#### January 2, 1831

The Saints in New York were promised that they would receive God’s law when they gathered to Ohio (see D&C 38).

#### Early February 1831

Joseph and Emma Smith arrived in Kirtland, Ohio.

#### February 4, 1831

Edward Partridge became the first bishop of the restored Church (see D&C 41).

#### February 9 and 23, 1831

Doctrine and Covenants 42 was received.

### Suggestions for Teaching

#### Doctrine and Covenants 42:1–29

*The Lord calls the elders to preach the gospel, instructs them on teaching the gospel, and reveals laws and commandments for the Saints*

Write the words *Laws* and *Commandments* on the board.

Briefly discuss as a class if young adults today view these words positively or negatively, and why.

- How would most people respond to the opportunity to receive additional laws and commandments?

Remind students that in December 1830, the Lord commanded the Saints to gather to Ohio (see D&C 37:3) and that in January 1831, He promised that they would receive His law there (see D&C 38:32). The Saints responded and were eager to receive the Lord’s promised law and commandments. As students study Doctrine

and Covenants 42 today, encourage them to ponder how the laws and commandments given in this section have been a blessing to them rather than a restriction or burden.

Explain that on February 4, 1831, a few days after Joseph Smith arrived in Kirtland, the Lord revealed that the elders of the Church should assemble in Kirtland and pray in faith to receive His law (see D&C 41:2–3). Invite a student to read aloud the section heading for Doctrine and Covenants 42, and invite another student to read aloud Doctrine and Covenants 42:1–3. Ask the class to follow along, looking for when and why this revelation was received.

- When was this revelation received?
- According to verse 3, why was this revelation received?

Summarize Doctrine and Covenants 42:4–10 by explaining that the Lord commanded the elders of the Church to teach the gospel and build up His Church. In verse 11, the Lord explained that those who teach and lead in the Church must be called of God and ordained or set apart by authorized Church leaders.

Invite a student to read Doctrine and Covenants 42:12–14 aloud. Ask the class to follow along, looking for responsibilities the Lord gave to those who lead and teach in the Church, including full-time missionaries.

- According to these verses, what responsibilities did the Lord give to those called to lead and teach in the Church?

Remind students that when Joseph Smith arrived in Kirtland in February 1831, he found that the Saints “were striving to do the will of God, so far as they knew it, though some strange notions and false spirits had crept in among them” (Manuscript History of the Church, vol. A-1, p. 93, josephsmithpapers.org).

- Why do you think the Saints in Kirtland needed to understand that teachers and leaders should teach the principles of the gospel as found in the scriptures and directed by the Spirit? Why is it important in our day?
- What principle is taught in verse 14 about what we must do to effectively teach others the gospel? (Help students identify a principle similar to the following: **If we pray in faith, we can receive the Spirit to help us teach others.**)
- Why do you think it is important to have the Spirit’s influence as we teach?

Explain that after the Lord outlined principles of teaching the gospel, He revealed laws and commandments for all Church members. Invite students to scan Doctrine and Covenants 42:18–27, looking for what the Lord commanded the Saints to do. Consider asking students to find and mark the phrase “thou shalt” each time it appears in these verses.

- What did the Lord say would be the consequences of breaking these commandments?

Invite a student to read Doctrine and Covenants 42:28–29 aloud. Ask the class to follow along, looking for reasons the Lord gave the Saints for keeping these commandments.

- What did the Lord say would happen if the Saints broke His commandments and refused to repent?
- According to verse 29, what does the Lord say should be our motivation for keeping the commandments? (After students respond, write the following doctrine on the board: **We show our love to the Lord by serving Him and keeping His commandments.**)
- How does keeping God’s laws and commandments show our love for Him?
- How has keeping the commandments brought you closer to the Lord?

Invite students to consider how well they are currently keeping the commandments. Encourage them to select one commandment and commit to showing their love for the Lord by striving to better keep that commandment.

### **Doctrine and Covenants 42:30–55**

#### *The Lord reveals principles of the law of consecration and counsels the Saints concerning death and healing*

Explain that when the Prophet Joseph Smith arrived in Kirtland just a few days before the revelation contained in Doctrine and Covenants 42:1–72 was given, he found that many of the Saints there were attempting to follow the early Christian practice of having “all things in common” (Acts 4:32) so that there might be “no poor among them” (Moses 7:18). These Saints, who were living on Isaac Morley’s farm, formed a communal group that they called “the Family.” They taught, among other things, that all personal possessions belonged to everyone in the group. While these members had good intentions, several of their practices were contrary to the principles of personal agency, accountability, and private ownership of property upon which the Lord’s law of consecration is based.

Invite a student to read Doctrine and Covenants 42:30 aloud. Ask the class to follow along, looking for the Lord’s instructions regarding the poor.

- Based on what the Lord commanded the Saints, what does the Lord command each of us to do? (After students respond, write the following truth on the board: **The Lord commands us to care for the poor and needy.**)
- According to this verse, how were the Saints instructed to care for the poor and needy?

Explain that Doctrine and Covenants 42 contains principles of a law called the law of consecration. To help students understand what *consecration* means, display the following explanation from Guide to the Scriptures and the following statement from Elder D. Todd Christofferson of the Quorum of the Twelve Apostles. Invite a student to read them aloud.



"[Consecration means] to dedicate, to make holy, or to become righteous. The law of consecration is a divine principle whereby men and women voluntarily dedicate their time, talents, and material wealth to the establishment and building up of God's kingdom" (Guide to the Scriptures, "Consecrate, Law of Consecration," scriptures.lds.org).

"To consecrate is to set apart or dedicate something as sacred, devoted to holy purposes" (D. Todd Christofferson, "Reflections on a Consecrated Life," *Ensign or Liahona*, Nov. 2010, 16).

- Using these two explanations, how would you explain the meaning of *consecration* in your own words?

To help students understand how the Lord wanted the Saints to initially practice the law of consecration, write the following words on the board: *steward*, *property*, *consecrate*, *bishop*, and *storehouse*. Invite a student to read Doctrine and Covenants 42:30–34 aloud. Ask the class to follow along, looking for these words and how they relate to living the law of consecration. After sufficient time, ask a few students to explain how the Lord commanded the early Saints to initially live the law of consecration in the early days of the Church.

If necessary, explain that when the law of consecration was first practiced, the Saints consecrated their lands and goods to the Lord by giving them to the bishop. The bishop then gave these lands and goods to the members of the Church, according to their circumstances, wants, and needs. Church members acted as stewards for the Lord in caring for the property and providing for themselves and their families. The Lord commanded that any surplus obtained from a member's stewardship be consecrated to the bishop and placed in the storehouse to "administer to the poor and the needy" (D&C 42:34).

Invite students to read Doctrine and Covenants 42:35–36 silently, looking for what the surplus would be used for in addition to administering to the poor and the needy. Invite students to report what they find.

Explain that in Doctrine and Covenants 42:37–42, the Lord also taught the Saints that they should not be proud, that their garments should be plain, that "all things [should] be done in cleanliness" (verse 41), and that they should "not be idle" (verse 42).

Inform students that the principle of consecration is the same for all of God's covenant children in all dispensations, though the specific ways God instructs His people to practice the law of consecration may be different at different times. Although the Lord does not require us to consecrate all of our material goods today, He does require us to live the principle of consecration.

- What are some ways we live the principle of consecration today?

To help students answer this question, display the following statement by President Spencer W. Kimball (1895–1985), and invite a student to read it aloud:



“Consecration is the giving of one’s time, talents, and means to care for those in need—whether spiritually or temporally—and in building the Lord’s kingdom” (Spencer W. Kimball, “Welfare Services: The Gospel in Action,” *Ensign*, Nov. 1977, 78).

- How have you seen others live the principle of consecration in our day?
- How has their consecration blessed those in spiritual or temporal need?

Summarize Doctrine and Covenants 42:43–52 by explaining that these verses contain the Lord’s counsel concerning death and healing.

### Doctrine and Covenants 42:56–93

*The Lord gives the Saints additional laws and teaches them how to implement His law*

Explain that in Doctrine and Covenants 42:56–69 the Lord promised to reveal additional scripture and knowledge to those who ask.

Invite two students to take turns reading aloud from Doctrine and Covenants 42:59–61, 66–68. Ask the class to follow along, looking for what the Lord taught about revelation and the scriptures.

- According to verses 59–60, 66, what did the Lord command the Saints to do with the scriptures they had already received?
- What principles concerning revelation did the Lord teach in verses 61 and 68? (Students may use different words, but make sure they identify the following principles: **If we ask, the Lord will give us additional revelation and knowledge that will bring us peace, joy, and eternal life. If we ask for wisdom, the Lord will give it to us.** Write these principles on the board.)
- Why do you think the Lord instructs us to ask for His guidance?
- What experiences have led you to know that these principles are true? (Ask a few willing students to share their experiences with the class).

Summarize Doctrine and Covenants 42:70–93 by explaining that the Lord gave instruction concerning Church leaders’ temporal support and also taught Church leaders how to deal with members who commit serious sins and taught the Saints how to resolve personal offenses.

Conclude by sharing your testimony of the doctrine and principles taught in this section.

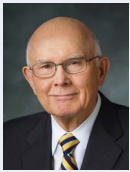
## Supplemental Teaching Idea

### Doctrine and Covenants 42:43–52. The Lord gives instructions regarding death and healing

Explain that in Doctrine and Covenants 42:43–52, the Lord gave instructions regarding death and healing. Invite students to divide into groups of two or three. Ask them to read Doctrine and Covenants 42:43–52 in their groups, looking for what the Lord taught about healing. Invite them to write a statement of principle that represents the Lord’s law for healing the sick. After sufficient time, invite a member from each group to report what his or her group wrote. (Students may give several correct responses, but make sure they identify a principle similar to the following: **If we have faith in Jesus Christ, we can be healed according to His will.**)

- Why is it important to remember that healing is dependent on faith and the Lord’s will?

To help students better understand this principle, invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



“As we exercise the undoubted power of the priesthood of God and as we treasure His promise that He will hear and answer the prayer of faith, we must always remember that faith and the healing power of the priesthood cannot produce a result contrary to the will of Him whose priesthood it is. ...

“... Even the servants of the Lord, exercising His divine power in a circumstance where there is sufficient faith to be healed, cannot give a priesthood blessing that will cause a person to be healed if that healing is not the will of the Lord” (Dallin H. Oaks, “Healing the Sick,” *Ensign* or *Liahona*, May 2010, 50).



## LESSON 17

# Doctrine and Covenants 43–45

### Introduction and Timeline

When Joseph Smith arrived in Kirtland, Ohio, in February 1831, he found that some converts had been misled by excessive religious fervor and counterfeit revelations. Some claimed to receive revelations, including a woman known as Mrs. Hubble, who called herself a prophetess. Because she had deceived some of the Saints, the Prophet Joseph Smith prayed about the matter and received the revelation recorded in Doctrine and Covenants 43. In this section, the Lord provided truths that reminded the Saints of God’s pattern for giving revelation to the Church.

The Lord had previously called elders of the Church to declare the gospel (see D&C 42:4–8). Soon after that commandment was given, the Lord gave a revelation, now recorded in Doctrine and Covenants 44, instructing the elders to prepare for a conference. The Lord promised them that if they would exercise faith in Him, they would receive His Spirit and overcome their enemies.

As the Church grew in Kirtland, hostility toward the Church increased. Critics attacked the Church in newspapers and made other efforts to oppose the Saints. In March 1831, during this time of opposition, Joseph Smith received the revelation recorded in Doctrine and Covenants 45. In this revelation, the Lord described the latter days, the Second Coming of Jesus Christ, and the New Jerusalem, or city of Zion.

#### November 1830–February 1831

Some converts in Kirtland, Ohio, claimed to receive letters or writings from heaven.

#### Early 1831

False reports about the Saints and their beliefs appeared in Ohio newspapers such as the *Painesville Telegraph*.

#### February 1831

Mrs. Hubble, a recent convert in Ohio, claimed to be a prophetess.

#### February 1831

Doctrine and Covenants 43 was received.

#### February 1831

Doctrine and Covenants 44 was received.

#### March 7, 1831

Doctrine and Covenants 45 was received.

#### Early June 1831

A Church conference was held in Kirtland, Ohio.

## Suggestions for Teaching

### Doctrine and Covenants 43–44

*The Lord declares who may receive revelation for the Church and commands His servants to assemble together*

Read the following scenario aloud to the class:

You hear about a person who claims to believe that Joseph Smith was a prophet and that the Book of Mormon is true but who also claims that the current prophet does not receive revelation. This individual also professes to receive revelation for the Church.

- How would you respond to this individual’s claims?

Invite students to look for a truth as they study Doctrine and Covenants 43 that would help them know how to respond to this individual’s claims.

Explain that when Joseph Smith arrived in Kirtland, Ohio, in February 1831, he found that many converts had been misled by false spiritual manifestations and revelations. The same month the Prophet arrived in Kirtland, a woman known as Mrs. Hubble came to Kirtland, claiming to be a prophetess. She professed to believe the Book of Mormon and to receive revelations for the Church. Because Mrs. Hubble’s and others’ counterfeit revelations had deceived some of the Saints, the Prophet Joseph Smith prayed about the matter and received the revelation from the Lord now recorded as Doctrine and Covenants 43.

Ask a few students to take turns reading aloud from Doctrine and Covenants 43:1–7. Ask the class to follow along, looking for the Lord’s response to the Prophet’s inquiry. Invite students to report what they find.

- What doctrine do verses 2–4 teach about how the Lord reveals truth for the entire Church? (After students respond, write the following doctrine on the board: **Only the prophet can receive revelation for the entire Church.**)

Remind students that about five months earlier, the Lord had taught this doctrine to the Saints in New York when Hiram Page claimed to receive revelations for the Church (see D&C 28:2). However, many of the Kirtland Saints were unaware of this doctrine because only a handful of those Saints from New York had arrived in Kirtland by this time, and the revelations Joseph Smith received on this subject had not yet been published. In addition, most of the Kirtland Saints were new converts from varying religious backgrounds and held differing ideas about who could receive revelation for a church.

- Why would it have been important for the Saints in Kirtland to understand the doctrine that only the prophet can receive revelation for the entire Church?
- Why is this doctrine important for us to understand today?
- According to verse 7, what pattern did the Lord give to help us avoid being deceived by those who are not authorized to teach in the Church?

Explain that the Lord then instructed the Saints on how they should learn from the revelations taught through His prophet. Invite a student to read Doctrine and

Covenants 43:8 aloud. Ask the class to follow along, looking for the Lord's instructions.

- What did the Lord command the Saints to do when they assembled together?
- What does it mean to edify one another? (To edify means to strengthen or build spiritually.)
- What did the Lord say we will learn as we meet together to instruct and edify each other? (After students respond, write the following principle on the board: **As we instruct and edify one another in our Church meetings, we will learn how to act upon God's commandments.**)

Ask students to read Doctrine and Covenants 43:9 silently, looking for what we are to do after we learn how to act.

- What did the Lord tell the Saints to do after they had learned His law and commandments and how to live them?
- What do you think it means to bind ourselves to act in all holiness before the Lord? (To commit or covenant to live according to what we have learned.)

Invite students to ponder how they have been blessed as they have learned and acted on the Lord's commandments. Invite a few students to share their experiences. Encourage students to put greater effort into instructing and edifying one another in their Church meetings, and invite them to commit to act on what they learn as a result.

Summarize Doctrine and Covenants 43:11–35 and section 44 by explaining that these verses contain the Lord's instructions to help the Saints learn the gospel, repent, and prepare themselves and others for the Second Coming of Jesus Christ.

### **Doctrine and Covenants 45:1–14**

#### *Jesus Christ emphasizes His roles as Creator, Advocate, and the Light and Life of the World*

Ask students to imagine that they want another person's opinion about something important.

- What qualities in a person make you want to listen to his or her opinion?

Explain that the revelation recorded in Doctrine and Covenants 45 came at a time when Latter-day Saints and others were hearing and reading conflicting messages about the Church. Invite a student to read the section heading for Doctrine and Covenants 45 aloud. Ask the class to notice the circumstances the Saints were facing.

Ask students to find the first word of this revelation.

- What does it mean to hearken? (Listen attentively and obey.)

Explain that in Doctrine and Covenants 45:1–14, the Lord repeatedly instructed the Saints to hearken to Him and reminded them of His power, mercy, and wisdom. By emphasizing His attributes, the Lord helped the Saints understand why they should hearken to Him. Invite a few students to take turns reading aloud from Doctrine and Covenants 45:1–5, looking for these attributes.

- Which of the Lord’s attributes in these verses stands out to you? Why?
- How do these attributes illustrate why we should trust and hearken to the Lord?
- What doctrine did the Lord teach about Himself in verses 3–5? (**Jesus Christ is our Advocate with Heavenly Father.**)

Explain that an advocate is “one who pleads another’s cause” (Bible Dictionary, “Advocate”).

- Why do we need an advocate with Heavenly Father? (If needed, explain that we are all guilty of sin. According to the justice of God, no unclean thing can dwell in His presence. Therefore, we need an advocate to plead our cause before the Father and help us be reconciled to Him.)
- According to verses 4–5, what qualifies Jesus Christ to plead for those who believe on Him? (If necessary, point out that the Savior can plead that we be spared from the eternal consequences of our sins not because we are guiltless, but because He has suffered to pay the penalty for our sins.)

Invite students to read Doctrine and Covenants 45:6–14 silently, looking for additional reasons why the Saints should hearken to the Savior. Ask a few students to report what they find.

### **Doctrine and Covenants 45:15–59**

#### *The Savior reveals signs and wonders that will precede His Second Coming*

Invite a student to read Doctrine and Covenants 45:15 aloud. Ask the class to look for another reason the Lord gave for why the Saints should hearken to Him.

Explain that in Doctrine and Covenants 45:16–59, the Lord repeated some of what He taught His disciples on the Mount of Olives when they asked Him about the destruction of Jerusalem and His Second Coming (see Matthew 24:3–46; see also Joseph Smith—Matthew 1:4–55). In verses 16–24 the Lord prophesied of events that would happen shortly after His death and Resurrection, including the destruction of Jerusalem and the scattering of the Jews among all nations. In verses 25–46 the Lord prophesied of events that were to be fulfilled in the dispensation before His Second Coming.

Write the following phrase and accompanying scripture references on the board: *Signs that will precede the Second Coming: D&C 45:25–27; D&C 45:28–31, 33; D&C 45:40–43.* Assign students to read at least one of the scripture references listed on the board, looking for signs of the Second Coming. After sufficient time, ask several students to report what they find. Write students’ responses on the board.

Invite a student to read Doctrine and Covenants 45:34 aloud, and ask students to look for how the disciples responded to what the Lord taught them about the signs of His Second Coming.

- In what ways can you relate to the disciples’ reaction?

Invite a student to read Doctrine and Covenants 45:35–38 aloud. Ask students to look for what the Lord said to comfort His disciples about His Second Coming.

- What comfort did Jesus offer His disciples regarding His Second Coming?

Invite students to read Doctrine and Covenants 45:32, 39 silently, looking for what followers of Jesus Christ can do to prepare for His coming.

- What principle can we identify in these verses about what we can do to be ready for the Lord's Second Coming? (After students respond, write the following principle on the board: **If we stand in holy places and watch for the signs, we will be ready for the Lord's Second Coming.**)
- How can we "stand in holy places"?

Write the following phrase and accompanying scripture reference on the board: *Signs and wonders that will attend the Savior's Second Coming: D&C 45:47–59.* Explain that in Doctrine and Covenants 45:47–59, the Lord revealed signs and wonders that would attend His Second Coming. Invite several students to take turns reading aloud from Doctrine and Covenants 45:47–55. Ask the class to follow along, looking for what will happen when the Savior comes again. Ask several students to report what they find. List their responses on the board.

- Why do you think the nations of the earth will mourn at the Lord's Second Coming (see D&C 45:49–50)?
- Whom do you think the phrase "they that have laughed" (D&C 45:49) refers to?

Invite a student to read Doctrine and Covenants 45:56–59 aloud. Ask the class to look for the parable the Savior said would be fulfilled when He comes again.

- What parable did the Lord say would be fulfilled when He comes in glory?

Ask a student to summarize the parable of the ten virgins (see Matthew 25:1–13). To help students better understand this parable, invite a student to read aloud the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles:



"The arithmetic of this parable is chilling. The ten virgins obviously represent members of Christ's Church, for all were invited to the wedding feast and all knew what was required to be admitted when the bridegroom came. But only half were ready when he came" (Dallin H. Oaks, "Preparation for the Second Coming," *Ensign or Liahona*, May 2004, 8).

- According to verse 57, what must we do to be like the wise virgins and be prepared for the Lord's coming? (After students respond, write the following truth on the board: **If we receive the truth and take the Holy Spirit to be our guide, we will be prepared for the Savior's Second Coming.**)
- In what ways do we receive truth?
- What does it mean to take the Holy Spirit as our guide?

Invite students to share what they have done to invite the companionship of the Holy Ghost in their lives and to respond to His guidance.

Invite students to use the principles written on the board to set a goal that will help them be better prepared for the Savior's Second Coming.

- According to verses 58–59, what will happen to those who have prepared for the Savior's Second Coming by receiving truth and taking the Holy Spirit to be their guide?

### **Doctrine and Covenants 45:60–75**

#### *The Lord describes Zion, or the New Jerusalem*

Summarize Doctrine and Covenants 45:60–75 by explaining that the Lord directed Joseph Smith to begin his translation of the New Testament, warned the Saints to gather into the western countries, and described Zion, or the New Jerusalem.

Invite a student to read Doctrine and Covenants 45:66–71 aloud. Ask the class to follow along, looking for how the Lord described Zion.

- Based on the Lord's description, why would you want to be part of Zion?

Conclude by inviting a few students to share what truths in this lesson have been most meaningful to them and why. Encourage students to apply these truths in their lives.

## LESSON 18

# Doctrine and Covenants 46–49

### Introduction and Timeline

In the winter of 1831, Church members in Kirtland, Ohio, became concerned when they saw some new converts acting in a bizarre manner while claiming to be under the Spirit's influence. The Prophet Joseph Smith inquired of the Lord about this behavior as well as about the Kirtland Saints' practice of excluding nonmembers from sacrament meetings and other Church meetings. In response, on March 8, 1831, the Lord gave the revelation now recorded in Doctrine and Covenants 46. In this revelation, the Lord explained how to conduct Church meetings and how to avoid deception by seeking after gifts of the Spirit.

Before March 1831, Oliver Cowdery had been Joseph Smith's scribe and recorder for the Church. However, when he was called on a mission, he could no longer perform these duties. In the revelation recorded in Doctrine and Covenants 47, the Lord called John Whitmer to take Oliver's place and keep the Church's history.

During this same time, the Saints in Ohio also wanted to know how they should help Church members emigrating from New York. In the revelation now recorded in Doctrine and Covenants 48, the Lord told the Saints how to assist these arriving members.

Leman Copley, a recent convert to the Church, wanted missionaries to preach the gospel to members of his former religious group, the Shakers. However, he continued to hold on to some of the Shakers' false beliefs. Concerned about Leman's lingering beliefs, Joseph Smith inquired of the Lord on May 7, 1831, and received the revelation now recorded in Doctrine and Covenants 49. In this revelation, the Lord clarified His true doctrine and denounced several false beliefs of the Shakers.

#### Spring 1831

New converts in Kirtland, Ohio, experienced false spiritual manifestations.

#### March 8, 1831

Doctrine and Covenants 46 was received.

#### March 8, 1831

Doctrine and Covenants 47 was received.

#### March 10, 1831

Doctrine and Covenants 48 was received.

#### March 1831

John Whitmer was appointed to serve as Church historian and recorder.

#### Late March or early April, 1831

Parley P. Pratt returned to Kirtland from a mission to Indian Territory and Missouri.



May 7, 1831

Doctrine and Covenants 49 was received.

May 1831

Sidney Rigdon, Parley P. Pratt, and Leman Copley left Kirtland to visit a community of Shakers.

## Suggestions for Teaching

### Doctrine and Covenants 46:1–33

#### *The Lord instructs the Saints concerning Church meetings and the gifts of the Spirit*

Remind students that false forms of spirituality had crept into the Church in Kirtland. Explain that in the winter of 1831, Church members in Kirtland became concerned when they saw some new converts exhibiting bizarre behavior. Church member John Corroll wrote: “They conducted themselves in a strange manner, sometimes imitating Indians in their maneuvers, sometimes running out into the fields, getting on stumps of trees and there preaching as though surrounded by a congregation,—all the while so completely absorbed in visions as to be apparently insensible to all that was passing around them” (quoted in *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 92). Point out that although false spiritual manifestations such as these are not common in the Church today, those who misunderstand or are unfamiliar with true manifestations of the Holy Ghost can be vulnerable to deception.

- What are some situations today in which someone could be vulnerable to deception because of a false or incomplete understanding of the workings of the Holy Ghost?

As students study section 46 today, invite them to look for truths that will help them better understand the workings of the Holy Ghost and how they can avoid being deceived.

Tell students that the Prophet Joseph Smith asked the Lord for clarification regarding the purpose and nature of gifts of the Spirit. In addition, because a practice had arisen in Kirtland of allowing only members to attend public Church meetings, the Prophet sought the Lord’s direction concerning how to administer and conduct these meetings.

Ask a student to read Doctrine and Covenants 46:1–6 aloud. Ask the class to follow along, looking for what the Lord taught the Saints about the Spirit and Church meetings.

- What did the Lord say in verses 3–6 about who should be allowed to attend public Church meetings?
- According to verse 2, how should Church meetings be conducted?

Invite a student to read Doctrine and Covenants 46:7–8 aloud. Encourage students to follow along, looking for the guidance the Lord gave the Saints to help them invite the Spirit’s direction.

- According to verse 7, what counsel did the Lord give to help the Saints be guided by the Spirit?

- What warning did the Lord give in verse 7?
- What did the Lord tell the Saints to do to avoid being deceived?

Explain that the phrase “seek ye earnestly the best gifts” in verse 8 refers to gifts of the Spirit. Gifts of the Spirit are “blessings or abilities that are given by the power of the Holy Ghost” (*True to the Faith: A Gospel Reference* [2004], 165).

Invite a student to read Doctrine and Covenants 46:9–12, 26 aloud. Ask the class to follow along, looking for why God gives us spiritual gifts.

- What doctrine can we identify in verse 9 regarding why God gives spiritual gifts? (Students may use different words, but make sure they identify the following doctrine: **God gives spiritual gifts for the benefit of those who love Him and keep His commandments.** Write this doctrine on the board.)
- According to verses 11–12, how many of us have received spiritual gifts?
- In what ways do spiritual gifts benefit us?

Ask students to scan Doctrine and Covenants 46:13–25 silently, looking for some of the gifts of the Spirit.

After sufficient time, invite students to select one of the gifts of the Spirit mentioned in this section and to think about how that gift could benefit God’s children. Invite several students to share their thoughts with the class.

Invite a student to read Doctrine and Covenants 46:27–29 aloud. Ask the class to follow along, looking for how the Saints will know which gifts are from God and which gifts are not.

- How might the Lord’s teachings in these verses have helped the Saints in Kirtland who had witnessed some of the new converts’ bizarre behavior?

Explain that the spiritual gifts listed in Doctrine and Covenants 46 are not a complete list of spiritual gifts available to God’s children.

Invite a student to read Doctrine and Covenants 46:30–33 aloud. Ask the class to follow along, looking for counsel the Lord gave regarding spiritual gifts. Invite students to briefly explain what they found.

Encourage students to thank Heavenly Father for the spiritual gifts they have received and to earnestly seek for those gifts of the Spirit that will bless their lives and the lives of others.

### **Doctrine and Covenants 47–48**

*The Lord calls John Whitmer as Church historian and tells the Saints how to assist new converts arriving in Kirtland*

Summarize Doctrine and Covenants 47 by explaining that the Lord called John Whitmer to take Oliver Cowdery’s place as Church historian and serve as the Prophet’s scribe.

Explain that in 1831, many new converts were moving to Kirtland in obedience to the Lord’s command to gather to Ohio (see D&C 37:1–3). The Lord revealed in Doctrine and Covenants 48 the procedure the Church should follow in obtaining

lands for the settlement of these new converts. He also told the Saints how to assist them once they arrived.

### Doctrine and Covenants 49:1–28

#### *The Lord calls Sidney Rigdon, Parley P. Pratt, and Leman Copley to preach to the Shakers in northern Ohio*

Ask students to think of someone they know of who had a different lifestyle or religious background before joining the Church.

- What challenges might a person who becomes a member of the Church face when he or she comes from a background with different traditions and beliefs?
- How could former traditions and beliefs make it difficult for someone to accept and live gospel principles?

Explain that by early 1831, a man named Leman Copley was baptized into the Church, but he still believed some of the erroneous teachings of his former religious group, the Shakers. Draw the following chart on the board, writing only the titles of the columns and leaving the rest blank. Invite a student to read aloud the section heading for Doctrine and Covenants 49, and ask the class to follow along, looking for what the Shakers believed. Ask students to report what they find, and write their responses in the column titled “Shakers’ Beliefs.”

Shakers’ Beliefs	The Lord’s True Doctrine
Christ’s Second Coming had already occurred.	D&C 49:5–7
Jesus Christ appeared as a woman named Ann Lee.	D&C 49:22
Baptism by water is not essential.	D&C 49:11–14
Marriage should be rejected.	D&C 49:15
People should live in total celibacy.	D&C 49:16–17
Eating meat is forbidden by some.	D&C 49:18–21

Explain that Joseph Smith was concerned about Leman Copley’s lingering belief in the Shakers’ teachings, so he inquired of the Lord. As a result, he received the revelation recorded in Doctrine and Covenants 49.

Invite a student to read Doctrine and Covenants 49:1–4 aloud. Ask the class to follow along, looking for how the Lord described the Shakers.

- What did the Lord say the Shakers desired?
- What do you think the phrase “they desire to know the truth in part, but not all” in verse 2 means?
- What can be the danger of only following parts of the restored gospel?
- What did the Lord say about Leman Copley in verse 4?

Divide the class into six groups. Assign each group one of the six scripture references on the chart. (If you have a small class, consider assigning individual

students one or more of these scripture references.) Invite students to read their assigned passages together in their groups, looking for the doctrine and principles the Lord taught to correct the Shakers' false beliefs. After sufficient time, invite a student from each group to come to the board and, in the box next to the corresponding false belief of the Shakers, to write his or her group's scripture reference and the true doctrine his or her group identified in that passage.

### ***Writing on the board***

Effective use of the board during the lesson can prepare students to learn, can invite meaningful participation, and can be especially helpful for those who learn visually. You can use the board to outline the major doctrine and principles of the lesson, diagram events, draw maps, develop flow charts, display or draw pictures, and do other activities that enhance learning.

- Which of these same false philosophies are present in the world today?

Refer students to the truths written on the board for Doctrine and Covenants 49:15 and 49:16–17. (**Marriage is ordained of God. Husbands and wives are commanded to be one and to have children.**)

- What purposes does marriage between a man and woman fulfill in Heavenly Father's plan?
- How is forbidding to marry contrary to Heavenly Father's plan?
- According to verse 16, God approves of traditional marriage and physical intimacy between husbands and wives. What are some ways people attempt to ridicule or destroy traditional marriage or the sacred nature of physical intimacy between husband and wife?

Invite students to consider what they can do to prepare themselves for marriage and for their role as parents. Encourage them to set a goal to better prepare themselves for that sacred responsibility.

Invite students to read Doctrine and Covenants 49:26–28 silently, looking for the Lord's counsel. Invite a few students to report what they find.

- How might this counsel relate to the Shakers? How might it relate to all of us?

Explain that in obedience to the Lord's command in Doctrine and Covenants 49:1, Sidney Rigdon, Parley P. Pratt, and Leman Copley traveled to Copley's former community of Shakers in northern Ohio and read this revelation to them. The Shakers rejected this message. At the same time, Leman Copley faltered in his faith and vacillated between returning to the Shakers and remaining with the restored Church. He eventually decided not to rejoin the Shakers but sadly did not remain true to the restored gospel.

Point out that because the Shakers and Leman Copley rejected God's word, they forfeited the blessings that they might have enjoyed (see D&C 49:4). Invite willing students to share their testimonies of the importance of hearing and responding to the Lord's truth. Consider sharing your testimony as well.

## LESSON 19

# Doctrine and Covenants 50

### Introduction and Timeline

When the Prophet Joseph Smith arrived in Kirtland, Ohio, in early February 1831, he observed that “some strange notions and false spirits had crept in among” the Saints. He began teaching with “caution, and some wisdom” in order to put an end to these false spiritual manifestations (Manuscript History of the Church, vol. A-1, p. 93, josephsmithpapers.org). A few months later, Elder Parley P. Pratt returned from a mission and observed similar behavior in branches of the Church outside of Kirtland, so he and several other elders approached Joseph Smith for guidance (see Manuscript History, vol. A-1, p. 114, josephsmithpapers.org). In May 1831 the Prophet inquired of the Lord regarding this issue and received the revelation recorded in Doctrine and Covenants 50. In this revelation, the Lord instructed the Saints to avoid deception by teaching and receiving the gospel by the Spirit of Truth.

#### Spring 1831

Some Church members in Kirtland were influenced by false spiritual manifestations.

#### Late March or early April, 1831

Parley P. Pratt returned to Kirtland from a mission to Indian Territory and Missouri.

#### April 30, 1831

Emma Smith gave birth to twins, a son and a daughter, who both died within a few hours.

#### May 9, 1831

**Doctrine and Covenants 50 was received.**

#### May 9, 1831

Joseph and Emma Smith adopted the infant twins of John and Julia Murdock after Julia died giving birth to the twins on April 30.

### Suggestions for Teaching

#### Doctrine and Covenants 50:1–9

##### *The Lord warns the elders of the Church about false spirits*

Ask students to imagine that a friend or family member comes to them and shares the following concern: “I’m trying to live worthily, but I struggle to know whether my thoughts and feelings are inspiration from the Spirit or just my own ideas.”

- How might you respond to this concern?

After a brief discussion, ask students to keep this concern in mind as they study Doctrine and Covenants 50 today. Invite them to look for doctrine and principles about the Holy Ghost and receiving truth from God that could help them and others seek and discern spiritual direction.

Remind students that after the Prophet Joseph Smith arrived in Kirtland, Ohio, in February 1831, he began working to curtail the “strange notions and false spirits

that had crept in among” the Saints (Manuscript History, vol. A-1, p. 93, josephsmithpapers.org). The Prophet was concerned that these false spiritual manifestations would destroy the true principles of the restored gospel (see “Try the Spirits,” *Times and Seasons*, Apr. 1, 1842, 747, josephsmithpapers.org). In early March, the Prophet had received a revelation in which the Lord taught the Saints how to avoid being seduced by evil spirits and the doctrines of the devil (see D&C 46:7–8). Despite the Prophet’s efforts against these false spirits, the strange behaviors continued. In May 1831, several elders of the Church sought the Prophet Joseph Smith’s counsel because they did not understand the supposed spiritual manifestations they had witnessed in some of the members. The elders could not tell which spiritual manifestations were from God and which ones were not. The Prophet asked the Lord about these manifestations and received the revelation recorded in Doctrine and Covenants 50.

Invite a student to read Doctrine and Covenants 50:1–3 aloud. Ask the class to follow along, looking for what the Lord taught the elders about the strange spiritual manifestations they had witnessed.

- What did the Lord teach the elders about the spirits that had “gone forth in the earth” (D&C 50:2)?
- Based on the Lord’s caution in verse 3, what truth can we learn about Satan? (Help students identify the following truth: **Satan seeks to deceive us so that he can overthrow us.** Consider inviting students to mark this truth in their scriptures.)
- What are some ways in which Satan tries to deceive us?

Invite students to scan Doctrine and Covenants 50:7–9, looking for one way Satan gained power to deceive some early Church members.

- According to these verses, how did Satan gain power to deceive some early Church members?
- What is a hypocrite? (A hypocrite is someone who pretends to be righteous but whose actions contradict this false image. [See also Bible Dictionary, “Hypocrite.”])
- In what ways might hypocrites have been able to deceive Church members in 1831? How might they deceive Church members today?
- What did the Lord say would happen to these hypocrites?

### **Doctrine and Covenants 50:10–46**

#### *The Lord teaches the elders how to discern between false spirits and the Spirit of Truth*

Explain that in Doctrine and Covenants 50:10–12, the Lord told the elders of the Church that He would reason with them so that they could understand. Remind students that the elders had come to the Prophet because they did not understand the false spiritual manifestations that they had seen some Church members display.

Invite a student to read Doctrine and Covenants 50:13–16 aloud. Ask the class to follow along, looking for the questions the Lord asked the elders as He reasoned with them.

- What did the Lord ask the elders in verse 13?
- What doctrine can we learn about the Holy Ghost from the Lord’s answer in verse 14? (After students respond, write the following doctrine on the board: **God sends the Holy Ghost to teach the truth.**)
- Why would this doctrine have been important for the elders to understand during this time of confusion?

Explain that in verses 15–16, the Lord chastised the elders for receiving false spirits that they could not understand. Nevertheless, the Lord told them that He would still be merciful to them.

Divide the class in half. Invite half of the class to read Doctrine and Covenants 50:17–18 silently, looking for what the Lord said about the way His truth should be preached. Invite the other half of the class to read Doctrine and Covenants 50:19–20 silently, looking for how His truth should be received.

- How is the “word of truth” (verse 17) supposed to be preached?
- How is it supposed to be received?
- What does the phrase “if it be some other way it is not of God” in verses 18 and 20 mean?
- What would be an example of how we might either preach or seek and receive truth in “some other way”?

Invite a student to read Doctrine and Covenants 50:21–22 aloud. Ask the class to follow along, looking for what the Lord wanted the elders to understand about those who preach the word of truth and those who hear their message.

- According to verse 21, what did the Lord want the elders to understand about preaching and receiving the word of truth?
- According to verse 22, what did the Lord say happens when the word of truth is preached and received by the Spirit of Truth?
- Based on what the Lord taught in verse 22, what manifestations of the Spirit can help us discern what comes from God and what does not? (After students respond, write the following doctrine on the board: **The Spirit of the Lord brings understanding, edification, and joy.**)
- What do you think it means to be edified? (To be built up or strengthened spiritually.)
- How might knowing this truth have helped the elders who felt confusion at the strange behaviors of some members?
- How can this truth help us detect Satan’s deceptions in our day?

Invite students to think about times when they knew that what they had taught or heard was from the Spirit because it brought them understanding, edification, and joy. Ask a few students to share their experiences with the class.



Explain that in order to help the elders of the Church better recognize what was from God and what was not, the Lord used an analogy of light and darkness.

Invite a student to read Doctrine and Covenants 50:23 aloud. Ask the class to follow along, looking for what the Lord told the elders about darkness.

- What did the Lord say about darkness?
- How would you describe the feelings and thoughts you have when something is not edifying?
- How would knowing this have helped the elders of the Church respond to those members who exhibited bizarre behavior?

Invite a student to read Doctrine and Covenants 50:24 aloud. Ask the class to follow along, looking for what the Lord told the elders about light.

- Why is light an appropriate symbol for that which comes from God?
- What did the Lord say would occur if we receive light and continue in God? (Students may use different words, but make sure they identify the following principle: **If we receive light and continue in God, we will receive more light, which will grow brighter and brighter.** Invite students to consider marking this principle in their scriptures.)
- What do you think the phrase “continueth in God” means?
- Why should we strive to make our light grow “brighter and brighter”?

Invite students to think about times when they have been consistently receptive to God’s light and influence in their lives and have experienced an increased outpouring of His Spirit and influence. Ask a few students to share their experiences with the class.

- What can we do to receive more of God’s light in our lives?

Invite students to read Doctrine and Covenants 50:25 silently, looking for the reason the Lord taught these truths to the elders.

- What reason did the Lord give for teaching these truths to the elders in Kirtland?
- In what ways can having more light help us know the truth?
- How can having more light and truth help us “chase darkness from among [us]” (verse 25), or dispel the temptations and influence of the devil?

Invite students to think of a time when they were able to chase away darkness, or temptation and evil, because of the light and truth they received. Invite a few willing students to share their experiences with the class.

Display the following statement by Elder Robert D. Hales (1932–2017) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



"Light dispels darkness. When light is present, darkness is vanquished and must depart. More importantly, darkness cannot conquer light unless the light is diminished or departs. When the spiritual light of the Holy Ghost is present, the darkness of Satan departs.

"... If we let the light of the Spirit flicker or fade by failing to keep the commandments or by not partaking of the sacrament or praying or studying the scriptures, the darkness of the adversary will surely come in" (Robert D. Hales, "Out of Darkness into His Marvelous Light," *Ensign*, May 2002, 70, 71).

Invite students to ponder how they would answer the following question:

- What will you do to receive greater light and continue in God so that you can know the truth and chase darkness from your life?

### **Ask questions that encourage application**

Ask questions that invite students to think about what they will do in response to the truths they are learning. These types of questions can play a vital role in helping students see how the truths found in the scriptures can apply to situations they are facing now as well as those they may face in the future.

Encourage students to act on any promptings they receive.

Summarize Doctrine and Covenants 50:26–37 by explaining that the Lord counseled priesthood holders regarding the power and responsibilities that came with their ordination. He taught them to serve others and keep themselves pure. The Lord promised that as they did so, He would give them power to detect false spirits. Armed with principles to help the Saints detect false spirits and avoid deception, Parley P. Pratt, John Corroll, and Edward Partridge were called to "go forth and among the churches and strengthen them" (D&C 50:37).

Invite students to read Doctrine and Covenants 50:40–46 silently, looking for comforting counsel from the Lord. Ask students to share a phrase from these verses that is meaningful to them. List on the board the phrases students share.

- How might the counsel listed on the board have provided comfort to the early Saints? How might it comfort us?

Conclude by testifying of the truths taught in this lesson. Invite students to ponder what they have learned today and to take a moment to write down how they will act upon what they learned.

## LESSON 20

# Doctrine and Covenants 51–56

### Introduction and Timeline

Saints from Colesville, New York, arrived in Ohio in May 1831, and Bishop Edward Partridge was responsible for arranging their settlement. To help guide Bishop Partridge, the Lord gave the Prophet Joseph Smith the revelation recorded in Doctrine and Covenants 51. In this revelation, the Lord instructed Bishop Partridge on how to organize stewardships of property and money among the Saints.

On June 3–6, 1831, the elders of the Church gathered for a conference. On the last day of the conference, the Lord gave Joseph Smith the revelation recorded in Doctrine and Covenants 52. In this revelation, the Lord indicated that the next conference should be held in Missouri and promised that He would make known the location of the Saints' land of inheritance there. The Lord appointed certain elders to travel in pairs to Missouri and instructed them on how they might travel and preach the gospel. He also revealed a pattern for recognizing true followers of Jesus Christ.

In the days following the June 1831 conference, the Prophet Joseph Smith received the revelations recorded in Doctrine and Covenants 53–55. These revelations include instructions for some Church members who lived in Ohio but would soon move to Missouri. In these revelations the Lord spoke to Sidney Gilbert, Newel Knight, and William W. Phelps and gave them instructions specific to their Church assignments and talents.

In early June 1831, Ezra Thayre and Thomas B. Marsh were called on a mission to Missouri (see D&C 52:22). However, because of pride and selfishness, Ezra was not prepared to leave with Thomas. In the revelation recorded in Doctrine and Covenants 56, the Lord revoked Ezra Thayre's call and called Selah J. Griffin to accompany Brother Marsh.

#### **May 14, 1831**

The Saints from Colesville, New York, arrived in Ohio and were invited to settle as a group on Leman Copley's farm in Thompson, Ohio.

#### **May 20, 1831**

**Doctrine and Covenants 51 was received.**

#### **May–June 1831**

Leman Copley began to evict the Saints who were living on his property.

#### **June 3–6, 1831**

A Church conference was held in Kirtland, Ohio. During the conference Joseph Smith saw God the Father and Jesus Christ, and the first high priests in this dispensation were ordained.

#### **June 6–15, 1831**

**Doctrine and Covenants 52–56 were received.**

**June 19, 1831**

Joseph Smith, Sidney Rigdon, and others departed Ohio for their first journey to Missouri.

## Suggestions for Teaching

### Doctrine and Covenants 51

*The Lord appoints Edward Partridge to oversee the temporal needs of the Saints*

Write the following questions on the board:

What sacred responsibilities has Heavenly Father entrusted (or will entrust) to me in mortality?

What are the Lord’s expectations of me regarding these responsibilities?

What blessings can I receive from fulfilling these responsibilities?

Invite students to ponder these questions. Ask a few students to share their responses with the class.

Encourage students to look for a principle as they study Doctrine and Covenants 51 that will help them understand how they should fulfill their responsibilities from the Lord and what blessings they can receive from fulfilling those responsibilities.

Explain that the Saints who had moved from New York began arriving in Ohio in the spring of 1831. One group traveled from Colesville, New York, at great sacrifice. Under the leadership of Newel Knight, they left their homes in April and, after a month-long journey, arrived in the Kirtland area in mid-May. Joseph Smith advised them to settle in a neighboring town called Thompson on the property of Leman Copley. As bishop, Edward Partridge was responsible for instituting the law of consecration among the Saints (see D&C 42:30–33) and sought instruction on how he should proceed. The Prophet inquired of the Lord, and in response he received the revelation recorded in Doctrine and Covenants 51.

Summarize Doctrine and Covenants 51:1–8 by explaining that the Lord gave Bishop Edward Partridge specific directions on how to organize the Saints according to the law of consecration. Bishop Partridge was to give each family who had consecrated their property to the Church a portion of resources that was to be “equal” yet adapted according to the family’s “circumstances and ... wants and needs” (verse 3).

Invite a student to read Doctrine and Covenants 51:9 aloud. Ask the class to follow along, looking for the Lord’s counsel to the Saints.

- In what ways do you think the Lord’s counsel in verse 9 could have helped the Saints live the law of consecration? (See also Jacob 2:17.)

Summarize Doctrine and Covenants 51:10–18 by explaining that the Lord commanded the bishop to establish a storehouse to keep surplus goods. The Lord also explained that Ohio was to be only a temporary gathering place for the Saints.

Ask students to read Doctrine and Covenants 51:19 silently, looking for the Lord’s promise to the Saints who faithfully lived the law of consecration.

- What principle can we learn from this verse about what we will receive if we are faithful, just, and wise stewards? (Students should identify that **if we are faithful, just, and wise stewards, then we will enter into the joy of the Lord and inherit eternal life.**)
- Why would this principle be important for the Saints to understand as they began to learn how to live the law of consecration?
- What does it mean to be a steward?

If necessary, explain that a steward is “a person who takes care of the affairs or property of another. That which a steward cares for is called a stewardship. All things on earth belong to the Lord; we are His stewards” (Guide to the Scriptures, “Steward, Stewardship,” scriptures.lds.org).

Explain that in the Doctrine and Covenants, the terms *steward* and *stewardship* are associated with the law of consecration. The term *steward* refers to those who have consecrated material possessions to the Lord by covenant and are given resources and lands from the Lord to use according to their needs and just wants. The term *stewardship* refers to those resources or lands given by the Lord. Though these terms have specific meanings in the context of the law of consecration, the principles that guided the Saints in how to fulfill their stewardships can also guide us in the responsibilities and duties that we receive from the Lord.

Display the following statement by Elder Quentin L. Cook of the Quorum of the Twelve Apostles, in which he explains how these principles can relate to us today. Ask a student to read it aloud:



“We live in perilous times when many believe we are not accountable to God and that we do not have personal responsibility or stewardship for ourselves or others. ...

“In the Church, stewardship is *not* limited to a *temporal* trust or responsibility. President Spencer W. Kimball taught: ‘We are stewards over our bodies, minds, families, and properties. ... A faithful steward is one who exercises righteous dominion, cares for his own, and looks to the poor and needy’ [“Welfare Services: The Gospel in Action,” *Ensign*, Nov. 1977, 78]” (Quentin L. Cook, “Stewardship—a Sacred Trust,” *Ensign* or *Liahona*, Nov. 2009, 91).

- What does it mean to you to be a faithful, just, and wise steward?
- When have you been blessed by someone who is faithful, just, and wise in fulfilling the responsibilities that the Lord has given him or her?

Invite students to consider the responsibilities the Lord has given them. Ask them to ponder how they can be more faithful, just, and wise in fulfilling those responsibilities. Encourage them to act on any promptings they receive.

## Doctrine and Covenants 52

### *The Lord commands certain leaders to travel to Missouri and gives a pattern to avoid deception*

Explain that in response to the Lord's command for the elders of the Church to meet together (see D&C 44:1–2), the elders assembled at a conference held in Kirtland, Ohio, in June 1831. Invite students to read the section heading for Doctrine and Covenants 52 silently, looking for what happened at the conference. Invite a student to report what he or she discovered.

Explain that on the last day of the conference, Joseph Smith received the revelation recorded in Doctrine and Covenants 52. Summarize Doctrine and Covenants 52:1–13 by explaining that the Lord commanded Joseph Smith, Sidney Rigdon, and other elders to travel to Missouri and preach the gospel as they journeyed.

Ask a student to read Doctrine and Covenants 52:14 aloud. Ask the class to look for the Lord's warning to the elders before they began their journey.

- What warning did the Lord give the elders, and how does that warning relate to us?
- What principle can we learn from this verse that can help us avoid being deceived? (Students should identify a principle similar to the following: **If we follow God's pattern in all things, we can avoid being deceived by Satan.**)
- What is a pattern? (A model that we can follow.)
- What are some examples of patterns God has provided to help us avoid deception?

Invite a student to read Doctrine and Covenants 52:15–19 aloud. Ask the class to follow along, looking for the pattern that the Lord gave the Saints to help them recognize true followers of Jesus Christ.

- According to the Lord's pattern, how can we recognize true followers of Jesus Christ? (You might explain that the word *ordinances* as used in this revelation can refer to priesthood ordinances or more generally to the commandments and laws of the Lord.)
- How can this pattern help us avoid being deceived?

Summarize Doctrine and Covenants 52:20–44 by explaining that the Lord called additional missionaries and invited all Saints to care for the poor, sick, and afflicted.

## Doctrine and Covenants 53

### *The Lord calls Sidney Gilbert to preach the gospel and to travel to Missouri*

Explain that Sidney Gilbert, Newel K. Whitney's business partner, was probably present on June 6 when Joseph Smith received the revelation commanding many elders to go to Missouri (see D&C 52). However, Sidney's name was not mentioned in that revelation. Shortly after that revelation was received, Sidney approached Joseph Smith and asked for direction. In response, the Lord gave the revelation recorded in Doctrine and Covenants 53. He commanded Sidney to forsake the world, serve as a bishop's agent, and travel with the Prophet Joseph Smith to Missouri.

## Doctrine and Covenants 54

### *The Lord instructs the Colesville Saints to leave Ohio and relocate to Missouri*

Draw two columns on the board, and write *Keep Covenants* above one column and *Break Covenants* above the other column.

- What has helped motivate you to keep your covenants?

Ask students to think about what influences in the world may try to persuade them to break their covenants.

Invite students to look for truths as they study Doctrine and Covenants 54 that will help them better understand the importance of keeping their covenants with God.

Remind students that Leman Copley was a former member of the United Society of Believers in Christ's Second Appearing (also known as Shakers). After he converted to the restored gospel of Jesus Christ, he covenanted under the principles of consecration to allow the Colesville Saints to live on his property in Thompson, Ohio. As the Saints began to settle on his property, Leman traveled with other missionaries to North Union, Ohio, to preach the gospel to the Shakers (see D&C 49). The mission was unsuccessful, and Leman's faith in the restored gospel wavered. Shortly after returning from his mission to the Shakers, Leman broke his covenant and ordered the Saints to leave his property.

Ask students to read the section heading for Doctrine and Covenants 54 silently, looking for what led to this revelation.

Invite a few students to take turns reading aloud from Doctrine and Covenants 54:1–6. Ask the class to follow along, looking for what the Lord taught the Saints about what happens when someone breaks their covenants.

- What do the Lord's teachings in verses 4–5 suggest about the seriousness of breaking our covenants with God? (Write students' responses on the board under *Break Covenants*.)
- What do you think it means for a covenant to "become void and of none effect" (verse 4)? What blessings would we lose if we were to break our covenants?
- What principle can we identify in verse 6 about the blessings we receive if we keep our covenants and the commandments of God? (**If we faithfully keep our covenants and observe God's commandments, we will receive mercy.** Write this principle on the board under *Keep Covenants*.)
- What are some ways we may experience God's mercy? (Answers may include forgiveness, help to overcome sin, divine guidance, physical and spiritual healing, answers to prayers, and every blessing we receive.)

To help students understand this principle, display the following statement by Elder Jeffrey R. Holland of the Quorum of the Twelve Apostles, and invite a student to read it aloud:





"Only covenant makers and covenant keepers can claim the ultimate blessings of the celestial kingdom. Yes, when we talk about covenant keeping, we are talking about the heart and soul of our purpose in mortality. ...

"If we really want to succeed ... , 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, 2, 4).

- How have you experienced God's mercy as you have faithfully kept your covenants with Him? (Consider sharing an experience of your own, and encourage students to faithfully keep their covenants with God.)

### ***Share examples of how gospel principles can be applied***

You and your students will have opportunities to suggest ways that gospel principles can be applied. Such examples can help students see how they can apply gospel principles in their everyday lives. However, be careful not to be too prescriptive in assigning specific applications for students' specific situations.

Summarize verses 7–10 by explaining that in these verses, the Lord directed that the Colesville Saints, whom Leman Copley had evicted from his land, journey to Missouri, where the Lord would prepare a place for them.

## **Doctrine and Covenants 55**

### ***The Lord instructs William W. Phelps regarding his calling in the Church***

Explain that William W. Phelps, an editor and printer from New York, arrived in Kirtland, Ohio, with his family in June 1831. William was convinced of the truthfulness of the restored gospel but had not yet been baptized. Summarize Doctrine and Covenants 55 by explaining that in this revelation the Lord instructed William to be baptized and called him to use his experience and talents to help print and write books for the Church.

## **Doctrine and Covenants 56**

### ***The Lord revokes Ezra Thayre's mission call and warns the Saints about greed and pride***

Explain that the Lord called Thomas B. Marsh and Ezra Thayre to travel together to Missouri and preach the gospel, and He also called Newel Knight and Selah J. Griffin to do the same (see D&C 52:22, 32). However, when Thomas was ready to depart, Ezra was not.

Summarize Doctrine and Covenants 56:1–13 by explaining that the Lord revoked Ezra Thayre's call to serve with Thomas B. Marsh and appointed Selah J. Griffin to replace him. Because of the situation of the Saints at Thompson, Ohio, the Lord also revoked the commandment that Selah J. Griffin and Newel Knight go together

to Missouri. The Lord told Newel to remain with the Saints who had attempted to settle in Thompson and to lead them to Missouri.

Invite several students to take turns reading aloud from Doctrine and Covenants 56:14–20. Ask the class to follow along, looking for truths we can learn from the Lord’s correction and counsel to the early Saints. Ask students to report some of the truths they discovered.

Close by sharing your testimony of the truths taught in this lesson.

## LESSON 21

# Doctrine and Covenants 57–58

### Introduction and Timeline

In obedience to the Lord’s commandment to convene a Church conference in Missouri (see D&C 52:2–5), the Prophet Joseph Smith and several others traveled approximately 900 miles from Ohio to Missouri. On July 20, 1831, a few days after arriving in Jackson County, Missouri, Joseph Smith received the revelation now known as Doctrine and Covenants 57. In this revelation, the Lord declared that Independence, Missouri, was to be the center place of the city of Zion with its temple, and He instructed several individuals regarding their roles in building Zion.

On August 1, 1831, less than two weeks after Joseph received the revelation designating Independence as the center place of Zion, some Church members approached the Prophet desiring to know the Lord’s will concerning their participation in the building of Zion. In response, the Lord gave the revelation recorded in Doctrine and Covenants 58. In this revelation, the Lord instructed the Saints regarding principles on which the city Zion was to be established, including obedience to the commandments, faithfulness in tribulation, the use of agency to bring about righteousness, and repentance and forgiveness.

#### July 14, 1831

Joseph Smith and his traveling companions arrived in Jackson County, Missouri.

#### July 20, 1831

**Doctrine and Covenants 57 was received.**

#### Late July, 1831

The Colesville Saints and several elders arrived in Jackson County.

#### August 1, 1831

**Doctrine and Covenants 58 was received.**

#### August 2–3, 1831

Land in Jackson County, Missouri, was dedicated for the establishment of Zion, and a site for the temple was dedicated in Independence, Missouri.

### Suggestions for Teaching

#### Doctrine and Covenants 57:1–16

*The Lord reveals the location of Zion and instructs individuals regarding their roles in building it up*

Write the words *Expectations* and *Actual Outcome* on the board. Ask students to think about a time when they were disappointed because the outcome of an event was different from what they expected or desired. Invite a few students to share their experiences with the class.

Encourage students to look for truths as they study Doctrine and Covenants 57–58 that will help them better understand how to remain faithful to the Lord when things don’t work out how they expect or hope.

Remind students that the Lord had previously revealed that He would establish the city of Zion “on the borders by the Lamanites” (D&C 28:9). The Saints understood this area to be the western edge of Missouri, so when the Lord commanded the Prophet Joseph Smith and several elders to hold a Church conference in Missouri (see D&C 52:2), they eagerly anticipated learning Zion’s exact location. The Saints were anxious to establish Zion because they knew that being part of Zion would allow them to receive redemption, protection, and peace from the Lord (see Isaiah 51:11; 52:7–8; 3 Nephi 21:22–29; D&C 45:66–75; Moses 7:61–64). In obedience to the Lord’s command, Joseph Smith and several elders left Kirtland, Ohio, in June 1831 and traveled approximately 900 miles to Missouri, arriving a month later on July 14, 1831 (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 5–6).

Invite a student to read aloud the section heading for Doctrine and Covenants 57. Ask the class to follow along, looking for the questions the Prophet asked the Lord when he arrived in Jackson County, Missouri.

Ask a student to read Doctrine and Covenants 57:1–3 aloud. Encourage the class to follow along, looking for how the Lord responded to the Prophet’s questions.

- Where was the city of Zion to be built?
- According to verse 3, where was the temple to be built in relationship to the city of Zion?
- What do you think is significant about the Lord locating the temple in the center of the city of Zion?

Summarize Doctrine and Covenants 57:4–16 by explaining that the Lord instructed the Saints to purchase property in and around Independence, Missouri. The Lord also instructed certain people to use their individual strengths to help build up Zion.

### **Doctrine and Covenants 58:1–13**

#### *The Lord counsels the elders to be faithful in tribulation*

Tell students that missionaries and members of the Colesville Branch who were commanded to go to Missouri arrived several days after the Prophet and his traveling companions. Some of the new arrivals had imagined that they would find a flourishing community of new members, but they were disappointed to discover that there were only a few converts. Others were disappointed that much of the land in Jackson County was uncultivated. In addition, the Prophet Joseph Smith and Bishop Edward Partridge had a disagreement regarding the land that was to be purchased for the Saints. It was in these circumstances that the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 58. (See *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 12–13.)

**Teacher presentation**

While it is important that students take an active role in the learning process in order to understand and apply the scriptures, at times you will still need to appropriately present information while students listen. You might need to explain, clarify, and illustrate so that students can more clearly understand the context of a scripture block.

Invite students to read Doctrine and Covenants 58:1–5 silently, looking for what the Lord wanted the elders to understand as they first arrived in Missouri.

- What principle can we learn from what the Lord told the elders in verse 2? (After students respond, write the following principle on the board: **Our eternal reward will be greater if we remain faithful in tribulation.**)
- How might this principle have helped the Saints when the circumstances in their new home were not as they had anticipated?

Ask the class if anyone can briefly describe some of the persecution and trials that the Saints would experience over the next several years in Missouri. (If necessary, briefly inform students that the Saints suffered harassment and violence from their neighbors in Missouri, and some Church members were even murdered. The persecution eventually forced the Saints to flee Jackson County in November and December of 1833, and they were ultimately driven from Missouri altogether in the winter of 1838–39 when the governor of the state issued an extermination order against them.)

- How might the principle on the board and the Lord’s promises in verses 2–4 have strengthened the Saints during the difficulties they would endure in Missouri?
- According to verse 3, what do we often not see or understand when we are going through tribulation?
- How might the teachings in these verses help us when we experience disappointment and tribulation?

Summarize Doctrine and Covenants 58:6–13 by explaining that the Lord revealed some of the reasons He sent the Saints to Zion, one of which was so that the elders could lay the foundation of Zion and begin to prepare the earth for the Second Coming of Jesus Christ. As recorded in these verses, the Lord referred to a New Testament parable (see Matthew 22:1–14; Luke 14:12–24) that teaches that people in all nations will be invited to partake of the blessings of the gospel.

**Doctrine and Covenants 58:14–33**

*The Lord outlines the duties of a bishop, commands the Saints to keep the laws of the land, and counsels them to use their agency to do good*

Remind students that Bishop Edward Partridge, who was called to stay in Missouri to manage the properties of the Church and purchase land in and around Independence, had a disagreement with the Prophet concerning which parcels of land to purchase. Explain that as recorded in Doctrine and Covenants 58:15, the Lord warned Bishop Partridge that if he did not repent of his “unbelief and

blindness of heart," he would fall. Bishop Partridge accepted the Lord's warning and rebuke with humility (see *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, 12–13). Summarize Doctrine and Covenants 58:16–20 by explaining that the Lord also outlined some of Edward Partridge's duties and responsibilities as bishop in Missouri. Then summarize Doctrine and Covenants 58:21–23 by explaining that the Lord instructed the Saints in Missouri to keep the laws of the land and the laws of God.

Invite a student to read Doctrine and Covenants 58:24–28 aloud. Ask the class to follow along, looking for what the Lord told Bishop Partridge and his counselors to do.

- According to verse 25, what did the Lord tell Bishop Partridge and his counselors to do?
- How might counseling together and with the Lord have helped them to manage the affairs of the Church in Missouri and to build Zion?
- Based on what the Lord taught these men in verses 26–28, what doctrine and principles can we learn regarding what the Lord expects of us? (Students may give several responses, but make sure they identify the following truths: **If we wait for the Lord to tell us everything we should do, we will receive no reward. We have power to act for ourselves. If we use our agency to bring to pass righteousness, we will be rewarded.** Invite students to consider highlighting these truths in their scriptures.)
- Why would it have been important for those who were called to build Zion to understand these principles?
- Why are these truths important for us to understand in our day?

Invite a student to read Doctrine and Covenants 58:29–33 aloud. Ask the class to follow along, looking for what the Lord said happens to those who do not use their agency to do good or who doubt His commandments.

- What happens to those who do not use their agency to do good or who doubt the Lord's commandments?
- According to verses 32–33, how do some people respond when they do not receive blessings they believe they are entitled to, even though they have been slothful or disobedient?
- What warning does the Lord give to such individuals?

Testify that although the Lord had revealed the location of the city of Zion, He still required the Saints to use their agency to do good and help establish it. The same is true for us in our day. Even though the Lord guides us with revelation, He expects us to use our agency to do good and "bring to pass much righteousness" (D&C 58:27) to accomplish His work.

Invite students to ponder what they can do to bring to pass much righteousness. Encourage them to act on any promptings they receive.

### Doctrine and Covenants 58:34–65

*The Lord gives additional instructions regarding Zion, teaches principles of repentance and forgiveness, and commissions the elders to preach the gospel to all the world*

Explain that in Doctrine and Covenants 58:34–37, the Lord gave further instructions concerning the land of Zion. He directed that Martin Harris consecrate his money to the Lord, that the Saints who settle in Zion follow this example and live the law of consecration, and that land be purchased for a storehouse and printing press.

Ask a few students to take turns reading aloud from Doctrine and Covenants 58:38–43, 60. Encourage the class to follow along, looking for the counsel the Lord gave to Martin Harris, William W. Phelps, and Ziba Peterson as they prepared to settle in Zion.

- How might the sins of these men have prevented them from helping to build Zion?
- How might our sins limit our ability to serve the Lord?
- What truth did the Lord teach these men about repentance in verse 42? (Help students identify the following truth: **If we repent of our sins, the Lord will forgive us and remember our sins no more.**)
- How might this truth bring us hope?
- What truth did the Lord teach these men about repentance in verse 43? (Help students identify the following truth: **To repent, we must confess and forsake our sins.**)

To help students understand what it means to confess and forsake sin, invite a student to read aloud the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles:



"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).

Testify that because of the Atonement of Jesus Christ, we can be completely forgiven of our sins. Encourage students to repent of their sins by confessing and forsaking them.

Summarize Doctrine and Covenants 58:44–65 by explaining that the Lord instructed the elders who were to stay in Missouri to purchase land and prepare for the gathering of the Saints in Zion, which included preaching the gospel to all the world.



## LESSON 22

# Doctrine and Covenants 59–62

### Introduction and Timeline

On Sunday, August 7, 1831, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 59 while in Jackson County, Missouri. In this revelation the Lord set forth His expectations for the Saints who had recently arrived in Zion, including proper Sabbath day observance. The Lord also confirmed that those who keep His commandments will receive temporal and spiritual blessings.

The following day Joseph Smith and several elders prepared to leave Independence, Missouri, and return to Ohio. In the revelation recorded in Doctrine and Covenants 60, the Lord instructed the elders to preach the gospel as they traveled. On the third day of their journey, the company experienced danger on the Missouri River. During the next two days, August 12 and 13, the Prophet received two revelations, which are recorded in Doctrine and Covenants 61 and 62. They include words of instruction, warning, comfort, and encouragement.

#### **August 2–3, 1831**

Land in Jackson County, Missouri, was dedicated for the establishment of Zion, and a site for the temple was dedicated in Independence, Missouri.

#### **August 4, 1831**

A Church conference was held in Jackson County, Missouri.

#### **August 7, 1831**

After falling ill while traveling from Ohio to Missouri with the Colesville Saints, Polly Knight, the wife of Joseph Knight Sr., died in Jackson County, Missouri.

#### **August 7, 1831**

**Doctrine and Covenants 59 was received.**

#### **August 8, 1831**

**Doctrine and Covenants 60 was received.**

#### **August 9, 1831**

Joseph Smith and ten elders left Missouri for Kirtland, Ohio, traveling by way of the Missouri River.

#### **August 12–13, 1831**

**Doctrine and Covenants 61 and 62 were received.**

#### **August 27, 1831**

Joseph Smith arrived in Kirtland, Ohio.

## Suggestions for Teaching

### Doctrine and Covenants 59

*The Lord teaches the Saints about the Sabbath day and promises earthly and eternal blessings to the faithful*

Before class, draw two columns on the board, and write *The World* above the first column. When class begins, ask students to write in the first column several words that describe the wickedness of the world. Ask students to ponder the following questions:

- How can we avoid being overcome by the wickedness around us?
- What can we do to have peace in a troubled world?

Explain that as Church members settled in Jackson County, Missouri, in the summer of 1831, they encountered a frontier community where gambling, drunkenness, violence, and Sabbath-breaking were prevalent. In this difficult environment, the Lord taught the Saints how to conduct themselves in their new home. His instructions are recorded in Doctrine and Covenants 59. As students study this revelation, invite them to look for principles that can help them avoid being overcome by the wickedness of the world and know how to find peace.

Ask students to read the section heading for Doctrine and Covenants 59 silently, looking for further historical context for this revelation. Invite a student to summarize what he or she discovered. Explain that Polly Knight journeyed to Missouri with her husband, Joseph Knight Sr., and the Colesville Saints. Along the way she fell gravely ill but refused to stop traveling because “her only, or her greatest desire, was to set her feet upon the land of Zion” (*Scraps of Biography* [1883], 70).

Invite a student to read Doctrine and Covenants 59:1–4 aloud. Ask the class to follow along, looking for the promise the Lord gave to faithful Saints in Zion.

- What did the Lord promise faithful Saints in Zion?
- Why would the Lord include commandments in this list of gifts He would bestow upon the faithful?

Ask a student to read Doctrine and Covenants 59:5 aloud. Encourage the class to follow along, looking for the commandment that the Lord reiterated to the Saints.

- How would you explain in your own words what it means to love the Lord with all your heart, might, mind, and strength?

Invite students to silently read Doctrine and Covenants 59:6–8, looking for additional commandments that the Lord gave the Saints.

- How do these commandments relate to the commandment to love the Lord with all our heart, might, mind, and strength?

Explain that in this revelation, the Lord emphasized a commandment that would help the Saints demonstrate and deepen their love for the Lord. Invite a student to read Doctrine and Covenants 59:9–10 aloud. Ask the class to follow along, looking for an additional commandment the Lord taught. Ask students to report what they find. Write *Keeping the Sabbath Day Holy* above the other column on the board.

To help students understand these verses, explain that the term “house of prayer” in verse 9 refers to a building used for Church meetings on the Sabbath and that “sacraments” here refers to acts of devotion or ordinances that unite us with God.

- According to verse 9, how will we be blessed for keeping the Sabbath day holy? (After students respond, write the following principle on the board: **As we keep the Sabbath day holy, we will more fully keep ourselves unspotted from the world.**)
- What does it mean to “more fully keep [ourselves] unspotted from the world”? (To strive to be free from worldliness, sin, and unrighteousness.)

Ask students to ponder why it is important to become more unspotted from the world. Invite a few students to share their thoughts with the class.

Invite students to read Doctrine and Covenants 59:9–15 with a partner, looking for instructions the Lord gave the Saints regarding His holy day. Encourage students to use the footnotes to better understand these verses. After sufficient time, invite a few students to explain some ways to keep the Sabbath day holy based on what they learned. (You may want to explain that the phrase “pay thy devotions” in verse 10 means to worship or to demonstrate love and loyalty.) Write students’ responses on the board under the heading *Keeping the Sabbath Day Holy*.

### ***Use scripture study aids***

The Church has prepared a number of scripture study aids that can help you and your students understand the content and context of the scriptures. These include footnotes, topical indexes, pictures, and maps. Encourage students to use the study aids in class and in their personal scripture study.

- How can keeping the Sabbath day holy in these ways help us become more unspotted from the world?

Invite students to ponder what they currently do to keep the Sabbath day holy. Ask them to write a goal describing what they will do to better keep this commandment.

Summarize Doctrine and Covenants 59:16–19 by explaining that in addition to spiritual blessings, the Lord promised great temporal blessings for those who keep the Sabbath day holy.

Invite a student to read Doctrine and Covenants 59:20–24 aloud. Ask the class follow along, looking for how God feels about bestowing these blessings.

- According to verse 20, how does God feel about blessing us?
- Based on verse 21, how might we offend God? (**We offend God when we do not confess His hand in all things and obey His commandments.** Invite students to consider marking this truth in their scriptures.)
- What does it mean to confess God’s hand in all things?

Explain that our ingratitude and disobedience offends, or displeases, God because such attitudes and actions distance us from Him and His blessings.

- According to verse 23, what does the Lord promise to those who keep His commandments? (Invite students to consider marking this promise in their scriptures.)

### **Doctrine and Covenants 60**

#### *The Lord commands the elders to preach the gospel as they travel back to Ohio*

Invite students to read the section heading for Doctrine and Covenants 60, looking for the reason this revelation was given. Summarize this section by explaining that the Lord was not pleased with some of the elders because they did not “open their mouths” (verse 2) and share the gospel while traveling to Missouri. The Lord commanded the missionaries to “not idle away [their] time” (verse 13) but to return to Ohio and proclaim the gospel as they traveled. Explain that the phrase “it mattereth not unto me” in verse 5 means that the elders were to use their agency and decide whether to buy or build boats for their journey on the Missouri River.

### **Doctrine and Covenants 61**

#### *The Lord provides warning and direction to Joseph Smith and the elders journeying to Ohio*

Invite students to read the section heading for Doctrine and Covenants 61 silently, looking for what happened as Joseph Smith and ten elders traveled back to Kirtland, Ohio. Ask students to report what they discover. Explain that some disagreements had developed among some of the elders. They resolved their disagreements the evening of August 11, 1831, and the following morning, Joseph Smith received the revelation recorded in Doctrine and Covenants 61.

Summarize Doctrine and Covenants 61 by explaining that the Lord taught that He is merciful and forgiving to “those who confess their sins with humble hearts” (verse 2). He told the elders that it was not necessary to travel on the river, as there were people living on both sides of the river to whom they should preach the gospel. The Lord taught that “many destructions” would occur on the waters in the last days but promised to preserve the lives of the faithful elders (see D&C 61:5–6, 14–15).

Invite students to read Doctrine and Covenants 61:22 silently. Point out that the Lord again told the elders, “It mattereth not unto me” (verse 22) concerning how they chose to travel. They could use their own judgment as long as they fulfilled their mission to preach the gospel.

### **Doctrine and Covenants 62**

#### *The Lord commends the faithfulness of a group of elders traveling to Independence, Missouri*

Display the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“The most demanding judgments we ever make are seldom between good or bad or between attractive and unattractive alternatives. Usually, our toughest choices are between good and good” (David A. Bednar, “The Scriptures: A Reservoir of Living Water” [Brigham Young University fireside, Feb. 4, 2007], 6, [speeches.byu.edu](http://speeches.byu.edu)).

- What kinds of decisions have you faced that illustrate this teaching by Elder Bednar?

Explain that in the revelation recorded in Doctrine and Covenants 62, the Lord taught principles that can guide us when making decisions. Explain that on August 13, 1831, Joseph Smith and the group of elders traveling to Ohio met a group of elders who were still traveling to Missouri. The Prophet received a revelation that provided instruction to these missionaries.

Summarize Doctrine and Covenants 62:1–3 by explaining that the Lord told the elders that He knows how to succor His people in their temptations and commended them for the testimonies they had borne.

Invite a student to read Doctrine and Covenants 62:4–8 aloud. Ask the class to look for what the Lord taught the elders about the decisions they had to make.

- Which decisions mattered to the Lord, and which did not matter to Him?
- What truth can we learn from verse 8 to help us when making decisions? **(When making decisions, the Lord desires that we use our judgment and the direction of the Spirit.)**
- Why do you think using both our own judgment and the direction of the Spirit are important when making decisions?
- When has using sound judgment and the promptings of the Spirit helped you make a decision?

Display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



“A desire to be led by the Lord is a strength, but it needs to be accompanied by an understanding that our Heavenly Father leaves many decisions for our personal choices. Personal decision making is one of the sources of the growth we are meant to experience in mortality. Persons who try to shift all decision making to the Lord and plead for revelation in every choice will soon find circumstances in which they pray for guidance and don’t receive it. For example, this is likely to occur in those numerous circumstances in which the choices are trivial or either choice is acceptable.

“We should study things out in our minds, using the reasoning powers our Creator has placed within us. Then we should pray for guidance and act upon it if we receive it. If we do not receive guidance, we should act upon our best judgment” (Dallin H. Oaks, “Our Strengths Can Become Our Downfall,” *Ensign*, Oct. 1994, 13–14).

- How do Elder Oaks’s teachings help you better understand the truths in Doctrine and Covenants 62:4–8?

Close by testifying of the importance of using both judgment and the direction of the Spirit when making decisions.

## Supplemental Teaching Idea

### Doctrine and Covenants 60:1–3. The Lord chastises the elders for not opening their mouths to preach the gospel

Instead of summarizing Doctrine and Covenants 60:1–3, consider using the following teaching idea.

Invite a student to read Doctrine and Covenants 60:1–3 aloud. Ask the class to follow along, looking for why the Lord was not pleased with some of the elders.

- Why was the Lord not pleased with some of the elders?

Explain that when the Lord said that the elders hid “the talent which I have given unto them” (verse 2), He was drawing on the imagery of the parable of the talents (see Matthew 25:14–30).

- What might the talent represent in this revelation?
- According to verse 3, what did the Lord say would happen to those who hid their talents and were not faithful to Him?
- What blessings do you think the elders were in danger of losing because they did not open their mouths to preach the gospel?
- What blessings might we lose by hiding our faith and testimony of the gospel from others?

To illustrate one example of what we might lose, display the following statement by President Thomas S. Monson, and ask a student read it aloud:



“Regarding one’s testimony, remember, that which one willingly shares he keeps, while that which he selfishly keeps he loses” (Thomas S. Monson, *Pathways to Perfection: Discourses of Thomas S. Monson* [1976], 100–101).

- Why do you think sharing our testimonies with others strengthens our testimonies?

Invite students to ponder the blessings they have received as they have shared their faith and testimony with others. Encourage them to pray and look for opportunities to share their faith and testimony.

## LESSON 23

# Doctrine and Covenants 63

### Introduction and Timeline

In the summer of 1831, the Prophet Joseph Smith was overseeing the dedication of the land in Independence, Missouri, where the Saints were to build Zion. When the Prophet returned to Kirtland, Ohio, on August 27, the Saints there were anxious to learn more about this new land and their role in establishing Zion.

Unfortunately, during the Prophet's absence some Church members in Kirtland had turned away from the Lord's commandments and committed serious sins. On August 30, 1831, the Prophet received the revelation recorded in Doctrine and Covenants 63, in which the Lord warned the Saints about the consequences of wickedness and rebellion. The Lord also told the Saints how to prepare to gather to Zion and prepare for His Second Coming

#### July 14, 1831

Joseph Smith and others arrived in Independence, Missouri.

#### August 2–3, 1831

Land in Jackson County, Missouri, was dedicated for the establishment of Zion, and a site for the temple was dedicated in Independence, Missouri.

#### August 27, 1831

Joseph Smith and Oliver Cowdery returned to Kirtland, Ohio.

#### August 30, 1831

Doctrine and Covenants 63 was received.

### Suggestions for Teaching

#### Doctrine and Covenants 63:1–21

*The Lord warns about the consequences of wickedness and promises the faithful an inheritance*

Display or write the following questions on the board:

Why might some people who had once been faithful to the Lord turn away from following Him?

What helps you to keep the Lord's commandments and remain faithful to Him?

Invite students to ponder these questions, and then ask one or two students to share their thoughts. Encourage students to look for truths as they study Doctrine and Covenants 63 that will help them understand what they can do to remain faithful to the Lord and why it's important to do so.

Explain that on August 27, 1831, when the Prophet returned to Kirtland, Ohio, after his journey to Missouri, he found that some Saints in Ohio had fallen into sin and



apostatized in his absence. Three days after arriving in Kirtland, Joseph Smith received the revelation recorded in Doctrine and Covenants 63.

Invite several students to take turns reading aloud from Doctrine and Covenants 63:1–6. Ask the class to follow along, looking for how the Lord addressed those who had rebelled against Him.

- How would you summarize what the Lord said about those who had rebelled?

Explain that some of those who apostatized began speaking out publicly against Joseph Smith and other Church leaders. For example, by mid-October 1831, an apostate named Ezra Booth became one of the most vocal critics and the first to publish anti-Mormon literature. Booth had been a Methodist preacher in Ohio and had become interested in the Restoration after reading the Book of Mormon. In the spring of 1831, he traveled to Kirtland with John and Alice (Elsa) Johnson to meet Joseph Smith. During their visit he witnessed the Prophet heal Alice’s crippled arm, and soon after witnessing this miracle, he was baptized. (See Manuscript History of the Church, vol. A-1, p. 153–54, josephsmithpapers.org; see also “History of Brigham Young,” *Millennial Star*, Dec. 31, 1864, 834.)

Invite a student to read Doctrine and Covenants 63:7–9 aloud. Ask the class to follow along, looking for what the Lord taught about the relationship between faith and signs.

- According to these verses, why were some of the Saints in Kirtland struggling with their faith?
- What doctrine does the Lord teach in these verses regarding faith and signs? (Make sure students identify the following truth: **Faith does not come by signs.**)
- What is faith? (See Joseph Smith Translation, Hebrews 11:1 [in Hebrews 11:1, footnote *b*]; Alma 32:21.)
- Why doesn’t lasting faith come from witnessing signs?

Explain that Ezra Booth is an example of someone who relied on signs rather than faith. After he was baptized, he received the priesthood and was sent on a mission to Missouri. Apparently, he expected to convert many by displaying signs and performing miracles. However, after preaching for a short time and not seeing the results he anticipated, Ezra became disaffected and soon after apostatized. (See Manuscript History, vol. A-1, p. 153–54, josephsmithpapers.org.)

Invite students to read Doctrine and Covenants 63:10–12 silently, looking for an additional truth the Lord taught about signs and faith.

- What additional doctrine did the Lord teach in these verses about signs and faith? (After students respond, write the following truth on the board: **Signs come by faith according to the will of God.**)
- Why is it important to remember that signs come according to God’s will rather than our will?
- How might Ezra Booth’s mission have been different if he had understood and believed this truth?

Explain that in addition to seeking signs, many Church members “had turned away from [God’s] commandments” (D&C 63:13) in the Prophet’s absence. Invite students to read Doctrine and Covenants 63:14–16 silently, looking for a sin that some members had committed. Ask students to report what they find.

- According to verse 16, what would happen to those who did not repent of adultery? (They would lose the Spirit and deny the faith.)

Explain that approximately six months earlier, in a revelation to the Prophet Joseph Smith, the Lord had commanded the Saints to not commit adultery and to not lust (see D&C 42:22–26), but apparently some of the Saints did not heed the Lord’s command.

Invite a student to read Doctrine and Covenants 63:17–19 aloud. Ask the class to follow along, looking for what else the Lord said would happen to those who committed serious sins.

- Why do you think the Lord was so direct with the Saints as He spoke to them about the consequences of sin?

Explain that although some members in Kirtland had committed serious sins and apostatized during the Prophet’s absence, most Saints had remained faithful. Invite a student to read Doctrine and Covenants 63:20–21 aloud. Ask the class to follow along, looking for what the Lord promised to those who remain faithful and do His will. Before the student reads, explain that the phrase “day of transfiguration” in verse 20 refers to the time when the Lord comes again and the earth receives its paradisiacal glory.

- What principle can we identify in verse 20 about what the Lord will do for us if we endure in faith and do His will? (Students should identify a principle similar to the following: **If we endure in faith and do the Lord’s will, we will overcome the world and receive an inheritance from the Lord.** [See also D&C 63:47.])
- What does the phrase “overcome the world” mean? (To prevail over the sins and temptations of the world.)

Ask students to ponder how their faith in Heavenly Father and the Savior has helped them to overcome temptations and challenges they have faced. Consider inviting one or two students to share experiences they have had with this principle. (Remind students not to share anything that is too personal.)

### **Doctrine and Covenants 63:22–56**

*The Lord instructs the Saints concerning establishing Zion and promises blessings to the faithful*

Invite students to think about a time when they were worried about accomplishing a difficult task. Invite a few students to share what they did when faced with this task.

Explain that when the Prophet Joseph Smith returned to Kirtland, despite the sins and apostasy of some Church members there, many Saints were anxious to know how to fulfill the Lord’s commandment to establish Zion. Invite students to read

the section heading for Doctrine and Covenants 63 silently, looking for what the Prophet did when he was faced with these circumstances.

Invite a student to read Doctrine and Covenants 63:22–23 aloud. Ask the class to follow along, looking for the answer the Lord gave the Prophet.

- According to verse 23, how can we know the Lord’s will and the mysteries of His kingdom? (Help students identify the following principle: **If we keep the commandments, the Lord will help us know His will and the mysteries of His kingdom.**)
- What are the mysteries of the Lord’s kingdom? (In the context of the gospel, mysteries are truths that can only be known and understood by revelation.)
- What is the meaning of the phrase “the same shall be in him a well of living water, springing up unto everlasting life” (D&C 63:23)? (If necessary, explain that “living water” refers to truths about God and His kingdom that will help us become like God and gain eternal life.)

Invite a student to read Doctrine and Covenants 63:24–27 aloud. Ask the class to follow along, looking for the counsel the Lord gave about establishing Zion.

- What counsel did the Lord give to the Saints about establishing Zion?

Explain that in Doctrine and Covenants 63:28–48, the Lord told the Saints not to use force to obtain the land in Zion. The Lord also told the Saints to gather to Zion for protection in the last days. Additionally, some Saints were told to make preparations to move to Missouri the following spring, and others were to stay in Ohio for a while longer.

Invite a student to read Doctrine and Covenants 63:41, 46–48 aloud. Ask the class to follow along, looking for additional teachings the Lord gave the Saints regarding the establishment of Zion.

- According to verse 41, how would the Prophet know who should go to Zion and who should stay in Ohio?
- What promise did the Lord give to those who willingly sent money to help establish Zion?

Explain that in Doctrine and Covenants 63:49–54, the Lord promised blessings to the faithful who die before His Second Coming as well as to those who are alive at that time. In verses 55–56, the Lord chastened Sidney Rigdon because of his pride. Sidney had received an assignment to write a description of the land of Zion (see D&C 58:50) so that Church members who lived far away would know what the land was like. This description was going to be used to inspire the Saints to donate money to purchase land in Missouri. Sidney’s initial effort was not done in the way the Lord had instructed, so He chastened Sidney and told him to write another description.

### **Doctrine and Covenants 63:57–66**

*Jesus Christ instructs His servants to remember the sacredness of His name*

Invite a student to read aloud the following account from the life of President Spencer W. Kimball (1895–1985):



"In the hospital one day I was wheeled out of the operating room by an attendant who stumbled, and there issued from his angry lips vicious cursing with a combination of the names of the Savior. Even half-conscious, I recoiled and implored: 'Please! Please! That is my Lord whose names you revile'"  
*(Teachings of Presidents of the Church: Spencer W. Kimball [2006], 157).*

- How was President Kimball's reverence for the Lord's name different from the way many people use the Lord's name?

Invite two students to take turns reading aloud from Doctrine and Covenants 63:59–64. Encourage the class to follow along, looking for what the Savior said about using His name.

- Based on what the Lord taught in these verses, what truth can we identify about how we are to use the Lord's name? (After students respond, write this doctrine on the board: **The name of Jesus Christ is sacred and must be spoken with care.**)
- Why do you think the Lord commands us to use His name with reverence?
- How does verse 62 increase our understanding of what it means to take the Lord's name in vain?

### *Invite students to participate*

Strive to find ways to appropriately invite all students to participate in class discussions. Some methods to help students participate include calling on them by name, rephrasing questions, listening carefully and asking follow-up questions, acknowledging students' responses positively, and giving students time to reflect on questions and think of a response. Be careful not to embarrass students by calling on them when they are unprepared to answer.

Invite students to reread Doctrine and Covenants 63:64 silently, looking for additional teachings the Lord gave regarding talking about sacred things.

- What are some other words, truths, or subjects that "come from above" and are sacred?
- How can we make sure we speak about them with care?

Testify of the blessings that come from honoring the name of Jesus Christ in our speech and actions. Invite students to consider a specific way they could use or act in the Lord's name with greater reverence and honor. Encourage them to act on these thoughts in the coming week.

## LESSON 24

# Doctrine and Covenants 64–65

### Introduction and Timeline

On August 27, 1831, the Prophet Joseph Smith and a number of elders returned to Ohio from their journey to Zion, or Independence, Missouri. During the journey to and from Missouri, some of the elders had disagreements with each other, but most reconciled their contentious feelings. On September 11 the Prophet received the revelation recorded in Doctrine and Covenants 64. In this revelation, the Lord commanded Church members to forgive one another and taught them about the sacrifices He requires of the Saints in the latter days.

In September 1831, Joseph Smith and his family moved from Kirtland to Hiram, Ohio, about 30 miles southeast of Kirtland. On October 30, 1831, he received the revelation recorded in Doctrine and Covenants 65. In this revelation the Lord taught that the gospel will go to every nation in preparation for the Second Coming of the Savior and that the Saints are to pray for the growth of the kingdom of God.

#### September 1, 1831

Ezra Booth and Isaac Morley returned to Ohio from their mission to Missouri.

#### September–December, 1831

Ezra Booth wrote a series of letters that were critical of Joseph Smith and the Church and published them in the *Ohio Star* newspaper.

#### September 11, 1831

**Doctrine and Covenants 64 was received.**

#### September 12, 1831

Joseph and Emma Smith moved to Hiram, Ohio.

#### October 30, 1831

**Doctrine and Covenants 65 was received.**

### Suggestions for Teaching

#### Doctrine and Covenants 64:1–19

*The Lord assures us of His willingness to forgive us and commands us to forgive one another*

Invite students to think of a time when they were in a stressful or demanding situation and did things they regretted, like finding fault with others or being contentious.

- What thoughts did you have after you considered what you had said or done?

Invite students to think of a time when someone found fault or was contentious with them.

- Why can it be difficult to forgive someone who treats you in that way?

Invite students to look for truths as they study Doctrine and Covenants 64 that can help them understand how to be forgiven and why it is important to forgive those who have hurt them.

Remind students that the Prophet Joseph Smith and a group of elders returned to Kirtland, Ohio, on August 27, 1831, from their mission to Missouri. During this mission, some of the elders had disagreements with each other and contentious feelings. For example, Ezra Booth was upset that he and his mission companion, Isaac Morley, had to walk to Missouri while others traveled by wagon or boat; Edward Partridge argued with the Prophet about the quality of land they planned on purchasing in Missouri; and some of the elders bickered as they experienced exhaustion, hot temperatures, and treacherous conditions on the Missouri River. About two weeks after the elders returned to Ohio, Joseph Smith received the revelation recorded in Doctrine and Covenants 64.

Invite a student to read Doctrine and Covenants 64:1–4 aloud. Ask the class to follow along, looking for what the Lord said to the elders.

- What doctrine do these verses teach us about the Lord? (**The Lord is compassionate, forgiving, and merciful.** Consider writing this doctrine on the board.)
- If you had been one of the elders who had complained or been contentious, how would you have felt knowing that the Lord had compassion on you and had forgiven you?

To provide students with an opportunity to explain and testify of this doctrine, display the following questions, and ask students to choose one and share their response with a partner:

How would you teach this doctrine to someone who wanted to repent but was afraid the Lord would not forgive him or her?

How do you know that this doctrine is true?

Invite students to read Doctrine and Covenants 64:5–7 silently, looking for what the Lord said about the Prophet Joseph Smith. Before students read, explain that the phrase “sought occasion against him without cause” in verse 6 means that some of the elders found fault with the Prophet without good reason.

- What did the Lord say about Joseph Smith?

Explain that like all people, Joseph Smith had weaknesses and needed to seek the Lord’s forgiveness for his sins.

- What can we learn from verse 7 about what we must do to obtain forgiveness?

Invite a student to read Doctrine and Covenants 64:8–11 aloud. Ask the class to follow along, looking for what the Lord taught the elders about forgiving.

- According to verse 8, what did the Savior’s disciples do that the elders also did to each other and to the Prophet during their mission?

- What principles about forgiveness can we identify from these verses? (Students may identify several principles, including the following: **When we refuse to forgive others, we bring affliction upon ourselves. If we do not forgive others, we stand condemned before the Lord. The Lord commands us to forgive all people. We can trust the Lord to judge the actions of others and reward them justly.**)
- How might the principles the Lord teaches in verses 8–11 have helped the elders who were offended by the actions or words of others?

Point out that it may be difficult for some individuals—particularly those who have been seriously hurt by someone and may need time to forgive—to understand why we stand condemned before the Lord if we do not forgive others. Explain that to stand condemned before the Lord is to “be judged guilty by God”—meaning that we have not obtained His forgiveness (Guide to the Scriptures, “Condemn, Condemnation,” scriptures.lds.org).

To help students understand the relationship between forgiving others and receiving the Lord’s forgiveness, invite a student to read the following statement by President Spencer W. Kimball (1895–1985) aloud. Encourage students to listen for insights concerning why we stand condemned if we do not forgive others.



“Since forgiveness is an absolute requirement in attaining eternal life, man naturally ponders: How can I best secure that forgiveness? One of many basic factors stands out as indispensable immediately: One must forgive to be forgiven. ...

“He who will not forgive others breaks down the bridge over which he himself must travel. This is a truth taught by the Lord in the parable of the unmerciful servant who demanded to be forgiven but was merciless to one who asked forgiveness of him. (Matt. 18:23–35.)” (Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 261–69).

- What insights do you gain from President Kimball’s statement concerning why we must forgive others?

Explain that forgiving others does not mean that we allow them to continue hurting us or that we do not hold them accountable for their actions. Rather, forgiving others means letting go of anger and resentment and trusting the Lord’s justice, allowing the Lord’s healing power into our lives.

Invite students to consider whether there is anyone whom they need to forgive. Invite a student to read the following statement by President Gordon B. Hinckley (1910–2008) aloud. Ask the class to listen for what they can do if they are struggling to forgive someone.





"I plead with you to ask the Lord for strength to forgive. ... It may not be easy, and it may not come quickly. But if you will seek it with sincerity and cultivate it, it *will* come" (Gordon B. Hinckley, "Of You It Is Required to Forgive," *Ensign*, June 1991, 5).

Testify that although it can be extremely difficult and may take time to forgive those who have hurt or wronged us, with the Lord's help, we can do it. Encourage students to pray for strength to forgive those who have wronged them.

Explain that in Doctrine and Covenants 64:12–14, the Lord revealed who should receive Church discipline. The Lord explained that administering Church discipline does not mean that we shouldn't personally forgive others. The purpose of Church discipline is to help those who have sinned to repent, ensure that God's laws are upheld, and protect the Church.

Invite a student to read Doctrine and Covenants 64:15–17 aloud. Ask the class to look for what the Lord said about three people who contributed to the contention during the mission to Missouri and the return to Ohio.

- Based on verses 15–16, what can you conclude about Ezra Booth and Isaac Morley?

Explain that Ezra Booth and Isaac Morley responded to this correction in different ways. Ezra did not repent and continued to grow bitter against the Church and the Prophet until he apostatized. Isaac repented of his actions and was forgiven. He stayed faithful the rest of his life and later served as a bishop and patriarch.

- What promise did the Lord give Edward Partridge in verse 17 that also applies to us?

Inform students that Edward Partridge chose to repent and served faithfully as bishop until his death in 1840.

### **Doctrine and Covenants 64:20–43**

#### *The Lord gives the requirements for the establishment of Zion*

Invite students to think about a time when they made a sacrifice to obey the Lord. Ask a few students to share their experiences with the class.

Explain that in Doctrine and Covenants 64:20–43, the Lord described the sacrifice He requires of each of us. Invite a student to read Doctrine and Covenants 64:20–21 aloud. Ask the class to look for the sacrifice the Lord asked Isaac Morley and Frederick G. Williams to make. Invite a student to report what he or she finds.

Explain that Isaac Morley owned a large farm of about 80 acres outside of Kirtland, Ohio. After this revelation, Isaac willingly sold his farm and settled in Independence, Missouri. Even though Frederick G. Williams was not asked to sell his farm, he still demonstrated a willingness to sacrifice. He used his farm to house and feed the Saints and later consecrated his entire farm to the Church without receiving any pay.

Invite students to read Doctrine and Covenants 64:22 silently, looking for what the Lord requires of us.

- According to verse 22, what does the Lord require of us? (**The Lord requires our hearts.** Write this truth on the board.)

To help students better understand this truth, invite them to explain what they think it means in their own words.

Summarize Doctrine and Covenants 64:23–32 by explaining that the Lord commanded His people to sacrifice by paying tithing. At this time the word *tithing* referred to all of the Saints’ contributions to the Church, not a percentage of earnings. The Lord also told Newel K. Whitney and Sidney Gilbert to not sell but keep their store in Ohio so that they could help provide for the Saints “that they may obtain an inheritance in ... Zion” (D&C 64:30). These men also learned that when they were on the Lord’s errand they were doing the Lord’s business.

Invite a student to read Doctrine and Covenants 64:33–34 aloud. Ask the class to look for what else the Lord taught the elders.

- What does the Lord’s message in verse 33 mean for you?
- In addition to requiring our hearts, what does the Lord require of us? (Add the following words so that the truth on the board reads as follows: **The Lord requires our hearts and our willing minds.**)
- What does it mean to you that the Lord requires your willing mind?

Point out that in verses 34–36 the Lord taught that if we do not obey Him with our hearts and our minds, we will not enjoy the blessings of Zion. Summarize Doctrine and Covenants 64:37–43 by explaining that the Lord testified of the glorious future of Zion.

Invite students to consider the degree to which their own hearts are devoted to the Lord. Encourage them to prayerfully ponder how they can give their hearts and minds more fully to the Lord.

## Doctrine and Covenants 65

### *The Lord declares that the gospel will fill the whole earth*

Write the following incomplete statement on the board, and ask students to think about how they would complete it: *One of the important responsibilities I have as a member of the Church is to ...*

Invite students to look for a truth as they study Doctrine and Covenants 65 that will help them complete this statement.

Invite several students to take turns reading aloud from Doctrine and Covenants 65:1–6. Ask the class to look for a repeated word or phrase that helps us understand what important responsibility we have. Ask students to report what they find.

- What do you think the phrases “prepare ye the way of the Lord” and “prepare ye the supper of the Lamb” in verse 3 mean? (Both of these phrases refer to preparing for the Lord’s Second Coming.)

- According to verse 5, what did the Lord tell us to do to prepare for the Second Coming of Jesus Christ?
- Based on these verses, what is one way to complete the statement on the board? (After students respond, write the following truth on the board: **We have the responsibility to prepare ourselves and others for the Second Coming of Jesus Christ.**)
- In what ways can we help prepare ourselves and others for the Second Coming of Jesus Christ?

***Ask follow-up questions***

When you ask follow-up questions, it gives students a chance to express what they have learned, deepen their understanding, and think about how gospel truths relate to their lives. Take care not to rush through a long list of follow-up questions. It is usually better to ask a few questions and give students time to respond thoughtfully.

To close the lesson, testify of the importance of preparing ourselves and others for the Lord's Second Coming. Testify that the keys of the kingdom are on earth with living prophets (see D&C 65:2) and that the restored gospel of Jesus Christ will roll forth to the ends of the earth to prepare the world for the Second Coming. Invite students to seek to prepare themselves and others for the Lord's Second Coming.

## LESSON 25

# Doctrine and Covenants 66–70

### Introduction and Timeline

On October 29, 1831, William E. McLellin, a recent convert to the Church, went to the Lord with five questions and prayed to receive answers through the Prophet Joseph Smith. William then asked the Prophet to inquire of the Lord on his behalf. Joseph, who knew nothing concerning William’s prayer or the five questions, inquired of the Lord and received the revelation recorded in Doctrine and Covenants 66. This revelation details promised blessings and specific counsel regarding William’s spiritual standing and his call to preach the gospel.

In November 1831, priesthood holders of the Church gathered for a series of conferences in Hiram, Ohio, to discuss the publication of the revelations that the Prophet Joseph Smith had received from the Lord up to that time. During the conference, the Lord gave the revelation recorded in Doctrine and Covenants 1, which He designated as His preface to the book of revelations that would be published. The Lord also gave the revelation recorded in Doctrine and Covenants 67, in which He addressed those who questioned the language of the revelations received by the Prophet.

During the conference, four brethren asked Joseph Smith to inquire of the Lord concerning His will for them. In response, the Prophet received the revelation recorded in Doctrine and Covenants 68. The revelation includes counsel to those called to preach the gospel, additional understanding about what constitutes scripture, instructions about the calling of bishops, and a commandment for parents to teach their children the principles and ordinances of the gospel.

During the time of these conferences, Oliver Cowdery was assigned to carry the manuscript of Joseph Smith’s compiled revelations from Ohio to Missouri for printing. On November 11, 1831, Joseph Smith dictated the revelation recorded in Doctrine and Covenants 69, instructing John Whitmer to accompany Oliver to Missouri and to continue collecting historical material as Church historian and recorder. The next day at a conference in Hiram, Ohio, the Prophet received the revelation recorded in Doctrine and Covenants 70. In that revelation, the Lord appointed six men to oversee the publication of the revelations.

**October 29, 1831**

**Doctrine and Covenants 66 was received.**

**November 1–2, 1831**

Elders at a Church conference held at Hiram, Ohio, discussed publishing the Lord’s revelations to Joseph Smith (the Book of Commandments). **During the conference, the Prophet received Doctrine and Covenants 67–68.**

**November 11, 1831**

**Doctrine and Covenants 69 was received.**

November 12, 1831

Doctrine and Covenants 70 was received.

November 20, 1831

Oliver Cowdery and John Whitmer departed Ohio for Missouri with revelations to be printed in the Book of Commandments.

## Suggestions for Teaching

### Doctrine and Covenants 66

*The Lord counsels William E. McLellin and commands him to preach the gospel and forsake unrighteousness*

Ask students to think about a time when they wanted to improve or progress spiritually.

- How do you know if you are progressing spiritually?
- How do you know what to focus on in order to grow spiritually?

Invite students to look for truths as they study Doctrine and Covenants 66 that can guide them in their efforts to progress spiritually.

To help students understand the historical context of Doctrine and Covenants 66, explain that the recipient of the revelation in Doctrine and Covenants 66 was William E. McLellin, who was baptized in August 1831. Soon after his baptism he was ordained an elder and accompanied Hyrum Smith for a few weeks as a missionary. In October, he traveled to Ohio for a Church conference and met the Prophet Joseph Smith. On October 29, William prayed in secret, asking the Lord to reveal answers to five specific questions through Joseph Smith. (No documents have been discovered that record what those questions were.) Without telling the Prophet about his prayer or his questions, William requested a revelation. As the Prophet dictated the revelation recorded in Doctrine and Covenants 66, William found that the Lord had indeed answered each of his questions. As part of the revelation, the Lord gave William specific instructions and warnings that helped him know his standing before the Lord and what he needed to do to progress spiritually.

Ask a student to read Doctrine and Covenants 66:1–2 aloud. Invite the class to follow along, looking for what the Lord said about William McLellin’s spiritual progress.

- What did the Lord say about William’s spiritual progress?

Invite students to read Doctrine and Covenants 66:3 silently, looking for what the Lord told William he still needed to do. Ask students to report what they find.

- What can we learn from these verses about how the Lord helps us grow spiritually? (After students respond, write the following on the board: **The Lord can show us what we need to repent of.**)
- What are some ways the Lord might show us what we need to repent of?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency. Ask the class to listen for one way we can invite the Lord to show us what we need to repent of:



"One of the questions we must ask of our Heavenly Father in private prayer is this: 'What have I done today, or not done, which displeases Thee? If I can only know, I will repent with all my heart without delay.' That humble prayer will be answered" (Henry B. Eyring, "Do Not Delay," *Ensign*, Nov. 1999, 34).

Summarize Doctrine and Covenants 66:4–9 by explaining that the Lord told William McLellin that he should go with Samuel H. Smith on a mission to the eastern lands and proclaim the gospel. The Lord also told him that he was not called to go to the land of Zion yet but that if able, he should send money to help those who were establishing Zion.

Ask a student to read Doctrine and Covenants 66:10 aloud. Invite the class to follow along, looking for the Lord's counsel and warning to William. You may need to explain that the word *cumbered* means burdened or weighed down.

- What temptation did the Lord say William struggled with?
- What doctrine does this verse teach about the Lord's knowledge? (Although they may use different words, students should identify the following doctrine: **The Lord knows our specific weaknesses and temptations.**)
- Why is it important to understand that the Lord knows our specific weaknesses and temptations?
- How does this truth relate to the doctrine we identified in verse 3?

Point out that in addition to knowing our weaknesses and temptations, the Lord knows our strengths and abilities. Because He knows each of us, He can guide us to grow spiritually and warn us of dangers that may hinder our spiritual growth. If we will turn to Him, the Lord knows how to help us when we are tempted and will come to our aid (see D&C 62:1).

Invite students to prayerfully seek to know what they need to repent of and what Heavenly Father would have them do to draw nearer to Him. Testify that blessings will come into their lives if they follow the Lord's counsel and repent of their sins.

Summarize Doctrine and Covenants 66:11–13 by explaining that the Lord promised William that if he followed the counsel in this revelation and magnified his office, he would receive eternal life.

### **Doctrine and Covenants 67**

*The Lord addresses those who questioned the language of the revelations given to Joseph Smith*

Invite a student to read the section heading for Doctrine and Covenants 67 aloud. Ask the class to follow along, looking for the historical context of this revelation.

- What did many elders bear testimony of during the conference?

Explain that although many elders received a spiritual confirmation of the truthfulness of the revelations during the conference, some elders did not.

Invite a student to read Doctrine and Covenants 67:1–4 aloud. Ask the class to follow along, looking for what the Lord said to the elders at this conference.

- According to verse 3, why didn't some of the elders receive a spiritual witness of the truthfulness of the revelations?

Point out the phrase in the section heading "some conversation was had concerning the language used in the revelations," and explain that during the conference, some elders questioned the imperfections of the language in the revelations. Invite a student to read Doctrine and Covenants 67:5–9 aloud, and ask the class to follow along, looking for what the Lord said to those who questioned the language of the revelations.

- What did the Lord acknowledge about Joseph Smith in verse 5?

Testify that even though Joseph Smith's language was not perfect, the Lord revealed truth to the Prophet and allowed him to express it using his own abilities and inspired best efforts.

- What challenge did the Lord give to those who thought they could express themselves better than the language of the revelations?

Explain that William McLellan, a former schoolteacher, accepted the challenge. Invite a student to read aloud the following account:

William McLellan volunteered to attempt to write a revelation similar to what the Lord had previously given through the Prophet Joseph Smith, but he was unsuccessful. Joseph Smith observed that those who witnessed this failed attempt to create a revelation "renewed their faith in the fulness of the gospel and in the truth of the commandments and revelations which the Lord had given to the church through my instrumentality; and the elders signified a willingness to bear testimony of their truth to all the world" (Joseph Smith, in Manuscript History of the Church, vol. A-1, p. 162, josephsmithpapers.org).

- What can we learn from this experience and the Lord's words in verses 5–9 regarding what the Lord reveals through His prophets? (Although students may use other words, they should identify the following truth: **God reveals truth through His prophets despite their weaknesses or imperfections.**)

You may want to invite a few students to share their testimony of this doctrine. Testify of the truthfulness of the revelations that the Lord gives the Church through His living prophets.

Summarize Doctrine and Covenants 67:10–14 by telling students that the Lord promised the elders that if they rid themselves of jealousy and fear and were humble, they would see the Savior. The Lord explained that they could not abide His presence now, but He encouraged them to continue in patience until they were perfected.



## Doctrine and Covenants 68

*The Lord explains the meaning of scripture, counsels those called to preach the gospel, reveals truths about the calling of a bishop, and gives instruction to the Saints in Zion*

Invite a student to read the section heading for Doctrine and Covenants 68 aloud. Ask the class to look for what prompted this revelation.

Invite a student to read Doctrine and Covenants 68:1 aloud. Ask the class to look for the charge the Lord gave to Orson Hyde.

- How was Orson to proclaim the gospel? (By the Spirit of the living God.)

Explain that in verse 2, the Lord said that the charge He gave to Orson Hyde is an example for others called to preach the gospel. Ask a student to read Doctrine and Covenants 68:3–5 aloud. Invite the class to look for why it is important for those called to preach the gospel to do so by the Spirit.

- What truth can we learn from verse 4 about what happens when the Lord’s servants speak when moved upon by the Holy Ghost? (After students respond, write the following truth on the board: **When the Lord’s servants are moved upon by the Holy Ghost, their words will be the Lord’s word and can lead people to salvation.**)

Explain that those who are ordained to preach the gospel can, as moved upon by the Spirit, communicate the Lord’s word to those they teach and help them gain a testimony of the truth. In addition, the words of prophets, seers, and revelators as given by the Holy Ghost are considered scripture (see D. Todd Christofferson, “The Blessing of Scripture,” *Ensign* or *Liahona*, May 2010, 35). President J. Reuben Clark Jr. (1871–1961) of the First Presidency stated that prophets, seers, and revelators “have the right, the power, and authority to declare the mind and will of God to his people, subject to the over-all power and authority of the President of the Church . . . , for he is the Prophet, Seer, and Revelator for the whole Church” (“When Are Church Leaders’ Words Entitled to Claim of Scripture?” *Church News*, July 31, 1954, 9–10).

- In what ways have the words of the Lord’s servants helped lead you toward salvation?

Explain that in Doctrine and Covenants 68:6–35, the Lord called upon faithful elders to preach the gospel and baptize believers. He also revealed instructions for calling bishops and for the inhabitants of Zion.

Ask a student to read Doctrine and Covenants 68:25–27 aloud. Invite the class to look for the instruction the Lord gave to parents in Zion.

- What did the Lord command parents in verse 25? (**The Lord has commanded parents to teach their children to understand the doctrine of repentance, faith in Christ, baptism, and the gift of the Holy Ghost.**)
- What did the Lord say would happen to parents who did not teach these principles and ordinances to their children?

Summarize Doctrine and Covenants 68:28–35 by explaining that in addition to the counsel for parents to “teach their children to pray, and to walk uprightly before the

Lord” (D&C 68:28), the Saints were instructed to keep the Sabbath day holy, remember their labors, and avoid idleness. The Lord also expressed his displeasure with the wickedness and greed of some of the inhabitants of Zion.

### **Doctrine and Covenants 69–70**

#### *The Lord commands John Whitmer to continue his duties as Church historian and appoints six stewards over His revelations*

Summarize Doctrine and Covenants 69 by explaining that the Lord commanded John Whitmer to accompany Oliver Cowdery as he carried the revelations to Missouri for publication. The Lord told John Whitmer that his duties as Church historian were “for the good of the church, and for the rising generations” (D&C 69:8).

Summarize Doctrine and Covenants 70 by explaining that the Lord appointed six men, including the Prophet Joseph Smith, as stewards over the revelations with responsibility for publishing them to the world.

Conclude by inviting a few students to share a principle or doctrine taught in these revelations that is meaningful to them and then explain why it is important to them. Encourage students to apply these truths by acting on any promptings they received.

## LESSON 26

# Doctrine and Covenants 71–75

### Introduction and Timeline

In the fall of 1831, former Church members Ezra Booth and Symonds Ryder tried to discredit the Church and its leaders and dissuade people from joining the Church. They did so by speaking in public meetings against the Church and actively publishing anti-Mormon criticisms in local newspapers, leading to widespread antagonism. On December 1, 1831, the Prophet Joseph Smith dictated the revelation recorded in Doctrine and Covenants 71. In it, the Lord instructed Joseph Smith and Sidney Rigdon to defend the Church and dispel falsehoods by proclaiming the gospel from the scriptures as guided by the Spirit.

The rapid growth of the Church in Kirtland, Ohio, coupled with Bishop Edward Partridge’s relocation to Missouri, necessitated calling a new bishop to serve in Ohio. On December 4, 1831, Joseph Smith received the three revelations now combined in Doctrine and Covenants 72. In these revelations, the Lord called Newel K. Whitney to serve as bishop in Ohio and outlined his responsibilities.

After a month of preaching the gospel to dispel the falsehoods spread by Ezra Booth and Symonds Ryder, Joseph Smith and Sidney Rigdon returned to Hiram, Ohio. On January 10, 1832, Joseph Smith received the revelation recorded in Doctrine and Covenants 73, wherein the Lord instructed Joseph and Sydney to resume their translation of the Bible.

The revelation recorded in Doctrine and Covenants 74 was received in 1830 before Joseph Smith moved to Ohio. It contains the Lord’s explanation of 1 Corinthians 7:14.

At a Church conference held on January 25, 1832, Joseph Smith received the two revelations recorded in Doctrine and Covenants 75. In these revelations, the Lord instructed the elders concerning their missionary duties and assigned them mission companions.

#### 1830

**Doctrine and Covenants 74 was received.**

#### October 1831

The Ohio Star newspaper began publishing nine letters from apostate Ezra Booth denouncing the Church and its leaders.

#### November 1, 1831

A Church conference passed a resolution to publish the revelations of Joseph Smith as the Book of Commandments.

#### December 1, 1831

**Doctrine and Covenants 71 was received.**

#### December 4, 1831

**Doctrine and Covenants 72 was received.**

January 10, 1832

Doctrine and Covenants 73 was received.

January 25, 1832

Doctrine and Covenants 75 was received.

## Suggestions for Teaching

### Doctrine and Covenants 71

*The Lord instructs Joseph Smith and Sidney Rigdon to respond to critics of the Church*

Ask students to consider when their beliefs have been challenged or criticized. Invite a few students to share their experiences with the class.

- What can be difficult about having our beliefs challenged or criticized?

Invite students to look for a principle as they study Doctrine and Covenants 71 that will help them know how to respond when others criticize the Church and its teachings.

To help students understand the context of Doctrine and Covenants 71, ask a student to read the following paragraph aloud:

Beginning in October 1831, a newspaper called the *Ohio Star* published nine letters criticizing the Church and its leaders. These letters were written by Ezra Booth, a former preacher who joined the Church after reading the Book of Mormon and witnessing the Prophet Joseph Smith miraculously heal Alice (or Elsa) Johnson's rheumatic arm. He traveled to Missouri as a missionary but became disillusioned when he couldn't perform miracles to convince others of the truth. After returning from Missouri, he began criticizing the Prophet. In his letters, Ezra Booth denounced Joseph Smith as an imposter, claiming that his revelations were a ploy to defraud people of their money. Symonds Ryder, another disaffected member, also criticized Joseph Smith publicly in an attempt to discourage people from joining the Church. The agitation caused by Ezra Booth and Symonds Ryder led some people to become hostile toward the Church and its leaders.

Invite a few students to take turns reading aloud from Doctrine and Covenants 71:1–3, 7–11. Ask the class to follow along, looking for what the Lord counseled Joseph Smith and Sidney Rigdon to do.

- What did the Lord instruct Joseph Smith and Sidney Rigdon to do to calm the critical feelings toward the Church?
- What principle can we learn from verse 1 about how we can respond when people criticize the Church and its leaders? (Students should identify a principle similar to the following: **When others criticize the Church, we can respond by sharing truths from the scriptures and following the guidance of the Spirit.**)
- Why do you think it is important to respond to criticisms of the Church by sharing truths from the scriptures and following the guidance of the Spirit?

Testify that following the Spirit’s guidance can help us respond to criticism while avoiding contention, which drives away the Spirit and often hardens others’ feelings.

Display the following statement by Elder Robert D. Hales (1932–2017) the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“As we respond to others, each circumstance will be different. Fortunately, the Lord knows the hearts of our accusers and how we can most effectively respond to them. *As true disciples seek guidance from the Spirit, they receive inspiration tailored to each encounter. And in every encounter, true disciples respond in ways that invite the Spirit of the Lord*” (Robert D. Hales, “Christian Courage: The Price of Discipleship,” *Ensign or Liahona*, Nov. 2008, 73).

Invite students to think about a time when they, or someone they know, relied on the scriptures and the guidance of the Holy Ghost to respond to criticism of the Church and its teachings. Ask a few students to share their experiences with the class.

Encourage students to seek the Spirit’s guidance and to share truths from the scriptures when responding to those who criticize the Church and its teachings.

### **Help students answer difficult questions**

Students will be asked difficult questions about the Church throughout their lives. Providing students with accurate information and helping them locate trustworthy sources can help them think about and explain challenging topics truthfully. Allowing students to discuss and practice answering difficult questions in a faith-filled environment builds their confidence in having gospel conversations with others.

## **Doctrine and Covenants 72**

### ***The Lord calls Newel K. Whitney as bishop in Ohio and explains the duties of a bishop***

Explain that on December 3, 1831, Joseph Smith and Sidney Rigdon traveled from Hiram, Ohio, to Kirtland to fulfill the Lord’s commandment to proclaim the gospel in order to dispel falsehoods about the Church. While in Kirtland, the Prophet met with some elders and Church members who wanted to know their duties. The Prophet received three revelations (verses 1–8, 9–23, and 24–26), now recorded in Doctrine and Covenants 72. Because the Lord called Bishop Partridge to relocate to Missouri, the Saints in Ohio were without a bishop. Summarize Doctrine and Covenants 72:1–2 by explaining that the Lord declared the need to call a new bishop in Kirtland.

Invite students to read Doctrine and Covenants 72:3–5 silently, looking for why the Saints in Ohio needed a bishop.

- According to these verses, why did the Saints in Ohio need a bishop?

- What do you think the phrase “to render an account of his stewardship, both in time and in eternity” in verse 3 means?

Remind students that in the early days of the Church, a *stewardship* referred to funds, land, or responsibilities given to Saints living the law of consecration. God required these Saints to give an accounting, or report, regarding their assigned stewardships. While we are not given stewardships under the law of consecration in the Church today, the Lord does give us spiritual and temporal responsibilities.

- What truth can we identify from Doctrine and Covenants 72:3 about the responsibilities the Lord gives us in mortality? (Students should identify a truth similar to the following: **The Lord holds each of us accountable for the responsibilities He gives us.**)
- How can remembering that we are ultimately accountable to the Lord influence our attitude toward our responsibilities and callings?

Invite a student to read Doctrine and Covenants 72:7–8 aloud. Ask the class to follow along, looking for who was called to serve as bishop in Ohio. Invite students to report what they find.

Explain that as recorded in Doctrine and Covenants 72:9–26, the Lord outlined Newel K. Whitney’s responsibilities as bishop and provided instructions for those Saints gathering to Zion.

### **Doctrine and Covenants 73**

*The Lord instructs Joseph Smith and Sidney Rigdon to continue translating the Bible*

Invite a student to read aloud the section heading for Doctrine and Covenants 73. Summarize this section by explaining that the Lord commanded the elders to continue preaching the gospel in the Kirtland area until the next Church conference. He also instructed Joseph Smith and Sidney Rigdon to resume translating the Bible and to continue until finished.

### **Doctrine and Covenants 74**

*The Lord explains the meaning of 1 Corinthians 7:14*

Explain that section 74 is out of order chronologically. This occurred because editors of previous editions of the Doctrine and Covenants believed that the revelation recorded in this section was given in 1832. However, evidence shows that it was received in New York in 1830 before the Prophet moved to Ohio. Summarize this section by explaining that it is an explanation of 1 Corinthians 7:14, a passage used in Joseph Smith’s day to justify infant baptism.

Invite students to read Doctrine and Covenants 74:7 silently, looking for a truth the Lord taught about little children. Ask students to report what they find.

### **Doctrine and Covenants 75**

*The Lord calls and instructs missionary companionships*

Write the following words on the board, and ask students to consider which words describe their feelings about sharing the gospel with others: *excited, uneasy, awkward, eager, fearful, hesitant, and willing.*

- What factors can influence how we feel about sharing the gospel with others?

Ask students to look for principles as they study Doctrine and Covenants 75 that can encourage them in their efforts to share the gospel.

Invite a student to read aloud the section heading for Doctrine and Covenants 75. Ask the class to follow along, looking for the reason the Lord gave the two revelations contained in this section (verses 1–12 and 13–36). Explain that in these revelations the Lord instructed elders concerning their missionary duties and assigned them mission companions.

### ***Small group assignments***

During small group assignments, students can become distracted from the purpose of the activity, visit on personal matters, or become casual in their efforts to learn. As you remain actively involved by moving from group to group and monitoring the learning activity, you can help students stay on task and gain the most from the assignment.

Divide students into groups of three. Assign each student in each group one of the following references: Doctrine and Covenants 75:2–5; Doctrine and Covenants 75:6–11, 27; Doctrine and Covenants 75:13–14. Display the following questions, and ask students to read their assigned verses silently, looking for the answers to the following questions:

1. To whom was the Lord speaking?
2. What counsel did the Lord give these missionaries that can help us effectively share the gospel?
3. What blessings did the Lord promise them if they faithfully proclaimed the gospel?

After sufficient time, invite students to share their responses within their groups.

Ask the class:

- Based on what you discussed in your groups, what principles can we learn from the Lord's promises to those who faithfully proclaim the gospel? (Students should identify principles similar to the following: **If we are faithful in proclaiming the gospel, the Lord will bless us with honor, glory, and eternal life. As we are faithful in proclaiming the gospel, the Lord will be with us.**)
- How do you think understanding these principles can encourage us as we proclaim the gospel?
- Based on verses 11 and 27, what are some ways the Lord will be with us as we prayerfully seek to share gospel with others?

Display the following statement by Elder Neil L. Andersen of the Quorum of the Twelve Apostles, and invite a student to read it aloud. Ask students to listen for how the Lord will be with us as we diligently and prayerfully seek to proclaim the gospel:





"I promise you, as you pray to know with whom to speak, names and faces will come into your mind. Words to speak will be given in the very moment you need them [see D&C 84:85; 100:6]. Opportunities will open to you. Faith will overcome doubt, and the Lord will bless you with your very own miracles" (Neil L. Andersen, "It's a Miracle," *Ensign* or *Liahona*, May 2013, 78–79).

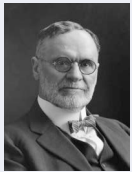
- When have you felt that the Lord was with you in your efforts to share the gospel with others? (You might also consider sharing an experience of your own.)

Conclude by encouraging students to prayerfully consider who they can share their testimony of the gospel with.

## Supplemental Teaching Idea

### Doctrine and Covenants 72:8. The Lord calls Newel K. Whitney as bishop

After reading Doctrine and Covenants 72:8, consider sharing the following statement by Elder Orson F. Whitney (1855–1931) of the Quorum of the Twelve Apostles, who recounted how his grandfather Newel K. Whitney felt when called as bishop:



"The thought of assuming this important responsibility [the office of bishop] was almost more than he could bear. ... He ... distrusted his ability, and deemed himself incapable of discharging the high and holy trust. In his perplexity he appealed to the Prophet:

"'I cannot see a Bishop in myself, Brother Joseph; but if you say it's the Lord's will, I'll try.'

"'You need not take my word alone;' answered the Prophet, kindly, 'Go and ask Father for yourself.'

"Newel ... determined to do as [the Prophet] advised. ... His humble, heartfelt prayer was answered. In the silence of night and the solitude of his chamber, he heard a voice from heaven: 'Thy strength is in me.' The words were few and simple, but for him they had a world of meaning. His doubts were dispelled like dew before the dawn. He straightway sought the Prophet, told [him] he was satisfied, and was willing to accept the office to which he had been called" (Orson F. Whitney, "The Aaronic Priesthood," *The Contributor*, Jan. 1885, 126).

Explain that Newel K. Whitney faithfully served as bishop until his death in 1850.

- How can Bishop Whitney's experience help us if we feel inadequate to serve in a calling or fulfill a Church assignment?

Testify that the Lord will bless us in our callings. Explain that President Thomas S. Monson taught: "When we are on the Lord's errand, we are entitled to the Lord's help. Remember, that whom the Lord calls, the Lord qualifies" ("Duty Calls," *Ensign*, May 1996, 44).

## LESSON 27

# Doctrine and Covenants 76:1–49

### Introduction and Timeline

On February 16, 1832, the Prophet Joseph Smith and Sidney Rigdon were working on inspired revisions to the Bible (known as the Joseph Smith Translation). As Joseph Smith was translating John 5:29, he and Sidney pondered the meaning of the verse and were shown a vision, which is recorded in Doctrine and Covenants 76. In this vision the Savior affirmed His reality and divinity, taught about the fall of Satan and the sons of perdition, and revealed the nature of the three kingdoms of glory and those who will inherit them.

Doctrine and Covenants 76 will be taught in two lessons. This lesson covers Doctrine and Covenants 76:1–49, which includes the Lord’s promised blessings to the faithful, Joseph Smith and Sidney Rigdon’s witness of the Father and the Son, and an account of the fall of Lucifer and the sons of perdition.

#### January 25, 1832

Joseph Smith was ordained as President of the High Priesthood during a Church conference in Amherst, Ohio.

#### Late January 1832

Joseph Smith and Sidney Rigdon returned to Hiram, Ohio, to work on the inspired translation of the New Testament.

#### February 16, 1832

**Doctrine and Covenants 76 was received.**

#### March 24–25, 1832

Joseph Smith and Sidney Rigdon were taken by a mob at night, violently beaten, and tarred and feathered in Hiram, Ohio.

### Suggestions for Teaching

#### Doctrine and Covenants 76:1–10

##### *The Lord promises blessings to those who serve Him*

Invite students to think of a time when they read or were told something that they thought was correct but later learned was not. Ask one or two students to describe their experience.

- What can we do to learn and know truth?

Explain that the Prophet Joseph Smith had a similar experience with his understanding of what happens to us after this life. The Prophet lived at a time when most Christian churches believed in an afterlife consisting of only heaven or hell: the righteous went to heaven and the wicked went to hell. As Joseph Smith and Sidney Rigdon resumed translating the Bible in Hiram, Ohio, they pondered this belief of only heaven or hell.

Invite a student to read the section heading for Doctrine and Covenants 76 aloud. Ask the class to look for what led the Prophet to question this concept of the afterlife, and invite students to report what they find.

Explain that as the Prophet pondered, the Lord showed him and Sidney Rigdon a vision revealing details about the plan of salvation (see D&C 76:11–112). As the Lord introduced this glorious vision, He promised great blessings to Church members who are true and faithful (see D&C 76:1–10).

Summarize Doctrine and Covenants 76:1–5 by explaining that these verses describe characteristics of the Lord, including His wisdom, power, eternal nature, mercy, and grace.

Invite a student to read Doctrine and Covenants 76:5–6 aloud. Ask the class to follow along, looking for who will receive the Lord’s mercy and grace and who the Lord delights to honor.

- What must we do to invite the Lord’s mercy and grace? (Explain that in this context, to fear the Lord means to reverence, respect, and love Him.)
- Who does the Lord say He delights to honor?

Write the following phrase on the board: *If we reverence the Lord and serve Him in righteousness and in truth, He will ...*

Invite students to read Doctrine and Covenants 76:7–9 silently, looking for blessings that the Lord gives to those who reverence and serve Him. Consider inviting students to mark what they find in their scriptures.

- According to these verses, what blessings come to those who reverence and serve the Lord? (You may need to explain that the word *mysteries* in verse 7 refers to spiritual truths that can only be known through revelation.)
- Based on these verses, how could we complete the principle on the board? (After students respond, complete the statement on the board so that it conveys the following principle: **If we reverence the Lord and serve Him in righteousness and in truth, He will reveal truth to us.**)

Invite a student to read Doctrine and Covenants 76:10 aloud. Ask the class to follow along, looking for how the Lord reveals truth to those who reverence and serve Him.

- How does the Lord reveal truth to those who reverence and serve Him?

Point out the significance of the Lord prefacing this grand vision of the eternities by teaching the central role of the Spirit in receiving revelation. Invite students to think of occasions when they have been taught and enlightened by the Spirit. Ask a few students to share their experience with the class. You may want to remind students not to share anything too personal or sacred.

### ***Sharing thoughts, feelings, and experiences***

Sharing insights and relevant experiences helps students feel the truth and importance of gospel doctrine and principles. As students share such experiences, they are often led by the Holy Ghost

to a deeper understanding and testimony of the very things they are expressing. Through the power of the Holy Ghost, their words and experiences can also have significant impact on the hearts and minds of their peers.

### Doctrine and Covenants 76:11–24

#### *Joseph Smith and Sidney Rigdon see Heavenly Father and Jesus Christ*

Invite a student to read Doctrine and Covenants 76:11–14 aloud. Ask the class to follow along, looking for a fulfillment of the promises given in verses 5–10.

- In what ways was Joseph Smith and Sidney Rigdon’s experience a fulfillment of the promises in verses 5–10?
- According to verse 12, what effect did the power of the Spirit have on them?

Invite a student to read Doctrine and Covenants 76:15–19 aloud. Ask the class to look for what Joseph Smith and Sidney Rigdon did to prepare themselves to receive revelation.

- What were Joseph Smith and Sidney Rigdon doing that prepared them to receive revelation? (They meditated on the inspired translation of John 5:29.)
- What does it mean to meditate on the scriptures? (Answers might include pondering or thinking about what you are reading, asking questions about what you are reading, and considering how the truths you discover can relate to your life.)
- What principle can we learn from Joseph Smith and Sidney Rigdon’s example about what we can do to receive revelation through the Holy Ghost? (Students should identify a principle similar to the following: **As we study and ponder the scriptures, we prepare ourselves to receive revelation from the Lord through the Holy Ghost.**)

Explain that the vision that the Prophet and Sidney Rigdon saw is one of the most significant revelations of the Restoration. Display the following statement by President Wilford Woodruff (1807–1898), and invite a student to read it aloud:



“I will refer to the ‘Vision’ [in section 76] alone, as a revelation which gives more light, more truth and more principle than any revelation contained in any other book we ever read” (*Teachings of Presidents of the Church: Wilford Woodruff* [2004], 120).

Ask a few students to take turns reading aloud from Doctrine and Covenants 76:19–24. Invite the class to follow along and look for what Joseph Smith and Sidney Rigdon saw and heard.

- What did the Prophet Joseph and Sidney Rigdon see in vision? What did they hear?

Invite students to discuss with a partner what doctrinal truths regarding the Savior Jesus Christ they can identify from these verses. After sufficient time, invite a few students to share with the class a truth they identified from these verses. Ask one student to write the doctrinal truths on the board as students identify them. Among the doctrinal truths students should identify are the following: **Jesus Christ is a living, glorified being. Heavenly Father and Jesus Christ are separate, distinct beings. Jesus Christ is the Creator of this world and other worlds. Through Jesus Christ, we are begotten sons and daughters unto God.**

Write the following on the board under the list of doctrinal truths:

Which of these truths are you especially grateful for? Why?  
 What do you know to be true concerning the Savior Jesus Christ?

Invite students to choose one of these questions and to share their answer with their partner. After students have had time to share their thoughts and testimony, you may consider inviting the class to sing “I Know That My Redeemer Lives” (*Hymns*, no. 136) to further invite the Spirit to testify of the truths you have discussed.

### **Music**

Singing a hymn or a verse of a hymn that is directly related to the doctrine and principles taught in the scriptures can invite the Spirit to testify of those truths. A hymn can also help deepen students’ understanding by providing additional insights into the truths taught.

## **Doctrine and Covenants 76:25–29**

### *Joseph Smith and Sidney Rigdon see Lucifer’s rebellion in the premortal life*

Invite a student to read Doctrine and Covenants 76:25–27 aloud. Ask the class to follow along, looking for what event Joseph Smith and Sidney Rigdon saw next in vision.

- What did Joseph Smith and Sidney Rigdon learn about what Lucifer did in the premortal existence?

Explain that the name Lucifer “means the ‘Shining One’ or ‘Lightbearer’” (Guide to the Scriptures, “Lucifer,” scriptures.lds.org).

- What happened to Lucifer because he rebelled against Heavenly Father’s Only Begotten Son, Jesus Christ? (You may need to explain that the title Perdition means loss or destruction.)

Invite a student to read Doctrine and Covenants 76:28–29 aloud. Ask the class to follow along, looking for what the Lord commanded Joseph Smith and Sidney Rigdon to do after they saw the vision of Lucifer’s premortal rebellion.

- What did the Lord command Joseph and Sidney to do?

- According to verse 29, what is Satan doing on earth that is similar to what he did in premortal life? (Explain that the word *encompass* means to surround completely.)
- In what ways is Satan waging a war with the Saints of God today?

### Doctrine and Covenants 76:30–49

#### *Joseph Smith and Sidney Rigdon see a vision of the suffering of the sons of perdition*

Summarize Doctrine and Covenants 76:30 by explaining that Joseph Smith and Sidney Rigdon saw what will happen to those who are overcome by Satan.

Invite several students to take turns reading aloud from Doctrine and Covenants 76:31–38. Ask the class to look for what the Lord said about those who are overcome by Satan.

- In verse 32, what title did the Lord give those who are overcome by Satan?
- According to verses 31 and 35, what choices lead to becoming sons of perdition?

Point out that the Prophet Joseph Smith explained that to become a son of perdition, one “must receive the Holy Ghost, have the heavens opened unto him, and know God, and then sin against him” (Manuscript History of the Church, vol. E-1, p. 1976, josephsmithpapers.org).

Invite a student to read aloud the following statement by President Spencer W. Kimball (1895–1985):



“The sin against the Holy Ghost requires such knowledge that it is manifestly impossible for the rank and file to commit such a sin” (Spencer W. Kimball, *The Miracle of Forgiveness* [1969], 123).

- In verses 32–38, what stands out to you about the suffering that the sons of perdition will experience in eternity? (Point out that the phrase “the only ones who shall not be redeemed in the due time of the Lord” [verse 38] means that the sons of perdition are the only individuals who have lived on earth who will not receive a portion of God’s glory after they are resurrected [see 1 Corinthians 15:22; D&C 88:27–32].)

Tell students that in Doctrine and Covenants 76:45–49, Joseph Smith and Sidney Rigdon learned that no one can fully understand the sufferings of the sons of perdition except for those who experience it themselves.

Invite a student to read Doctrine and Covenants 76:39–43 aloud. Ask the class to follow along, looking for what will happen to the rest of God’s children.

- What will happen to the rest of God’s children?
- What makes the salvation of humankind possible?

- What doctrine can we learn from these verses about who will be saved through the Atonement of Jesus Christ? (After students respond, write the following doctrine on the board: **Through the Atonement of Jesus Christ, all of God's children will be saved except the sons of perdition.**)

Explain that in this context, the word *saved* means being worthy and able to inherit a place in a kingdom of glory through the Atonement of Jesus Christ.

- Why do you think this doctrine is called “glad tidings” (verse 40)?

Conclude by sharing your testimony of the truths identified in this lesson.



## LESSON 28

# Doctrine and Covenants 76:50–119

### Introduction and Timeline

On February 16, 1832, while the Prophet Joseph Smith and Sidney Rigdon were working on the inspired translation of the Bible and pondering the meaning of John 5:29, they were shown a vision, which is recorded in Doctrine and Covenants 76. In the portion of the vision recorded in Doctrine and Covenants 76:50–119, Joseph and Sidney were shown the inhabitants of the celestial, terrestrial, and telestial kingdoms and the importance of receiving and being valiant in the testimony of Jesus Christ.

#### January 25, 1832

Joseph Smith was ordained as President of the High Priesthood during a Church conference in Amherst, Ohio.

#### Late January 1832

Joseph Smith and Sidney Rigdon returned to Hiram, Ohio, to work on the inspired translation of the New Testament.

#### February 16, 1832

**Doctrine and Covenants 76 was received.**

#### March 24–25, 1832

Joseph Smith and Sidney Rigdon were taken by a mob at night, violently beaten, and tarred and feathered in Hiram, Ohio.

### Suggestions for Teaching

#### Doctrine and Covenants 76:50–70

*Joseph Smith and Sidney Rigdon are shown those who will receive celestial glory*

Read the following scenarios aloud, and ask students to consider how they would respond. Make sure you allow enough time after each for them to formulate their thoughts.

1. A young man believes that because God loves all of His children, He will bless us no matter what we do. He also believes that though we may be punished for our sins, eventually we will all be saved in God's kingdom.
2. A young woman believes that if she follows every commandment perfectly, she will be saved in God's kingdom.
3. A man claims that because he has been born again, he will be saved in the kingdom of God no matter what else he does in this life.
  - How might these differing views affect a person's actions in mortality?

Explain that religions differ in their teachings about life after death, today as well as in 1832, when the revelation recorded in Doctrine and Covenants 76 was given. For example, most Christian religions taught that all people went to either heaven or

hell after death. Other religions, such as the Universalists, taught that Jesus Christ would temporarily punish sinners but would eventually redeem all people.

As students study Doctrine and Covenants 76:50–119 today, invite them to look for doctrine and principles that can help them understand life after death and what is required for salvation and eternal life.

Review Doctrine and Covenants 76:1–49 by inviting a few students to summarize the portion of the vision studied in the previous lesson.

Divide the board into three columns, and label them as follows: *Celestial Glory: D&C 76:50–70, 92–96*; *Terrestrial Glory: D&C 76:71–80, 87, 91, 97*; and *Telestial Glory: D&C 76:81–86, 88–90, 98–112*. Explain that in the remainder of Doctrine and Covenants 76, the Lord revealed some of what is required to inherit each of these kingdoms of glory.

Invite a student to read Doctrine and Covenants 76:50–53 aloud. Ask the class to follow along, looking for what qualifies a person to receive celestial glory. After sufficient time, invite several students to come to the board to write these qualifications under “Celestial Glory.”

- What do you think it means to receive the testimony of Jesus Christ and believe on His name (verse 51)? (Answers might include obtaining a testimony by personal revelation that Jesus Christ is the Savior and acting in accordance with that testimony.)

Explain that the phrases “according to the commandment” (verse 51) and “by keeping the commandments” (verse 52) refer to obeying the principles and ordinances of the gospel described in verse 51.

- How does someone “overcome by faith” (verse 53)? (To overcome by faith includes overcoming temptations and sins by exercising faith in Jesus Christ and faithfully enduring trials.)
- What do you think it means to be “sealed by the Holy Spirit of promise” (verse 53)? (Help students understand that the Holy Spirit of Promise is the Holy Ghost. We are sealed by the Holy Spirit of Promise when the Holy Ghost ratifies the ordinances we have received, or witnesses to Heavenly Father that they have been performed properly and that we have been faithful to our covenants.)

Refer to the list on the board, and ask students how they would summarize what we must do to receive celestial glory. After students respond, write the following principle on the board: **To receive celestial glory, we must receive a testimony of Jesus Christ, receive the ordinances of the gospel, and overcome sin and temptation through faith in Jesus Christ.**

Invite students to scan Doctrine and Covenants 76:54–68 silently, looking for blessings that God will give those who receive celestial glory. After sufficient time, invite students to report what they learned. You may need to explain that the phrase “church of the Firstborn” in verse 54 refers to members of the Church who qualify to obtain eternal life, or exaltation (see Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie [1955], 2:41–42).

- Which of these blessings are especially meaningful to you and why?

Invite a student to read Doctrine and Covenants 76:69–70 aloud. Ask the class to follow along, looking for how those who receive celestial glory were described.

Explain that the phrase “just men” in verse 69 refers to men and women who are striving to live righteously but who are not perfect during their mortal lives.

- What do these verses teach about how we become worthy to receive celestial glory? (After students respond, write the following doctrine on the board: **We can only be made perfect through Jesus Christ.**)

Testify that while our best efforts to keep the commandments do not make us perfect, our efforts help us receive the Savior’s grace and be cleansed by His “perfect atonement” (D&C 76:69).

- How can understanding this doctrine encourage us as we strive for exaltation in the celestial kingdom?

### **Doctrine and Covenants 76:71–80**

*Joseph Smith and Sidney Rigdon are shown those who will receive terrestrial glory*

Invite a student to read Doctrine and Covenants 76:71 aloud. Ask the class to follow along, looking for what Joseph Smith and Sidney Rigdon were shown next.

- How does the glory of those in the terrestrial kingdom compare to the glory of those in the celestial kingdom?

Explain that just as the sun is brighter than the moon, those who obtain celestial bodies will be resurrected with greater glory and blessings than will those who obtain terrestrial bodies.

Ask students to read Doctrine and Covenants 76:72–80 with a partner and to discuss how those who receive terrestrial glory will differ from those who receive celestial glory. After sufficient time, invite students to describe the differences they found. Write their responses on the board under “Terrestrial Glory.”

Point out the phrases “they who died without law” in verse 72 and “who received not the testimony of Jesus in the flesh, but afterwards received it” in verse 74, and explain that these could refer to those who did not accept the gospel on the earth but lived moral lives, as well as to those who never heard the gospel. To help students better understand the meaning of these passages, invite them to turn to Doctrine and Covenants 137:7–8, and invite a student to read these verses aloud.

- What did the Lord clarify in these verses about those who have died without a knowledge of the gospel? (Those “who would have received it with all their hearts” [D&C 137:8] if they had had the opportunity will inherit the celestial kingdom.)
- What do you think the phrase “blinded by the craftiness of men” in Doctrine and Covenants 76:75 means? In what ways can people become blinded by the craftiness of men?
- What does the phrase “these are they who are not valiant in the testimony of Jesus” in verse 79 mean?

- If a person who is not valiant in his or her testimony of Jesus Christ will receive terrestrial glory, what truth does this imply concerning those who are valiant in the testimony of Jesus Christ? (Students should identify a principle similar to the following: **If we are valiant in the testimony of Jesus Christ, we will receive celestial glory.**)

To help students understand what it means to be valiant in the testimony of Jesus Christ, invite a student to read aloud the following statement by Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles:



"To be valiant in the testimony of Jesus is to believe in Christ and his gospel with unshakable conviction. ...

"But this is not all. It is more than believing and knowing. We must be doers of the word and not hearers only. It is more than lip service; it is not simply confessing with the mouth the divine Sonship of the Savior. It is obedience and conformity and personal righteousness. ...

"To be valiant in the testimony of Jesus is to ... 'endure to the end.' (2 Ne. 31:20.) It is to live our religion, to practice what we preach, to keep the commandments." ...

"To be valiant in the testimony of Jesus is to take the Lord's side on every issue. ... It is to think what he thinks, to believe what he believes, to say what he would say and do what he would do in the same situation. It is to have the mind of Christ and be one with him as he is one with his Father" (Bruce R. McConkie, "Be Valiant in the Fight of Faith," *Ensign*, Nov. 1974, 35).

- Think of someone whom you consider to be valiant in his or her testimony of Jesus Christ. What characteristics and actions demonstrate this person's valiance?

Invite students to think about how valiant they have been in their testimony of Jesus Christ. Invite students to choose one thing they will do to be more valiant in their testimony of Jesus Christ.

### Doctrine and Covenants 76:81–112

*Joseph Smith and Sidney Rigdon are shown those who will receive telestial glory*

Invite a student to read Doctrine and Covenants 76:81–83, 101, 103 aloud. Ask the class to follow along, looking for what Joseph Smith and Sidney Rigdon saw concerning who will receive telestial glory.

- Who will receive telestial glory? (Write students' responses on the board under "Telestial Glory.")

Invite students to read Doctrine and Covenants 76:84–85, 104–106 silently, looking for what will happen to the wicked before they can receive telestial glory.

- What will happen to the wicked before they can receive telestial glory?

Explain that because they would not repent in mortality, those who receive telestial glory will have to suffer for their sins in "hell" (D&C 76:84, 106; see also D&C 19:4–12). In these verses, *hell* refers to spirit prison and does not refer to the final state of the wicked. At the end of the Millennium, these individuals will come forth in the Resurrection of the unjust and inherit the telestial kingdom.

Invite a student to read Doctrine and Covenants 76:109–111 aloud. Ask the class to follow along, looking for what will happen when those who are to receive celestial glory come before God to be judged. Invite students to report what they find.

Invite another student to read Doctrine and Covenants 137:9 aloud. Ask the class to follow along, looking for what else we can learn about how we will be judged.

- What doctrine can we learn from these verses about what will determine the kingdom of glory we inherit? (After students respond, write the following doctrine on the board: **The kingdom of glory we inherit will be determined by our works and the desires of our hearts.**)
- How can understanding this truth help us as we strive to become celestial people?

### Doctrine and Covenants 76:113–19

*Joseph Smith and Sidney Rigdon explain how others can receive the knowledge they received by revelation*

Summarize Doctrine and Covenants 76:113–19 by explaining that after describing this vision, Joseph Smith and Sidney Rigdon stated that the Lord had commanded them not to write all they had been shown. They also explained that through the power of the Holy Ghost, others may receive the knowledge they received.

Share your testimony of the truths taught in today’s lesson. Conclude by writing the words *Start*, *Stop*, and *Continue* on the board, and ask students to determine what they will start, stop, or continue doing because of what they learned in today’s lesson.

## Supplemental Teaching Idea

### D&C 76:51. “They who received the testimony of Jesus”

After students read Doctrine and Covenants 76:81–83, 101, 103 and learn who will receive celestial glory, invite them to look for a related theme in Doctrine and Covenants 76:51, Doctrine and Covenants 76:74, 79, and Doctrine and Covenants 76:82, 101.

- What do these verses teach about receiving a testimony of Jesus Christ?
- What does it mean to receive a testimony of Jesus?

Invite a student to read aloud the following statement by President Ezra Taft Benson (1899–1994), and ask students to listen for what it means to receive a testimony of Jesus:



“A testimony of Jesus means that you accept the divine mission of Jesus Christ, embrace His gospel, and do His works; it means you accept the prophetic mission of Joseph Smith and his successors” (Ezra Taft Benson, “Valiant in the Testimony of Jesus,” *Ensign*, May 1982, 62).

Invite students to ponder their own efforts to receive a testimony of Jesus Christ, and invite them to live according to that testimony.

## LESSON 29

# Doctrine and Covenants 77–80

### Introduction and Timeline

In March 1832 Joseph Smith continued his translation of the New Testament. As the Prophet studied the book of Revelation, the Lord revealed the meaning of some of the symbols and events described by the Apostle John. This revelation is recorded in Doctrine and Covenants 77.

On March 1, 1832, in the revelation recorded in Doctrine and Covenants 78, the Lord directed the Prophet to organize a firm (later known as the United Firm) to manage the Church's storehouses and publishing efforts. The Lord also described the blessings the Saints would receive if they obeyed the commandment to organize this firm. Later in March, the Prophet received the revelations recorded in Doctrine and Covenants 79–80, in which the Lord called Jared Carter, Stephen Burnett, and Eden Smith to proclaim the gospel.

#### February–March, 1832

Joseph Smith and Sidney Rigdon continued the inspired revision of the New Testament.

#### March 1832

Doctrine and Covenants 77 was received.

#### March 1, 1832

Doctrine and Covenants 78 was received.

#### March 7, 1832

Doctrine and Covenants 80 was received.

#### March 8, 1832

Joseph Smith appointed Jesse Gause and Sidney Rigdon as his counselors in the Presidency of the High Priesthood.

#### March 12, 1832

Doctrine and Covenants 79 was received.

#### March 24–25, 1832

Joseph Smith and Sidney Rigdon were violently beaten and tarred and feathered by a mob in Hiram, Ohio.

#### March 29, 1832

Joseph Murdock Smith, adopted son of Joseph and Emma Smith, died.

### Suggestions for Teaching

#### Doctrine and Covenants 77

*The Lord reveals answers to questions about the book of Revelation*

Before class, write the following statements on the board:

God does not need to speak in our day, because we have enough of His word.

There can be no more authorized scripture beyond the Bible.

When class begins, explain that some people make these and other similar claims. Ask students how they would respond to these statements.

Invite two students to take turns reading aloud from paragraphs 1 and 3 of the introduction to the Doctrine and Covenants. Ask the class to follow along, looking for how the Doctrine and Covenants helps respond to these claims.

- What words or phrases did you find that show the errors of the claims on the board?
- Based on paragraphs 1 and 3, why is it important for us to study latter-day revelation found in the Doctrine and Covenants?

Invite a student to read aloud the first sentence of paragraph 6 of the introduction to the Doctrine and Covenants. Ask the class to look for the circumstances that often led to the revelations recorded in the Doctrine and Covenants.

- What often led to the revelations recorded in the Doctrine and Covenants?

Display the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“There is a lesson to be learned from the study of the Doctrine and Covenants. Revelations are generally answers to questions. The Lord did not come and tap Joseph on the shoulder and say, ‘I have a revelation for you.’ But instead Joseph went to the Lord and asked to receive an answer. Time after time Joseph tells us how he would ask and how, in response, the revelation would come. Elder Russell Nelson recently expanded on this important principle. He said, ‘The Lord can only teach an inquiring mind’” (M. Russell Ballard, “What Came from Kirtland” [Brigham Young University fireside, Nov. 6, 1994], 8, [speeches.byu.edu](http://speeches.byu.edu)).

- Why do you think one needs an inquiring mind to receive truth and revelation from the Lord?

Explain that this course will address Doctrine and Covenants 77–138 and Official Declarations 1 and 2. Encourage students to set a goal to study the scripture text for this course. Invite them to look in the scriptures they study for examples of the Lord giving revelation in answer to sincere questions, and encourage students to find truths in those revelations that will help answer their own questions.

### ***Encourage students to read the text for the course***

All of the standard works are inspired writings that contain doctrine and principles of the gospel. They illustrate the workings of Heavenly Father with His children and teach about the Atonement



of Jesus Christ. They give a greater understanding of the gospel and the plan of salvation. Students and teachers should read and study the book of scripture that corresponds with each course of study.

Explain that in March 1832 the Prophet was living at the home of John and Alice (Elsa) Johnson in Hiram, Ohio, about 30 miles south of Kirtland. At this time, most Saints lived in Ohio and in Jackson County, Missouri, where the Lord had revealed the city of Zion would be built. In February and March 1832, the Prophet continued his inspired translation of the King James Version of the Bible, now known as the Joseph Smith Translation. As Joseph Smith worked on the Revelation of St. John the Divine (commonly known as the book of Revelation), the Lord revealed the meaning of some of the symbols and events described by the Apostle John. This revelation is recorded in Doctrine and Covenants 77.

Divide students into pairs. Write the following scripture passages on the board, and assign each pair one of the following reading assignments:

1. *Revelation 4:2–8; Doctrine and Covenants 77:1–5*
2. *Revelation 5:1; 7:1–4; Doctrine and Covenants 77:6–11*
3. *Revelation 8:2; 9, chapter heading; 10:10; 11:3; Doctrine and Covenants 77:12–15*

Ask students to first read with their partner their assigned verses in the book of Revelation, looking for the symbols or events John described. Then ask students to read with their partner their assigned verses from Doctrine and Covenants 77, looking for how the Lord’s explanations help clarify the meaning of the symbols and events described in the book of Revelation. Ask a few students to report insights they gained.

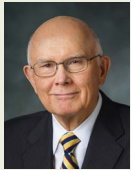
- What can we learn from Doctrine and Covenants 77 about a prophet’s role in helping us understand the meaning of scripture? (Students should identify a doctrine similar to the following: **The Lord reveals the interpretation of scripture through His prophets.**)
- Why do you think it is important to understand that the Lord reveals the interpretation of scripture through His prophets, seers, and revelators?
- How can we liken what Joseph Smith did to understand the scriptures to our own personal scripture study? (Although students may use different words, they should identify a principle similar to the following: **As we inquire of God, He will help us understand the scriptures.**)

### ***Help students fulfill their role in the learning process***

Spiritual learning requires effort and the exercise of agency. For many students, putting forth such effort to learn from the scriptures may be unfamiliar and somewhat difficult. However, you can

help them understand, accept, and fulfill their role in gospel learning. As students actively fulfill their role in gospel learning, they open their hearts to the influence of the Holy Ghost.

To help students understand this principle, display the following statement by Elder Dallin H. Oaks of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“What makes us different from most other Christians in the way we read and use the Bible and other scriptures is our belief in continuing revelation. For us, the scriptures are not the ultimate source of knowledge, but what precedes the ultimate source. The ultimate knowledge comes by revelation. . . .

“The word of the Lord in the scriptures is like a lamp to guide our feet (see Ps. 119:105), and revelation is like a mighty force that increases the lamp’s illumination manifold. We encourage everyone to make careful study of the scriptures and of the prophetic teachings concerning them and to prayerfully seek personal revelation to know their meaning for themselves” (Dallin H. Oaks, “Scripture Reading and Revelation,” *Ensign*, Jan. 1995, 7).

- Why do you think it is important to carefully study the scriptures *along with* “prophetic teachings concerning them” as you prayerfully seek personal understanding? (Point out that the *Doctrine and Covenants Student Manual* [Church Educational System manual, 2017] contains many teachings of latter-day prophets that can help students better understand the truths taught in the Doctrine and Covenants.)

Ask students to think about a time when God has helped them better understand the scriptures through prophetic teachings or personal revelation that came after prayer. Invite a few students to share their experiences if they feel comfortable doing so. You may also want to share an experience of your own.

Encourage students to read daily from the Doctrine and Covenants and to seek greater understanding of the doctrine and principles therein by studying prophetic teachings and inquiring of God in prayer.

### Doctrine and Covenants 78

*The Lord instructs Joseph Smith to establish the United Firm and promises blessings to those who keep His commandments*

Explain that in addition to receiving revelation about the meaning of scriptures, the Prophet Joseph Smith also received revelation regarding the temporal affairs of the Church. Invite a student to read the section heading for Doctrine and Covenants 78 aloud. Ask the class to follow along, looking for what the Lord told the Prophet to organize in order to help manage Church funds. Ask students to report what they find.

Explain that the mercantile endeavors that the United Firm would oversee referred to the Lord’s storehouse in Kirtland, Ohio, operated by Newel K. Whitney, and the Lord’s storehouse in Independence, Missouri, operated by Sidney Gilbert. These

storehouses were to supply the Saints with necessary goods as well as generate funds to buy land and to finance the publication of the Lord's revelations to Joseph Smith.

Ask a student to read Doctrine and Covenants 78:3–6 aloud. Invite the class to follow along, looking for what else this firm would help the Saints to do.

- According to verses 3–4, how would the United Firm benefit and bless the Saints?
- According to verses 5–6, why did the Lord command the Saints to help the poor?
- What do you think the phrase “if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things” in verse 6 means?

Explain that in an earlier revelation the Lord defined equality in terms of families having sufficient means to meet their needs and wants according to their individual circumstances (see D&C 51:3). Thus, being equal in earthly things does not mean that everyone will have the same amount of resources.

Invite a student to read Doctrine and Covenants 78:7 aloud. Ask the class to look for what the Lord said would happen to the Saints if they were obedient to His commandment to be equal in earthly things. Ask students to report what they find.

- Based on what the Lord taught in verse 7, what principle can we learn about what obedience to the Lord's commands will help us prepare for? (Students should identify a principle similar to the following: **Obedience to the Lord's commandments prepares us for a place in the celestial kingdom.**)

Ask students to think about some of the Lord's commandments. Invite them to explain how these commandments, including the commandment to assist the poor, will help prepare us for the celestial kingdom (see D&C 105:3–5).

Summarize Doctrine and Covenants 78:8–16 by explaining that the Lord appointed Joseph Smith, Newel K. Whitney, and Sidney Rigdon to organize the United Firm (see D&C 82). Members of the firm were to bind themselves by covenant to manage the Church's mercantile and publishing efforts. By following the Lord's instructions, the Church would stand independent of all other earthly entities.

Invite students to read Doctrine and Covenants 78:17–20 silently, looking for additional counsel the Lord gave to Church leaders.

- How might the Lord's message in verses 17–18 have been both humbling and comforting to these Church leaders?

Ask students to ponder the blessings of the Lord's kingdom and the riches of eternity that they have received. Invite a few students to share how these have blessed their lives.

- What did the Lord counsel Church leaders to do in verse 19?
- Based on verse 19, what will happen to us if we receive all things with thankfulness? (After students respond, write the following principle on the board: **If we receive all things with thankfulness, we will be made glorious,**

**and the Lord will multiply our blessings.** Explain that to “be made glorious” ultimately refers to receiving exaltation.)

- What does it mean to you to receive all things with thankfulness?
- Why do you think all things we receive from God, especially His commandments, should be received with thankfulness?

Give students one minute to make a list of things they are thankful for. Invite students to plan what they will do to more fully receive all things from God with thankfulness.

### **Doctrine and Covenants 79–80**

#### *The Lord calls Jared Carter, Stephen Burnett, and Eden Smith to serve missions*

Summarize Doctrine and Covenants 79–80 by explaining that the Lord called Jared Carter, Stephen Burnett, and Eden Smith to serve missions. The Lord promised Jared Carter that the Comforter would teach him the truth and direct him where to go (see D&C 79:2). The Lord told Stephen Burnett and Eden Smith to declare the things they have heard, believe, and know to be true (see D&C 80:4).

Close by testifying of the truths taught in this lesson.

## LESSON 30

# Doctrine and Covenants 81–83

### Introduction and Timeline

On March 8, 1832, the Prophet Joseph Smith called Jesse Gause and Sidney Rigdon to serve as his counselors in the Presidency of the High Priesthood. On March 15, 1832, the Prophet received the revelation recorded in Doctrine and Covenants 81, in which the Lord clarified Brother Gause’s duties as a counselor to Joseph Smith. However, Jesse Gause did not remain faithful, and the Lord later called Frederick G. Williams, whose name now appears in Doctrine and Covenants 81, to take Brother Gause’s place in the Presidency.

In April 1832, Joseph Smith and others traveled to Independence, Missouri, obeying the Lord’s command to establish an organization to build up Zion and care for the poor (see D&C 78). While there, the Prophet received two revelations. On April 26, during a council of high priests and elders of the Church in Independence, the Prophet received the revelation recorded in Doctrine and Covenants 82, in which the Lord forgave these brethren their trespasses and warned them against further sin. He also instructed members of the United Firm to bind themselves by covenant to manage the temporal affairs of Zion. Four days later, Joseph Smith received the revelation recorded in Doctrine and Covenants 83, in which the Lord gave instructions about the care of widows, orphans, and the poor.

#### January 25, 1832

Joseph Smith was ordained as President of the High Priesthood in Amherst, Ohio.

#### March 8, 1832

Joseph Smith appointed Sidney Rigdon and Jesse Gause as his counselors in the Presidency of the High Priesthood.

#### March 15, 1832

**Doctrine and Covenants 81 was received.**

#### March 24–25, 1832

Joseph Smith and Sidney Rigdon were taken in the night and violently beaten by a mob in Hiram, Ohio.

#### March 29, 1832

Joseph Murdock Smith, adopted son of Joseph and Emma Smith, died.

#### April 1–24, 1832

Joseph Smith and other leaders traveled to Independence, Missouri.

#### April 26, 1832

**Doctrine and Covenants 82 was received.**

#### April 30, 1832

**Doctrine and Covenants 83 was received.**

**May–June, 1832**

Joseph Smith stayed with Newel K. Whitney for several weeks in Greenville, Indiana. Newel had broken his foot and leg while jumping from a runaway stagecoach on his return trip to Ohio.

**Suggestions for Teaching****Doctrine and Covenants 81**

*The Lord outlines the role of counselors in the Presidency of the High Priesthood*

Write the following questions on the board before class:

Why does the Lord give us callings in His Church?  
 What are the blessings of faithfully fulfilling a calling?  
 What if someone chooses not to faithfully fulfill his or her calling?

Begin class by asking students to respond to the questions on the board. As part of the discussion, explain that although a Church leader may receive inspiration to call an individual to a certain position, it is up to that individual to faithfully respond to the calling.

Invite a student to read aloud the section heading for Doctrine and Covenants 81. Ask students to follow along, looking for someone who was called by the Lord but was not faithful to his calling.

- Whom did the Lord initially call to serve as a counselor to Joseph Smith?
- Why did Jesse Gause lose his calling?

Provide a copy of the following information about Jesse Gause to a student, and ask him or her to read it aloud:

Jesse Gause was called as a counselor to the Prophet Joseph Smith in March 1832. On August 1, 1832, he went on a mission with Zebedee Coltrin. While on his mission, Brother Gause visited his wife and tried to convince her of the truth, but she refused to join the Church. A short time later, Brother Coltrin became very ill and returned to Kirtland. Unfortunately, Brother Gause chose not to complete his mission and did not stay faithful in the Church. In January 1833, the Lord called Frederick G. Williams to replace Jesse Gause as a counselor, and Frederick's name was written into the transcription of this revelation in place of Jesse's. The revelation was published with Frederick's name in the 1835 edition of the Doctrine and Covenants (and all subsequent editions). Though the name had been changed, the revelation's instructions concerning the duties of a counselor remained true because they apply to the calling, not only the individual named.

You may want to suggest that students mark the following phrase in the section heading: "The revelation ... should be regarded as a step toward the formal organization of the First Presidency." Explain that the Lord did not reveal the complete organization of His Church to the Prophet all at once. He revealed different parts of the organization as the need arose and as the Saints were ready to

receive them. Thus the President of the Church and his counselors (the Presidency of the High Priesthood) would not be referred to as the “First Presidency” until later. The first documented use of the term “First Presidency” was from the summer of 1835 (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew C. Godfrey and others [2016], 357, footnote 733; see also xxvi, footnote 61).

Invite a student to read Doctrine and Covenants 81:1–2 aloud. Ask the class to follow along, looking for what the Lord taught Frederick G. Williams about the Presidency of the High Priesthood.

- According to verse 2, what does the Presidency of the High Priesthood hold? (Students should identify a doctrine similar to the following: **The Presidency of the High Priesthood holds the keys of God’s kingdom on the earth.**)

To help students understand this doctrine, display the following statement, and invite a student to read it aloud:

“Members of the First Presidency and Quorum of the Twelve Apostles hold all the keys necessary for governing the Church. Only the President of the Church has the right to exercise all of those keys. He delegates these keys to others who preside in the Church—temple presidents, mission presidents, stake presidents, district presidents, bishops, branch presidents, and quorum presidents, including deacons and teachers quorum presidents” (“Priesthood Keys,” *New Era*, May 2012, 38–39).

- What do these keys of the priesthood enable the First Presidency to do? (Direct the Lord’s work upon the earth.)

Invite students to read Doctrine and Covenants 81:3–5 silently, looking for the instructions the Lord gave to Frederick G. Williams concerning his calling.

- What instructions did the Lord give to Frederick G. Williams?
- What did the Lord promise Frederick G. Williams if he was faithful in his calling?
- What principle can we learn from the Lord’s promise to Frederick G. Williams? (After students respond, write the following principle on the board: **If we are faithful in our callings, we will do good for those we serve and promote the glory of God.**)
- How might serving faithfully in our callings help us do good for those we serve? How does it promote the glory of God?

Invite students to share an experience when they were blessed because someone was faithful in his or her calling.

Encourage students to think of ways they can be more faithful in their callings. Invite them to act on any promptings they receive.

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



Refer students to the questions on the board, and ask them how they might add to their answers based on what they have learned. Testify of the importance of being faithful in our callings and helping those around us.

### ***Determine pacing***

Avoid the mistake of taking too much time on the first part of the lesson and having to rush through the last part. As you prepare, estimate how long each section of the lesson will take using the teaching methods you have chosen. Because you will almost always have more material to teach than there is time to teach it, determine which portions of the scripture block to emphasize and which to summarize.

## **Doctrine and Covenants 82:1–7**

### *The Lord warns those who have received much from Him*

To help students understand the context of Doctrine and Covenants 82, invite a student to read the following paragraph aloud:

For several months, difficult feelings had existed between Sidney Rigdon in Ohio and Bishop Edward Partridge in Missouri. In April 1832, the Prophet Joseph and several Church leaders traveled from Ohio to Jackson County, Missouri, in obedience to the Lord's command that they "sit in council with the saints which are in Zion" (D&C 78:9). Upon their arrival, a two-day council of high priests of the Church was held. Between the morning and afternoon sessions of the first day of the council, Sidney Rigdon and Edward Partridge resolved their differences. The revelation in Doctrine and Covenants 82 was received during the afternoon session. (See *The Joseph Smith Papers, Documents, Volume 2: July 1831–January 1833*, ed. Matthew C. Godfrey and others [2013], 229–34.)

Invite students to read Doctrine and Covenants 82:1 silently, looking for what the Lord told Sidney Rigdon and Edward Partridge about resolving their differences. Ask a student to report what he or she found.

Invite a student to read Doctrine and Covenants 82:2 aloud. Ask the class to follow along, looking for the warning the Lord gave the Saints.

- What did the Lord say would happen if they did not refrain from sin?

Invite a student to read Doctrine and Covenants 82:3–4 aloud. Ask the class to follow along, looking for why the judgments mentioned in verse 2 would come upon those who continued to sin.

- According to these verses, why would judgments come upon the Saints who continued to sin?
- What doctrinal truths did the Lord teach about accountability in verse 3? (Students should identify statements of doctrine similar to the following: **The Lord requires much of those to whom He has given much. Those who sin against the greater light receive the greater condemnation.**)
- According to verse 4, how were the Saints guilty of sinning against the greater light?

- Why do you think those who have received more from the Lord have more required of them?

Invite students to think about what the Lord has given them and ponder what they feel the Lord expects them to do because they have received those blessings.

Encourage them to act on any promptings they receive.

Summarize Doctrine and Covenants 82:5–7 by explaining that the Lord warned the Saints that Satan’s power over the earth was increasing. He also taught that when we knowingly turn from righteousness to sin, our former sins return.

### Doctrine and Covenants 82:8–24

#### *The Lord commands nine men to form a firm to manage the temporal affairs of the Church*

Explain that after the Lord warned the council of high priests about the judgments of God and Satan’s increasing power upon the earth, He also gave a reassuring promise to those who obey His commandments.

Invite a student to read Doctrine and Covenants 82:8–10 aloud. Ask the class to follow along, looking for the Lord’s promise to those who obey His commandments. Before the student reads, explain that the phrase “new commandment” in verse 8 refers to the additional revelation the Lord was about to give concerning how to establish the United Firm.

- What can we learn from verses 8–9 about why the Lord gives us commandments?
- What does the Lord promise to those who obey His commandments? (Help students identify the following principle: **If we are obedient to the Lord’s commandments, He will always keep His promises to bless us.**)
- What happens if we do not do what the Lord commands?
- How might believing this principle influence our goals and decisions?

Emphasize that the Lord’s promises are not always fulfilled when or in the way we hope or expect, nor do they guarantee that we will not experience difficulties or suffering. However, the Lord’s promises are always fulfilled.

- In what ways have you seen the Lord keep His promises to bless you as you have strived to keep His commandments?

Invite a student to read aloud the following statement by President Joseph Fielding Smith (1876–1972). Ask the class to listen for how President Smith described the blessings we will receive if we are obedient.



“When we turn from the commandments the Lord has given unto us for our guidance then we do not have a claim upon His blessings. . . .

“Keep the commandments. . . . Be true to every covenant and obligation, and the Lord will bless you beyond your fondest dreams” (*Teachings of Presidents of the Church: Joseph Fielding Smith* [2013], 232, 237).

Summarize Doctrine and Covenants 82:11–24 by explaining that the Lord instructed Church leaders regarding the organization of the United Firm, appointed its members, and explained the purposes of this organization and the consequences of disobedience.

### Doctrine and Covenants 83

*The Lord reveals how to care for widows, orphans, and the poor*

Summarize Doctrine and Covenants 83 by explaining that on April 30, 1832, Joseph Smith dictated a revelation clarifying how, under the law of consecration, to care for women and children who had lost their husbands or fathers.

Conclude by testifying of the doctrine and principles discussed in this lesson, and invite students to apply what they have learned.

## Supplemental Teaching Idea

### Doctrine and Covenants 83. The Lord reveals how to care for widows, orphans, and the poor

Explain that while the Prophet Joseph Smith sat in council with his brethren on April 30, 1832, in Independence, Missouri, he dictated a revelation that addressed how to care for the temporal needs of the Saints.

Invite a student to read Doctrine and Covenants 83:1 aloud. Ask the class to follow along, looking for whose needs were addressed in this revelation.

- Whose needs were addressed in this revelation?

Remind students that many of the Saints were striving to live the law of consecration and had received an “inheritance,” or property, from the Church. In this revelation the Lord revealed what should happen to a family’s inheritance if a husband or father died.

Invite students to read Doctrine and Covenants 83:2–3 silently, looking for the Lord’s instructions regarding caring for widows.

- If a man died and his wife remained faithful, what blessing did she receive?

Explain that at the time this revelation was given, most women relied on their husbands for their temporal support. To “have fellowship in the church” (verse 2) meant that, since the wife’s provider was gone, the Church would assist her as she assumed the role of sole provider.

Invite a student to read Doctrine and Covenants 83:4–6 aloud. Ask the class to follow along, looking for how the Church can assist orphans and widows.

- What do these verses teach you about how the Lord feels regarding widows, orphans, and all those in need?

Encourage students to be more aware of the needs of those around them and to look for ways to apply the Lord’s counsel to seek “the interest of [their] neighbor” (D&C 82:19).

## LESSON 31

# Doctrine and Covenants 84

### Introduction and Timeline

In September 1832, missionaries returned to Kirtland, Ohio, from preaching the gospel in the eastern United States and reported their successes to Joseph Smith. During their reunion, the Prophet inquired of the Lord and received the revelation recorded in Doctrine and Covenants 84. In this revelation, the Lord explained how the priesthood prepares the Saints to enter God’s presence and receive all that He has. The Lord taught of the importance of hearkening to His words and reproved the Saints in Jackson County, Missouri, for treating the Book of Mormon and His commandments lightly. He also commanded the Saints to preach the gospel to the world and provided instructions for doing so.

#### Late June 1832

Joseph Smith returned to Kirtland, Ohio, from Independence, Missouri.

#### September 12, 1832

Joseph and Emma Smith moved from Hiram to Kirtland, Ohio, to live in the Newel K. Whitney store.

#### September 22–23, 1832

**Doctrine and Covenants 84 was received.**

#### Early October 1832

Joseph Smith and Newel K. Whitney traveled to Boston, Massachusetts; Albany, New York; and New York City to preach the gospel and purchase merchandise for the Kirtland store.

### Suggestions for Teaching

#### Doctrine and Covenants 84:1–32

*The Lord declares that a temple will be built in New Jerusalem and explains the purpose of the priesthood*

Invite students to imagine that they have a friend who believes that people can be spiritual and close to God without organized religion or priesthood ordinances. Ask students to ponder the following questions as they think about how they would respond to their friend:

- Why do we need to become and remain faithful members of The Church of Jesus Christ of Latter-day Saints?
- Why do we need to receive priesthood ordinances and keep the associated covenants to draw nearer to God?

Invite students as they study Doctrine and Covenants 84 to look for doctrines and principles that will help them understand why we need to be active members of the Church and need to participate in priesthood ordinances.

Explain that Joseph Smith relocated from Hiram to Kirtland, Ohio, on September 12, 1832. During the same month, several elders returned from preaching in the eastern United States and visited Joseph Smith to report on their

missionary service. On September 22–23, while Joseph Smith was with several of these elders, he inquired of the Lord and received the revelation recorded in Doctrine and Covenants 84.

Invite a student to read Doctrine and Covenants 84:1–2 aloud. Ask the class to follow along, looking for why the Lord established the Church in the last days.

- Why did the Lord establish the Church in the last days?

Explain that the phrase “restoration of his people” in verse 2 refers to the gathering of Israel and their return to the covenants and promises that the Lord made with ancient Israel.

Invite a student to read Doctrine and Covenants 84:3–6 aloud. Ask the class to follow along, looking for what the Lord expected the gathering Saints to do. Invite students to report what they find.

- What did the Lord promise to do if the Saints built the temple?

Point out the phrase “sons of Moses” in verse 6, and explain that this phrase refers to those who hold the Melchizedek Priesthood. Invite a student to read the following statement aloud:

“This [phrase] is the beginning of a sentence which is continued in [verse] 31. All that intervenes is parenthetical, containing a statement regarding the lineage through which the Priesthood came to Moses and Aaron, and how it was restored in our day” (Hyrum M. Smith and Janne M. Sjodahl, *Doctrine and Covenants Commentary* [1972], 498).

To help students see how the sentence would read without the parenthetical explanation contained in verses 6–31, consider inviting students to mark the first part of the sentence in verse 6 (“And the sons of Moses”) and the rest of the sentence in verse 31 (beginning with the words “and also the sons of Aaron, shall offer”). Explain that the phrase “sons of Aaron” refers to those who hold the Aaronic Priesthood. Invite a student to read the completed sentence from verse 6 and 31 aloud. Explain that this sentence helps us understand that the restoration of the priesthood, discussed in the parenthetical verses, was necessary for performing temple ordinances.

Summarize Doctrine and Covenants 84:6–16 by explaining that these verses contain Moses’s line of priesthood authority traced directly back to Adam.

Invite a student to read Doctrine and Covenants 84:17–22 aloud. Ask the class to follow along, looking for what the Lord revealed about the priesthood.

- What did the Lord reveal about the priesthood in verse 17?
- What does it mean that “this greater priesthood,” or the Melchizedek Priesthood, holds “the key to the mysteries of the kingdom, even the key of the knowledge of God” (verse 19)? (If necessary, explain that “mysteries” are “spiritual truths known only by revelation” [Guide to the Scriptures, “Mysteries of God,” scriptures.lds.org].)

After students respond, explain that Joseph Smith taught that the Melchizedek Priesthood “is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 108).

- What doctrine can we identify from verse 20 about the ordinances of the Melchizedek Priesthood? (Help students identify the following doctrine: **The power of godliness is manifest in the ordinances of the Melchizedek Priesthood.**)

Explain that the power of godliness is the power of righteousness, by which we come to know God and become like Him (see Bruce R. McConkie, *The Promised Messiah* [1978], 589).

- According to verses 21–22, what happens when the ordinances and authority of the Melchizedek Priesthood are not present?
- What ordinances are performed by the authority of the Melchizedek Priesthood?

Display the following statements by Elder D. Todd Christofferson and Elder David A. Bednar of the Quorum of the Twelve Apostles, and ask a student to read them aloud. Invite the class to look for what they teach about the power of godliness.



“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. ...

“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” (D. Todd Christofferson, “The Power of Covenants,” *Ensign or Liahona*, May 2009, 22).



“Covenants received and honored with integrity and ordinances performed by proper priesthood authority are necessary to receive all of the blessings made available through the Atonement of Jesus Christ. For in the ordinances of the priesthood, the power of godliness is manifest unto men and women in the flesh, including the blessings of the Atonement (see D&C 84:20–21)” (David A. Bednar, “Bear Up Their Burdens with Ease,” *Ensign or Liahona*, May 2014, 88).

- According to Elder Christofferson, what is the power of godliness?
- What can we do to have the power of godliness in our lives?
- According to Elder Bednar, what blessings come into our lives when we receive the ordinances of the Melchizedek Priesthood and honor our covenants?

Ask students to ponder how the power of godliness has been manifested in their lives as they have received the ordinances of the Melchizedek Priesthood and kept their covenants. Invite a few students to share their thoughts and experiences with

the class. (Remind students to not share anything too personal or sacred). Consider sharing your own experience as well.

Encourage students to strive to receive all the priesthood ordinances they can and faithfully keep their covenants so that the power of godliness can be manifested in their lives.

Invite students to read Doctrine and Covenants 84:23–24 silently, looking for how the Lord illustrated the importance of receiving the ordinances of the Melchizedek Priesthood.

- What did the children of Israel do to forfeit having the power of godliness in their lives?

Summarize verses 25–32 by explaining that because the children of Israel hardened their hearts, the keys of the Melchizedek Priesthood and its ordinances were taken from among the people. However, the Lord allowed them to keep the Aaronic Priesthood. The Lord also explained that the sons of Moses and the sons of Aaron, or those who hold the priesthood, will serve in the temple that will be built in Zion (see D&C 84:31–32).

### Doctrine and Covenants 84:33–44

#### *The Lord reveals the oath and covenant of the priesthood*

Explain that in Doctrine and Covenants 84:33–44, the Lord taught about the oath and covenant of the priesthood.

Write the words *Covenants* and *Promises* as headings on the board. Ask a few students to take turns reading aloud from Doctrine and Covenants 84:33–44. Ask half the class to look for the covenants one enters into as part of the oath and covenant of the priesthood. Ask the other half to look for promises the Lord makes to those who are faithful to this oath and covenant. Invite a few students to write what they found on the board under the appropriate headings.

- How would you summarize these covenants and promises as a principle? (Students may use different words, but ensure they identify a principle similar to the following: **If those who faithfully obtain the priesthood will magnify their callings, receive the Lord and His servants, and give heed to the words of eternal life, then God will sanctify them and give them all that He has.** Write this principle on the board.)

To help students understand what it means to obtain the priesthood, display the following statement by Elder Paul B. Pieper of the Seventy, and invite a student to read it aloud:



“The full blessings of the priesthood are received together as husband and wife or not at all.

“It is interesting that in the oath and covenant of the priesthood, the Lord uses the verbs *obtain* and *receive*. He does not use the verb *ordain*. It is in the temple that men and women—together—obtain and receive the blessings and power of



both the Aaronic and Melchizedek Priesthoods” (Paul B. Pieper, “Revealed Realities of Mortality,” *Ensign*, Jan. 2016, 21).

Refer to the principle on the board.

- What does it mean to magnify the callings that you receive through priesthood authority?
- What do you think it means to receive the Lord’s servants? Why can’t we receive the Lord without receiving His servants?

### Doctrine and Covenants 84:45–59

*The Lord explains why the world is in darkness and admonishes the Saints to repent*

Invite students to read Doctrine and Covenants 84:45–48 silently, looking for what will happen to those who diligently heed the word of God.

- What will happen to those who diligently heed the word of God?

Invite a student to read Doctrine and Covenants 84:49–53 aloud. Ask the class to look for what the Lord said about those who would not heed His voice.

- How did the Lord describe those who would not heed His voice?

Invite students to read Doctrine and Covenants 84:54–59 silently, looking for how well the Saints in Zion were heeding the word of God.

- According to verse 57, what had the Saints treated lightly?

Point out that “the former commandments” in verse 57 could refer to previous revelations in the Doctrine and Covenants and teachings from the Bible.

- What principle can we identify from verses 54–58 about the consequences of disbelieving the word of God or treating it lightly? (Help students identify the following principle: **If we disbelieve the word of God or treat it lightly, our minds will become darkened and we will be under condemnation.**)

Point out that to be under condemnation is to be judged guilty by God for refusing to receive and obey the light and knowledge manifested by Him (see Guide to the Scriptures, “Condemn, Condemnation,” scriptures.lds.org; D&C 93:31–32).

- How can unbelief or treating the word of God lightly cause a person’s mind to be darkened?

### Doctrine and Covenants 84:60–120

*The Lord commands the Saints to take the gospel to all the world and instructs those called to preach*

Summarize Doctrine and Covenants 84:60–120 by explaining that the Lord commanded the Saints to proclaim the gospel to the whole world. The Lord promised that if the Saints would “treasure up in [their] minds continually the words of [God],” He would inspire them to know what to say when sharing the gospel (D&C 84:85). The Lord commanded those who are strong in the Spirit to

edify and strengthen those who are weak and explained that as the Saints labor in their different callings, they can strengthen the Church and edify one another.

Conclude by sharing your testimony of the truths taught in Doctrine and Covenants 84. Invite students to apply what they learned.

## Supplemental Teaching Idea

### Doctrine and Covenants 84:106–10

Display pictures of one or more of the following: a sports team, a class of students, a family, and a group of people working together. Ask students to think about the following question:

- How can it benefit a team, class, family, or group to have members with different gifts and responsibilities?

Invite students to read Doctrine and Covenants 84:106, 109–10 silently, looking for what the Lord instructed the Saints to do to strengthen one another.

- What does the Lord expect from Church members who are “strong in the Spirit” (verse 106)?
- How can the Church and its members be likened to a body and its parts?
- What principle can we learn from the Lord’s comparison of Church members to parts of a body? (Students should identify a principle similar to the following: **As we labor in our different callings, each of us can strengthen the Church and help edify its members.**)

Display the following statement by President Gordon B. Hinckley (1910–2008), and invite a student to read it aloud:



“We are all in this great endeavor together. We are here to assist our Father in His work and His glory, ‘to bring to pass the immortality and eternal life of man’ (Moses 1:39). Your obligation is as serious in your sphere of responsibility as is my obligation in my sphere. No calling in this church is small or of little consequence. All of us in the pursuit of our duty touch the lives of others” (Gordon B. Hinckley, “This Is the Work of the Master,” *Ensign*, May 1995, 71).

- How have you or your family members been edified by those who have diligently served in their Church callings?

Ask students to ponder how they can strengthen the Church and its members through their callings and service.

## LESSON 32

# Doctrine and Covenants 85–87

### Introduction and Timeline

In late November 1832, some of the Saints who had moved to Zion had not consecrated their properties as the Lord had commanded. Because of this, they had not received an inheritance of land according to the laws of the Church. The Prophet Joseph Smith addressed this issue in an inspired letter to William W. Phelps, dated November 27, 1832, a portion of which is recorded in Doctrine and Covenants 85.

On December 6, 1832, Joseph Smith received the revelation recorded in Doctrine and Covenants 86 as he was working on the inspired translation of the Bible. This revelation provided further explanation of the parable of the wheat and the tares and the role of the priesthood in helping the Lord gather the righteous in the last days.

Throughout 1832, the Prophet Joseph Smith and other Church members likely learned through newspaper reports of troubles sweeping the earth. For example, they were aware of disputes over slavery in the United States, and they also knew about the nullification of federal tariffs in the state of South Carolina. On December 25, 1832, Joseph Smith received the revelation recorded in Doctrine and Covenants 87, which includes prophecies about the wars and judgments that would be “poured out upon all nations” (D&C 87:3) in the last days.

#### **November 6, 1832**

Emma Smith gave birth to Joseph Smith III.

#### **November 6, 1832**

Joseph Smith returned from preaching in the eastern United States.

#### **November 8, 1832**

Joseph Smith met Brigham Young for the first time.

#### **November 27, 1832**

Doctrine and Covenants 85 was written (extract from a letter written by Joseph Smith to William W. Phelps).

#### **December 6, 1832**

Doctrine and Covenants 86 was received.

#### **December 25, 1832**

Doctrine and Covenants 87 was received.

## Suggestions for Teaching

### Doctrine and Covenants 85

*The Lord commands that a record be kept of those who have consecrated and received inheritances*

Invite students to imagine that they are part of a sports team that has team rules designed to help them succeed.

- What might happen if someone on the team decided not to follow the team rules?

Explain that a similar situation arose in 1832 as a growing number of Saints arrived in Missouri. Some of these Saints did not follow the laws the Lord had given for building Zion. Earlier revelations stipulated that Church members were not to settle in Zion unless they received a certificate from Church leaders. Once they arrived, they were to consecrate all their money and property to the Church and receive an inheritance from the bishop. In addition, they were to keep all of God's commandments. (See D&C 64:34–35; 72:15–19, 24–26.) Doctrine and Covenants 85 is an extract from a letter the Prophet wrote to William W. Phelps, a Church leader in Missouri, explaining what to do about those members who did not follow the Lord's laws.

Invite a student to read Doctrine and Covenants 85:1–2 aloud. Ask the class to follow along, looking for what the clerk in Missouri was told to record.

- What was the clerk instructed to record?

Invite a few students to take turns reading aloud from Doctrine and Covenants 85:3, 5, 9, 11. Ask the class to follow along, looking for what the Prophet told Church leaders in Missouri to do regarding those who did not live the laws that the Lord had outlined for establishing Zion. Invite a few students to report what they found.

- What can we learn from the Prophet's instruction concerning those who did not follow God's laws?

### Doctrine and Covenants 86

*The Lord further explains the parable of the wheat and the tares*

Inform students that on December 6, 1832, while working on the inspired translation of the Bible, Joseph Smith received the revelation found in Doctrine and Covenants 86, which expands on the explanation of the parable of the wheat and the tares given in the Bible.

Invite a student to read aloud the parable as found in Matthew 13:24–30. As the student reads, write the following words on the board: *wheat, tares, the field, sowers of the seed, the enemy*.

- What do the wheat and tares represent? (If necessary, explain that the wheat symbolizes the righteous and the tares symbolize the wicked [see Matthew 13:38].)
- Why did the man in the parable want to wait to have the tares pulled out?



Display a picture of wheat and tares. Explain that tares are a type of poisonous weed. Wheat and tares are almost identical when they sprout, but they can be distinguished once they mature. If a reaper tried to pull out the tares before the wheat and tares were mature, he or she would likely destroy much of the wheat as well.

Invite a few students to take turns reading aloud from Doctrine and Covenants 86:1–6. Ask the class to follow along, looking for the meaning of the field, the sowers, and the enemy. Invite students to report what they learned.

- Based on the Lord’s explanation of these symbols, how would you summarize the meaning of this parable?

If necessary, explain that this parable represents the time of the early Christian Church, when the Savior’s original Apostles were alive, up until the end of the world. The phrases “he [Satan] soweth the tares” and “the tares ... drive the church into the wilderness” in verse 3 refer to the Great Apostasy, and the phrase “the blade is springing up” in verse 4 refers to the Restoration of the gospel.

Invite students to read Doctrine and Covenants 86:7 silently, looking for what else the Lord taught about the parable of the wheat and the tares.

- What do we learn from verse 7 about the order of the gathering in the last days?
- What does this teach about what will happen to the righteous and the wicked in the last days? (Students should identify a truth similar to the following: **The Lord will gather the righteous during the last days and then destroy the wicked at His Second Coming.**)

Summarize Doctrine and Covenants 86:8–10 by explaining that after revealing the meaning of this parable, the Lord called the members of the Church “lawful heirs” (verse 9). This means that Church members are part of the covenant made with

Abraham, through which Abraham was promised that his descendants would enjoy the blessings of the priesthood and would share those blessings with others (see Abraham 2:9–11).

Invite a student to read Doctrine and Covenants 86:11 aloud. Ask the class to follow along, looking for how we can share the blessings of the priesthood with others.

- How can we share the blessings of the priesthood with others? (After students respond, write the following principle on the board: **As we continue in the Lord’s goodness, we can be a light to the world and a savior to others by helping them receive the blessings available through the priesthood.**)
- What do you think it means to “continue in [the Lord’s] goodness” (verse 11)?
- How does the principle on the board relate to the parable of the wheat and the tares? (As part of the covenant of Abraham, we have the responsibility to help gather the righteous in preparation for the Second Coming of Jesus Christ.)
- In what ways does this principle relate to family history and temple service as well as missionary work?

Ask students to think of a time when someone was a light to them, or to someone they know, and helped lead them to receive priesthood ordinances. Ask a few students to share their experiences with the class. Invite students to think of what they can do to continue in the Lord’s goodness and be a light to those around them as well as a savior to others, including their ancestors.

## Doctrine and Covenants 87

### *The Lord reveals that war will be poured out among all nations*

Ask students to think about a time when they encountered someone who was critical of the Prophet Joseph Smith.

Explain that on December 25, 1832, the Lord revealed a prophecy to Joseph Smith that caused some people to criticize the Prophet.

Invite a few students to take turns reading aloud from Doctrine and Covenants 87:1–4. Ask the class to follow along, looking for the prophecy the Lord gave to Joseph Smith. Invite students to report what they found.

Explain that Joseph Smith had learned about a political conflict between the state of South Carolina and the United States government over tariffs (taxes on imported goods). Because residents of South Carolina relied more heavily on imported manufactured products than did people in the Northern states, they felt that federal tariffs were unfair and had been purposely levied at the expense of the South. Government leaders in South Carolina adopted an ordinance nullifying the federal laws, and many South Carolinians began to prepare for military action against the federal government. The president of the United States asserted that he would maintain the laws of the United States by force. In December 1832, newspapers throughout the United States reported about this conflict. It was at this time that Joseph Smith received the revelation recorded in Doctrine and Covenants 87. In early 1833, not long after this prophecy was given, the United States government settled the issue with the state of South Carolina.



- How might some people have used these events to cast doubt on Joseph Smith as a prophet?

Inform students that although the matter appeared to be resolved, in 1843 Joseph Smith reaffirmed the prophecy that wars would begin in South Carolina over the issue of slavery (see D&C 130:12–13). It was not until 1861 that, because of disagreements over slavery, Southern warships fired on United States federal soldiers stationed at Fort Sumter, in Charleston Harbor, South Carolina. Other Southern states joined in a civil war against the Northern states. In time, the Southern states called on Great Britain for aid. Additionally, many who had been slaves in the South joined the army of the North and fought against their former masters. The American Civil War lasted until 1865 and resulted in the deaths of approximately 620,000–750,000 soldiers. Other portions of this prophecy are yet to be fulfilled and refer to great calamities and wars that will bring an end of all nations.

- What doctrine can we learn from this account about the prophecies of the Lord’s prophets? (Students should identify a doctrine similar to the following: **The prophecies of the Lord’s prophets will all be fulfilled.**)
- What other examples can you give that show that the prophecies of the Lord’s prophets have been fulfilled?

Invite a student to read Doctrine and Covenants 87:5–8 aloud. Ask the class to follow along, looking for what the Lord said would occur in the last days. Invite students to report what they found.

- According to verses 6–7, what are some reasons the Lord gave for these tragic events? (The phrase “chastening hand” of God in verse 6 refers to the fact that the Lord uses His judgments to prompt people to repent and to punish the wicked.)
- According to verse 8, what does the Lord command us to do so that we can be prepared for the wars and disasters that will occur in the last days? (Help students identify the following truth: **The Lord commands us to stand in holy places and be not moved.**)
- What do you think it means for us to “stand ... in holy places, and be not moved” (verse 8)?
- What are some holy places that can provide us with peace and safety?

Invite students to share experiences in which they felt blessed with peace or safety by standing in a holy place. Invite students to set a goal to stand in these holy places more often and to strengthen their efforts to not be moved from them.

Conclude by sharing your testimony of the truths identified in today’s lesson.

## LESSON 33

# Doctrine and Covenants 88:1–69

### Introduction and Timeline

On December 27, 1832, during a conference of priesthood leaders in the upper room of the Newel K. Whitney store, those present prayed to know the Lord’s will concerning the establishment of Zion. The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 88:1–126 on December 27 and 28, 1832. (The revelation recorded in Doctrine and Covenants 88:127–37 was received later on January 3, 1833.) The Prophet referred to the revelation as an “‘olive leaf’ ... plucked from the Tree of Paradise” (D&C 88, section heading), perhaps because it was a message of peace with the potential to mend the harsh feelings some Saints in Missouri were having toward Church leaders in Kirtland, Ohio (see D&C 84:76). Four additional verses (D&C 88:138–41) were added during the publication of the 1835 edition of the Doctrine and Covenants.

Doctrine and Covenants 88 will be taught in two lessons. This lesson addresses Doctrine and Covenants 88:1–69, in which Jesus Christ declared that He is “the light ... which giveth life to all things” (D&C 88:13) and then invited us “to draw near to [Him]” (D&C 88:63).

#### June to December 1832

Disagreements arose between Church leaders in Missouri and Church leaders in Ohio.

#### December 27–28, 1832

**Doctrine and Covenants 88:1–126 was received.**

#### January 3, 1833

**Doctrine and Covenants 88:127–37 was received.** (D&C 88:138–41 was added later in 1835.)

#### January 5, 1833

Frederick G. Williams was called by revelation to replace Jesse Gause as a counselor in the Presidency of the High Priesthood.

#### January 11, 1833

Joseph Smith sent Doctrine and Covenants 88:1–126, and perhaps Doctrine and Covenants 88:127–37, to William W. Phelps in Missouri, describing it as an “olive leaf” and a “message of peace” (D&C 88, section heading).

#### January 23, 1833

The School of the Prophets began in Kirtland, Ohio.

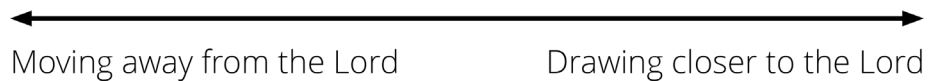
### Suggestions for Teaching

#### Doctrine and Covenants 88:1–13

*Jesus Christ declares that He is the light and life in all things*

Draw the following continuum and labels on the board:





Moving away from the Lord	Drawing closer to the Lord
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Ask students to silently consider where they are on the continuum. As students study Doctrine and Covenants 88 today, invite them to look for doctrine and principles that help them understand why it is important to come closer to God and how to draw nearer to Him.

Invite a student to read the following historical information aloud:


On December 27–28, 1832, Joseph Smith and several high priests met together at a conference in the upper room of the Newel K. Whitney store in Kirtland, Ohio. According to the minutes of the conference, on the first day, Joseph Smith told the assembled high priests that “to receive revelation and the blessings of heaven, it was necessary to have our minds on God and exercise faith and become of one heart and of one mind. Therefore [the Prophet] recommended [that] all present ... pray separately and vocally to the Lord to ... reveal His will concerning the upbuilding of Zion, and for the benefit of the Saints, and for the duty ... of the elders. Accordingly we all bowed down before the Lord, after which each one arose and spoke in his turn his feelings and determination to keep the commandments of God” (in “Minute Book 1,” 3–4, [josephsmithpapers.org](http://josephsmithpapers.org); spelling, punctuation, and capitalization standardized). In response to their inquiry, the Lord gave the revelation now recorded in Doctrine and Covenants 88. Joseph Smith later designated this revelation as the “olive leaf” ... plucked from the Tree of Paradise, the Lord’s message of peace to us” (D&C 88, section heading).

Invite a student to read Doctrine and Covenants 88:1–5 aloud. Ask the class to look for what the Lord said to the high priests who had sought His will.

- According to verse 2, how did the Lord respond to what the high priests did to seek His will? (Explain that the word *alms* refers to righteousness and religious devotion [see D&C 59:12, footnote *b*].)
- What did the Lord promise these high priests in verses 3–5?

Explain that the phrases “another Comforter” and “Holy Spirit of promise” in verse 3 and the phrase “this Comforter is the promise which I give unto you of eternal life” in verse 4 describe some of the roles of the Holy Ghost.

To help students understand these verses, display the following statements, and invite a student to read them aloud:



“It is ... the Holy Ghost, in His character as the Holy Spirit of Promise, that confirms the validity and efficacy of your covenants and seals God’s promises upon you” (D. Todd Christofferson, “The Power of Covenants,” *Ensign or Liahona*, May 2009, 22).



"The 'fulness of the Holy Ghost' (D&C 109:14–15) includes what Jesus described as 'the promise which I give unto you of eternal life, even the glory of the celestial kingdom' ... (D&C 88:4–5)" (D. Todd Christofferson, "The Power of Covenants," 23, note 5).

"Full enjoyment of the gift of the Holy Ghost includes receiving revelation and comfort ... and being sanctified from sin and made fit for exaltation in the celestial kingdom" (*True to the Faith: A Gospel Reference* [2004], 83).

Explain that the promise of being made fit for exaltation and receiving the glory of the Father is made possible through Jesus Christ (see verse 5). Verses 6–13 reveal more about Jesus Christ's power and influence. Invite a student to read Doctrine and Covenants 88:6–7 aloud, and ask the class to follow along, looking for some of these additional teachings.

- According to verses 6–7, what is the "light of Christ"? (As students respond, it might be helpful to explain that the Light of Christ is "divine energy, power, or influence that proceeds from God through Christ" [Guide to the Scriptures, "Light, Light of Christ," scriptures.lds.org].)
- According to verse 6, what did the Savior do so that He could be in and through all things?

Invite a few students to take turns reading aloud from Doctrine and Covenants 88:7–13. Ask the class to follow along, looking for additional truths we can learn about Jesus Christ and His Light.

- What can we learn about the Light of Christ from verses 7–10? From verses 11–12? From verse 13?

Invite students to write on a piece of paper a doctrine about the Light of Christ based on what they learned from verses 7–13. After sufficient time, invite several students to read what they wrote. (Students may suggest several doctrinal truths, but help them identify that **through the Light of Christ, God gives light, life, and law to all His creations.** Write this truth on the board.)

To help students further understand this doctrine, display the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles, and ask a student to read it aloud:



"The Light of Christ is that divine power or influence that emanates from God through Jesus Christ. It gives light and life to all things. It prompts all rational individuals throughout the earth to distinguish truth from error, right from wrong. It activates your conscience [see Moroni 7:16]. Its influence can be weakened through transgression and addiction and restored through proper repentance. The Light of Christ is not a person. It is a power and influence that comes from God and when followed can lead a person to qualify for the guidance and inspiration of the Holy

Ghost [see John 1:9; D&C 84:46–47]" (Richard G. Scott, "Peace of Conscience and Peace of Mind," *Ensign or Liahona*, Nov. 2004, 15).

- What do you think would happen if we did not have the Light of Christ?

Share your testimony of the power and influence of Jesus Christ and the light, life, and law He brings to all things.

### Doctrine and Covenants 88:14–41

#### *The Lord explains that all of God's kingdoms are governed by law*

Explain that in addition to providing light, life, and law to all things, the Lord also makes redemption possible. Invite a student to read Doctrine and Covenants 88:14–17 aloud. Ask the class to follow along, looking for what the Lord taught about redemption.

- According to verse 16, what is the redemption of the soul?

Summarize Doctrine and Covenants 88:18–20 by explaining that in these verses the Lord revealed that the earth will become the celestial kingdom and that those who are resurrected with celestial bodies will inherit it forever and ever.

Invite a student to read Doctrine and Covenants 88:21–24 aloud. Ask the class to follow along, looking for what determines the kingdom of glory we inherit after the Resurrection.

- Based on these verses, what determines which kingdom of glory we obtain after the Resurrection? (After students respond, write the following principle on the board: **The law we choose to live in this life determines the kingdom of glory we inherit after the Resurrection.**)
- Why do you think we cannot abide a celestial glory if we are not willing to abide by God's celestial law, which includes the ordinances, covenants, and commandments of the gospel of Jesus Christ?

Summarize Doctrine and Covenants 88:25–31 by explaining that these verses teach that after we die, we will rise again with the same body we had in mortality, only in a perfected, immortal state. The Lord also revealed that the glory of our resurrected body will match the type of spirit we have become based on the law we have chosen to obey—whether celestial, terrestrial, or telestial.

Remind students that everyone ever born on the earth will be resurrected, but not everyone will receive the same degree of glory.

Invite a student to read Doctrine and Covenants 88:32–35 aloud. Ask the class to follow along, looking for what the Lord said about those who would be resurrected but not inherit one of the degrees of glory.

- According to verses 32 and 35, why won't these people inherit a kingdom of glory?

Point out the phrase "because they were not willing to enjoy that which they might have received" in verse 32.

- How might this phrase relate to our own lives?
- What can we learn from verse 34 about what will happen to those of us who are willing to be governed by God’s law? (If necessary, explain that as we choose to be governed by God’s law, Jesus Christ will preserve, perfect, and sanctify us.)

Summarize Doctrine and Covenants 88:36–39 by explaining that all kingdoms have a law given and that there are many kingdoms. Only those persons who abide by God’s law are justified, or “pardoned from punishment” (Guide to the Scriptures, “Justification, Justify,” scriptures.lds.org).

Invite students to read Doctrine and Covenants 88:39–40 silently, looking for why those who choose not to live God’s law are not justified. Invite students to report what they find.

Invite students to evaluate how well they are abiding God’s law. Encourage them to continue to live God’s law and to make any necessary corrections that will enable them to inherit the celestial kingdom.

### **Doctrine and Covenants 88:41–69**

*The Lord reveals that He governs and comprehends all things, and He invites individuals to draw near unto Him*



Display a picture of stars, such as *The Lord Created All Things* (Gospel Art Book [2009], no. 2; see also [lds.org/media-library](http://lds.org/media-library)), and ask students if they have ever looked at the stars and thought about God's creations.

- What thoughts or questions have you pondered as you have gazed at the stars?

Invite a student to read Doctrine and Covenants 88:41–47 aloud. Ask the class to follow along, looking for what the Lord said about Himself and His creations.

- How does God govern His creations?
- According to verses 46–47, what are we seeing when we view even the least of God's creations?

Summarize Doctrine and Covenants 88:51–61 by explaining that the Savior told a parable of men laboring in a field, each of whom was visited in turn by their master. From this parable, we learn that the Lord will visit each of His worlds and their inhabitants. Point out that the Lord has come to His kingdom on this earth and that He will come again and reign here during the Millennium.

Explain that in Doctrine and Covenants 88:62–69, the Lord taught what we can do now to draw near to Him.

Invite students to read Doctrine and Covenants 88:62–63 silently, looking for what we can do to invite the Savior to draw near to us.

- What principle do these verses teach about drawing near to the Lord? (After students respond, write the following principle on the board: **As we draw near to the Lord, He will draw near to us.** Invite students to consider marking this principle in verse 63.)
- What words in verse 63 teach about how we can draw near to the Savior?
- What are some actions that have helped you seek, ask, and knock in order to draw nearer to the Lord?

Ask students to ponder what they have experienced in their lives that has confirmed to them that this principle is true. Invite one or two students to share their experience and testimony of this principle.

Invite a few students to take turns reading aloud from Doctrine and Covenants 88:66–69. Ask the class to follow along, looking for additional ways we can draw near to the Father and the Son.

- According to verse 67, what blessing comes to those whose eye is single to God's glory? (Help students identify the following principle: **If our eye is single to God's glory, then we will be filled with light.**)
- What do you think it means for your eye to "be single to [God's] glory"?
- According to verse 68, what do we need to do for our minds to be single to God? (Explain that the phrase "sanctify yourselves" refers to being purified and cleansed from sin through the Atonement of Jesus Christ and the influence of the Holy Ghost as we repent and keep our covenants.)

Conclude by testifying of the truths taught in this lesson. Refer to the continuum on the board, and invite students to think about what they could do to draw closer

to the Lord and why they should do so. Invite them to act on any promptings they receive.

## LESSON 34

# Doctrine and Covenants 88:70–141

### Introduction and Timeline

The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 88:1–126 on December 27 and 28, 1832. About a week later, on January 3, 1833, the Prophet dictated the revelation recorded in Doctrine and Covenants 88:127–37 after high priests at a conference prayed to know the Lord’s will concerning the establishment of Zion. The Prophet referred to the revelation as an “‘olive leaf’ ... plucked from the Tree of Paradise” (D&C 88, section heading) perhaps because it was a message of peace with the potential to mend the harsh feelings some Saints in Missouri were having toward Church leaders in Kirtland, Ohio (see D&C 84:76). Four additional verses (D&C 88:138–41) were added before the publication of the 1835 edition of the Doctrine and Covenants.

This is the second of two lessons that address Doctrine and Covenants 88. In the portion of the revelation discussed in this lesson, the Lord instructed the elders of the Church to teach each other and to prepare to serve as missionaries. He also revealed signs of His Second Coming, the general order in which all people will be resurrected, and some events surrounding the final battle with Satan at the end of the Millennium. Additionally, the Lord commanded the Saints to build a house of God in Kirtland and commanded the elders to organize “the school of the prophets” (D&C 88:127) under Joseph Smith’s direction. Those participating in the school were to learn together by study and faith and to show each other love and friendship.

#### **June 1832–January 1833**

Disagreements continued between Church leaders in Missouri and Church leaders in Ohio.

#### **December 27–28, 1832**

**Doctrine and Covenants 88:1–126 was received.**

#### **January 3, 1833**

**Doctrine and Covenants 88:127–37 was received.**

#### **January 5, 1833**

Frederick G. Williams was called by revelation to replace Jesse Gause as a counselor in the Presidency of the High Priesthood.

#### **January 11, 1833**

Joseph Smith sent Doctrine and Covenants 88:1–126, and perhaps Doctrine and Covenants 88:127–37, to William W. Phelps in Missouri, describing it as an “olive leaf” and a “message of peace” (D&C 88, section heading).

#### **January 23, 1833**

The School of the Prophets began in Kirtland, Ohio.



**September 1835**

Doctrine and Covenants 88:138–41 was published in the 1835 edition of the Doctrine and Covenants.

**Suggestions for Teaching****Doctrine and Covenants 88:70–86***The Lord commands the elders of the Church to tarry and prepare for their ministry*

Ask students to think of something they have done recently that required preparation. Invite a few students to describe what they did and how they prepared.

- How did your preparation or lack of preparation influence your success?

Explain that the Lord wants us to be prepared for eternally important events. Invite students to look for doctrine and principles as they study the remainder of Doctrine and Covenants 88 that will help them understand what the Lord wants them to prepare for and why they need to be prepared.

Remind students that during a conference of high priests in Kirtland, Ohio, on December 27–28, 1832, the Lord gave the revelation in Doctrine and Covenants 88:1–126. Those in attendance had sought to know the Lord’s will concerning them and the building of Zion.

Invite a student to read Doctrine and Covenants 88:70 aloud. Ask the class to look for what the Lord commanded the elders to do.

- What did the Lord command the elders to do?

Explain that this commandment is similar to the command the Lord gave to His ancient Apostles. The Lord commanded His Apostles to preach the gospel to all nations, but they were to remain in Jerusalem until they were endowed with power from on high (see Luke 24:47–49). Explain that although the commandment to tarry in Kirtland would limit missionary work for a time, the Lord assured the elders that the work would go forth.

Invite a student to read Doctrine and Covenants 88:72–73. Ask the class to follow along, looking for what the Lord told the elders.

- What phrases in these verses stand out to you? Why?

Invite students to read Doctrine and Covenants 88:74–76 silently, looking for what the Lord commanded the elders to do while they tarried in Kirtland.

- What did the Lord command the elders to do while they tarried in Kirtland?
- According to verse 75, why did the Lord command them to do these things? (So that He could fulfill the “great and last promise” He had made to them.)

To help students understand the meaning of this “great and last promise,” invite a student to read Doctrine and Covenants 88:67–68 aloud. Ask the class to follow along, looking for the promise the Lord gave the Saints.

- What promise would the Lord fulfill if the Saints kept the commandment to tarry in Kirtland and prepare, sanctify, purify, and cleanse themselves? (The

promise that they would see the Lord in His own time and way. This promise was connected to the commandment to build the Kirtland Temple, the call to hold a solemn assembly [see verse 70], and the Lord's earlier promise to endow the Saints with power from on high [see D&C 38:32; 95:8–9].)

Invite a student to read Doctrine and Covenants 88:77–79 aloud. Ask the class to follow along, looking for what else the Lord commanded these elders to do to prepare themselves to be endowed with power.

- What did the Lord command the elders to do in verse 77?
- According to verse 78, what did the Lord promise would happen if they diligently taught each other the doctrine of the kingdom? (Explain that the phrase “my grace shall attend you” refers to receiving divine help or strength.)
- Based on the Lord's promise in verse 78, what will happen as we diligently teach one another the doctrine of the kingdom? (After students respond, write the following principle on the board: **As we diligently teach one another the doctrine of the kingdom, the Lord will help us understand His doctrine more perfectly.**)
- In what ways has teaching the gospel to others helped you better understand it?

Invite students to read Doctrine and Covenants 88:80 silently, looking for why the Lord commanded the elders to teach and learn these things. Ask a few students to report what they find.

- In what ways does diligently teaching each other the doctrine of the kingdom prepare us to serve God?

Summarize Doctrine and Covenants 88:81–82 by explaining that the Lord told the elders that He had sent them “to testify and warn the people” and that everyone who had been warned was expected to warn others.

Invite a student to read Doctrine and Covenants 88:83–86 aloud. Ask the class to follow along, looking for additional counsel the Lord gave the elders to help prepare them to preach the gospel and why this counsel is so important.

- What counsel did the Lord give the elders? Why is it important?
- According to verses 84–85, what will the testimony of the Saints help the world prepare for?

### **Doctrine and Covenants 88:87–116**

#### *The Lord reveals events surrounding His Second Coming*

Invite a few students to take turns reading aloud from Doctrine and Covenants 88:87–91. Ask the class to follow along, looking for what the Lord said would follow the testimonies of the Saints.

- What kinds of testimonies will follow the testimonies of the Saints before the Lord's Second Coming?

Invite students to read Doctrine and Covenants 88:92 silently, looking for what the angels will say. Ask them to report what they found.

Summarize Doctrine and Covenants 88:93–116 by explaining that at the time of the Second Coming, the great and abominable church that persecuted the Saints will be bound. The Saints who are living on the earth or have already died will be caught up to meet the Savior and descend with Him. The dead will be resurrected in order, according to their righteousness. After their resurrection, the righteous will receive the glory of the Lord and their inheritance. Satan will be bound during the Millennium but then released for a season. Michael (Adam) and his armies will defeat Satan and his armies, and Satan will no longer have power over the Saints.

### Doctrine and Covenants 88:117–41

*The Lord commands priesthood holders to build the faith of others, seek learning by faith, establish a house of God, and organize a school*

Explain that after the Lord described some of the events surrounding the His Second Coming, He told the Saints what they needed to do to prepare themselves and others for those events.

Invite a student to read Doctrine and Covenants 88:117–18 aloud. Ask the class to look for what the Lord told His servants to do to prepare for these events.

- What did the Lord tell His servants to do in verse 117?

Point out the phrase “and as all have not faith” in verse 118.

- What did the Lord tell His servants to do to increase their faith and the faith of others in verse 118?
- What principles can we learn from verse 118 about how to build our faith? (After students respond, write the following principles on the board: **As we diligently teach one another, we can increase our own faith and help strengthen the faith of others. The Lord commands us to seek learning by study and by faith.**)
- What do you think it means to learn “by study and also by faith” (verse 118)?

To help students understand what it means to learn by faith, invite a student to read aloud the following statement by Elder David A. Bednar of the Quorum of the Twelve Apostles:



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

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

- According to Elder Bednar, how do we learn by faith?
- What are some examples from the scriptures of people who have exercised their faith and acted to obtain knowledge?
- When has your faith increased as a result of acting to obtain knowledge?

Invite students to ponder what they could do to better act on what they have learned. Encourage them to follow any promptings they receive from the Holy Ghost.

Invite a student to read Doctrine and Covenants 88:119–20 aloud. Ask the class to follow along, looking for what the Lord told the Saints to do to prepare for the Second Coming and increase their faith.

- What did the Lord tell the Saints to do? (After students respond, explain that the Prophet Joseph Smith understood verse 119 to be a command to build a house of God where the Saints could hold their solemn assembly and be taught from on high. In response to this verse, the Saints eventually built the Kirtland Temple.)
- According to verse 120, what reasons did the Lord give for the Saints to build the house of God?

Invite students to read Doctrine and Covenants 88:121–26 with a partner and look for counsel the Lord gave His servants to prepare them to be instructed in the temple.

- How would following this counsel prepare members to be instructed in the temple?
- How might following this counsel prepare you to be instructed in our Church meetings and in the temple?

Explain that on January 3, 1833, a week after the conference of high priests, the Lord provided additional instruction about how the house of God would serve as a house of learning. Summarize Doctrine and Covenants 88:127–41 by explaining that the Lord commanded the Prophet Joseph Smith to establish the School of the Prophets for those called to the ministry. This school was designed to prepare them for missionary work and future Church service. Those in the school were instructed to teach and learn the doctrine of the kingdom and seek out wisdom from the best sources available. The Lord set forth the order of the School of the Prophets, including the manner of salutation and the ordinance of washing of feet. The original School of the Prophets met in Newel K. Whitney’s store.

Invite students to share a doctrine or principle from today’s lesson that was important to them and explain why. Encourage students to act on promptings they received.

## LESSON 35

# Doctrine and Covenants 89–92

### Introduction and Timeline

After the School of the Prophets began meeting in early 1833, the Prophet Joseph Smith inquired of the Lord concerning priesthood holders' use of tobacco during their meetings. On February 27, 1833, in response to Joseph's inquiry, the Lord gave the revelation recorded in Doctrine and Covenants 89. In this revelation, which became known as the Word of Wisdom, the Lord warned against the use of harmful substances, encouraged the consumption of wholesome foods, and promised blessings to the obedient.

On March 8, 1833, the Lord gave the revelation recorded in Doctrine and Covenants 90. This revelation contains instructions to the Presidency of the High Priesthood and was "a continuing step in the establishment of the First Presidency" (D&C 90, section heading).

While working on the inspired translation of the Old Testament, the Prophet inquired of the Lord concerning whether he should include the Apocrypha as part of his translation of the Bible. On March 9, 1833, the Lord responded to Joseph Smith's question through the revelation recorded in Doctrine and Covenants 91 and told him he did not need to translate the Apocrypha.

On March 15, 1833, the Prophet received the revelation recorded in Doctrine and Covenants 92, instructing Frederick G. Williams to be an active member of the United Firm, which had been established to oversee the welfare and business affairs of the Church.

#### **February 2, 1833**

Joseph Smith finished reviewing his translation of the New Testament.

#### **February 27, 1833**

**Doctrine and Covenants 89 was received.**

#### **March 8, 1833**

**Doctrine and Covenants 90 was received.**

#### **March 9, 1833**

**Doctrine and Covenants 91 was received.**

#### **March 15, 1833**

**Doctrine and Covenants 92 was received.**

#### **March 18, 1833**

Sidney Rigdon and Frederick G. Williams were ordained as Presidents (counselors) in the Presidency of the High Priesthood.

## Suggestions for Teaching

### Doctrine and Covenants 89:1–21

#### *The Lord reveals the Word of Wisdom*

Write *The Word of Wisdom* on the board.

- Have you ever had to explain to someone why you do not drink alcohol, tea, or coffee or use tobacco? What did you say? How did the person respond?

To help students understand the context of the revelation contained in Doctrine and Covenants 89, explain that in obedience to the Lord’s command to organize the School of the Prophets (see D&C 88:127), the Prophet Joseph Smith and other elders met in an upper room of the Newel K. Whitney store in Kirtland, Ohio. (If possible, display a picture of the room.)



Invite a student to read the following paragraph aloud:

“Every morning after breakfast, the men met in the school to hear instruction from Joseph Smith. ... The first thing they did, after sitting down, was ‘light a pipe and begin to talk about the great things of the kingdom and puff away,’ Brigham Young recounted. The clouds of smoke were so thick the men could hardly even see Joseph through the haze. Once the pipes were smoked out, they would then ‘put in a chew on one side and perhaps on both sides and then it was all over the floor’ [Brigham Young, unpublished discourse, December 2, 1867]. In this dingy setting, Joseph Smith attempted to teach the men how they and their converts could become holy, ‘without spot,’ and worthy of the presence of God” (Jed Woodworth, “The Word of Wisdom,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 183, or [history.lds.org](http://history.lds.org)).

Invite a student to read aloud the following statement by President Brigham Young (1801–1877) about how the Prophet reacted to these conditions:

“Often when the Prophet entered the room to give the school instructions he would find himself in a cloud of tobacco smoke. This, and the complaints of his wife at having to clean so filthy a floor [from chewing tobacco], made the Prophet think upon the matter, and he inquired of the Lord relating to the conduct of the elders in using tobacco, and the revelation known as the Word of Wisdom was the result of his inquiry” (Brigham Young, in *Teachings of Presidents of the Church: Joseph Smith* [2007], 263).

Invite a student to read Doctrine and Covenants 89:1–3 aloud. Ask the class to follow along, looking for words or phrases that describe the Lord’s purpose for giving this revelation.

- According to verses 2–3, why was this revelation given?

Point out the phrase “not by commandment or constraint” in verse 2, and explain that the Lord did not initially give the Word of Wisdom to the Saints as a commandment. Eventually, after the Saints had many years to practice obeying the principles in the Word of Wisdom, the Lord’s prophets began teaching that the Word of Wisdom was now to be considered a commandment (see the student manual commentary for D&C 89:1–2).

Write the following phrase on the board: *A Principle with Promise*. Invite students to look for the principle and promise the Lord revealed as part of the Word of Wisdom as they continue to study Doctrine and Covenants 89.

Invite a student to read Doctrine and Covenants 89:4 aloud. Ask the class to follow along, looking for another reason the Lord gave for revealing the Word of Wisdom.

- What are examples of “evils and designs” in the world today that we can avoid by following the Word of Wisdom?

Invite students to read Doctrine and Covenants 89:5–9 silently, looking for harmful substances the Lord warned the Saints to not use.

- What substances did the Lord warn the Saints not to use? (If necessary, explain that Church leaders have taught that the term “hot drinks” refers to tea and coffee [see Hyrum Smith’s teaching reported in “The Word of Wisdom,” *Times and Seasons*, June 1, 1842,” 800, josephsmithpapers.org].)

Point out that not all harmful substances that we should avoid are named in the revelation. Church leaders have warned against the use of “any drink, drug, chemical, or dangerous practice that produces a ‘high’ or other artificial effect that may harm your body or mind. Some of these include marijuana, hard drugs, prescription or over-the-counter medications that are abused, and household chemicals” (*For the Strength of Youth* [2011], 26).

Invite students to read Doctrine and Covenants 89:10–17 silently, looking for the foods that the Lord encourages us to eat.

- What foods does the Lord encourage us to eat?



- According to verse 11, what should our attitude be when eating these foods?

Remind students that the Lord described the Word of Wisdom as “a principle with promise” (D&C 89:3). Write the following incomplete sentence on the board: *If we obey the Word of Wisdom and strive to keep the commandments, the Lord will bless us with ...*

Invite a student to read Doctrine and Covenants 89:18–21 aloud. Ask the class to follow along, looking for the blessings promised for following the Word of Wisdom.

- What blessings does the Lord promise those who follow the Word of Wisdom?

Remind students that the promise of health in verse 18 does not necessarily mean that the Word of Wisdom is a cure for chronic disease or debilitating illness. Instead, it helps people have the best health and strength that their bodies are capable of.

- How can living the Word of Wisdom help us gain “wisdom and great treasures of knowledge” (verse 19)? (Help students understand that obeying the Word of Wisdom allows us to enjoy the companionship of the Holy Ghost, who imparts wisdom and knowledge to the faithful.)

Display the following statement by President Boyd K. Packer (1924–2015) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:



“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).

- In verse 21, what scriptural account does the phrase “the destroying angel shall pass by them, as the children of Israel, and not slay them” refer to? (This phrase refers to the account of the children of Israel receiving divine protection during the first Passover in Egypt [see Exodus 12:21–28].)

Explain that this promise of divine protection can refer to spiritual as well as physical safety.

- Based on what you have learned from Doctrine and Covenants 89, how would you complete the statement on the board to form a principle about the blessings of following the Word of Wisdom? (After students respond, complete the sentence on the board as follows: **If we obey the Word of Wisdom and strive to keep the commandments, the Lord will bless us with health, wisdom, strength, and protection.**)
- When have you or someone you know experienced these blessings? (You may also want to share an experience.)

Explain that after Joseph Smith read this revelation to the elders at the School of the Prophets, they threw their tobacco pipes into the fireplace, illustrating that some of the Saints willingly observed the Word of Wisdom even though Church leaders did not present it as a commandment until many years later. Encourage students to commit now to obey the Word of Wisdom so they can receive the Lord's promised blessings of health, wisdom, strength, and protection.

### Doctrine and Covenants 90:1–37

#### *The Lord instructs the First Presidency concerning their duties and authority*

Tell students that just over a week after the Prophet received the revelation about the Word of Wisdom, he received the revelation recorded in Doctrine and Covenants 90. To help students better understand the context of this revelation, invite a student to read the section heading aloud.

Invite several students to take turns reading aloud from Doctrine and Covenants 90:1–6. Ask the class to follow along, looking for what the Lord taught about the First Presidency. Before students read, invite them to note the definition of the word *oracles* (verses 4–5) in verse 4, footnote *a*.

- What did the Lord teach about the First Presidency in verses 3 and 6? (Remind students that phrase “the keys of the kingdom” [verse 2] refers to the power and authority to govern and direct God’s kingdom on the earth. If necessary, explain that from verse 6 we learn that the First Presidency holds these keys.)
- According to verse 4, how do the keys of the kingdom relate to the revelations that God gives the Church? (We receive revelations from God through His prophets, who hold the keys of the kingdom.)
- Based on what the Lord taught in verse 5, what will happen to us if we treat lightly the revelations God gives us through those who hold the keys of the kingdom? (Students should identify a principle similar to the following: **If we treat lightly the revelations God gives through His prophets, we may stumble and fall when the storms of life beat upon us.**)
- What are some ways people treat lightly the revelations God gives through His prophets?
- What can we do to ensure that we don’t treat the words of the prophets lightly?

Summarize Doctrine and Covenants 90:7–37 by explaining that the Lord instructed the First Presidency to prepare members of the School of the Prophets for teaching the gospel throughout the world and also to set their families and the affairs of the Church in order. The Lord also counseled various individuals to walk uprightly and serve in the Lord’s kingdom.

### Doctrine and Covenants 91:1–6

#### *The Lord instructs Joseph Smith not to translate the Apocrypha*

If available, show students a magazine, a newspaper, and a cell phone, and ask them how they know whether what they read or hear is true.

As students study Doctrine and Covenants 91, invite them to look for a principle that can help them discern the truthfulness of what they read and hear.

Explain that in March 1833, Joseph Smith was engaged in the inspired translation of the Old Testament. The Bible that he used in the translation contained the Old Testament and the New Testament as well as a section of books placed between the testaments, known as the Apocrypha. The Apocrypha consists of “sacred books of the Jewish people that were not included in the Hebrew Bible but are retained in the Bibles of some Christian churches. These books are often valuable in linking the Old and New Testaments” (Guide to the Scriptures, “Apocrypha,” scriptures.lds.org). As the Prophet Joseph Smith worked on translating the Bible, he asked the Lord whether he should translate the Apocrypha.

Invite students to search Doctrine and Covenants 91:1–6 silently, looking for the Lord’s instructions regarding the Apocrypha.

- What did the Lord say about the Apocrypha in verses 1–3?
- According to verses 4–6, how could Joseph Smith know what was true in the Apocrypha?
- How can the counsel in verses 4–6 help us know the truth of what we read and hear? (After students respond, write the following principle on the board: **The Holy Ghost can help us discern the truth of what we read and hear.**)

Invite students to think about a time when the Holy Ghost let them know that what they read or heard was true. Ask a few students to share their experiences with the class.

### **Doctrine and Covenants 92:1–2**

#### *Frederick G. Williams is called to join the United Firm*

Explain that in 1832 a few Church leaders were called to be part of the United Firm, sometimes known as the United Order, which had been established to oversee the welfare and business affairs of the Church. (This organization was different from the United Order that President Brigham Young later established in some communities in Utah.) In this revelation, the members of the United Firm were instructed to accept Frederick G. Williams as a member.

Conclude by asking students what truths or insights from this lesson stood out to them, and invite them to share their experiences and testimonies concerning these truths. Encourage them to act on what they have learned.

## LESSON 36

# Doctrine and Covenants 93

### Introduction and Timeline

On May 6, 1833, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 93. In this revelation, the Savior taught the Saints how to worship and “come unto the Father in my name, . . . and receive of his fulness” (D&C 93:19). He also taught how we can receive truth and light, revealed the eternal nature of all men and women, and instructed the Prophet Joseph Smith and other Church leaders to “set in order” their homes (D&C 93:43–50).

#### February 2, 1833

Joseph Smith finished his translation of the New Testament.

#### March 8, 1833

Joseph Smith continued his inspired translation of the Old Testament.

#### April 1833

The School of the Prophets in Kirtland, Ohio, adjourned for the summer.

#### May 4, 1833

A committee was selected to raise money to construct a building for the School of the Prophets in Kirtland, Ohio.

#### May 6, 1833

Doctrine and Covenants 93 was received.

### Suggestions for Teaching

#### Doctrine and Covenants 93:1–20

*The Lord teaches how we can come to know Him and obtain a fulness of glory*

Display a picture of Jesus Christ.

- What is the difference between knowing about Jesus Christ and knowing Jesus Christ? (Knowing about Jesus Christ includes learning facts about Him. Knowing Jesus Christ includes developing a personal relationship with Him by receiving a testimony of Him through the Holy Ghost and by striving to keep His commandments.)
- Why is it important to know about Jesus Christ *and* to know Him? (If necessary, explain that we cannot achieve our full potential as children of God unless we come to know Jesus Christ and Heavenly Father [see John 17:3].)

Invite students to look for truths as they study Doctrine and Covenants 93 that will help them know more about the Savior and also come to know Him.

Invite a student to read Doctrine and Covenants 93:1 aloud. Ask the class to follow along, looking for what the Lord taught about gaining knowledge of Jesus Christ.

- What principle can we learn from verse 1 about gaining knowledge of Jesus Christ? (Students should identify a principle similar to the following: **If we forsake our sins, come unto Christ, call on His name, obey His voice, and**

**keep His commandments, then we will see His face and know that He is.**

Invite students to consider marking this principle in their scriptures.)

To help students better understand this principle, invite them to cross-reference verse 1 with Doctrine and Covenants 88:68. Ask a student to read Doctrine and Covenants 88:68 aloud. Invite the class to follow along, looking for additional information concerning the Lord's promise in Doctrine and Covenants 93:1. (Students should discover that the promise of seeing the Lord's face will be fulfilled in "[the Lord's] own time, and in his own way" [D&C 88:68].)

Invite a student to read Doctrine and Covenants 93:2–5 aloud. Ask the class to follow along, looking for what we can know about the Savior if we apply the principle in verse 1.

- Why is it important for us to know that Jesus Christ is "the true light that lighteth every [person]" (verse 2)?
- What do you think the Savior meant when He said that Heavenly Father "gave [Him] of his fulness" (verse 4)? (Help students understand that Jesus Christ received all that the Father has, including His glory, power, knowledge, and joy. This is one way Jesus Christ is one with Heavenly Father.)

Explain that in Doctrine and Covenants 93:6–18, the Lord revealed to Joseph Smith a portion of John the Baptist's witness of the Savior once recorded by the Apostle John.

Invite students to read Doctrine and Covenants 93:6–11 silently, looking for what we can learn about the Savior from John's record. Ask students to report what they find.

Invite several students to take turns reading aloud from Doctrine and Covenants 93:12–17. Ask the class to follow along, looking for how Jesus Christ received a fulness of the Father's glory.

- How did Jesus Christ receive a fulness of the Father's glory? (After students respond, write the following doctrine on the board: **Jesus Christ continued from grace to grace until He received a fulness of the Father's glory.**)
- In verse 13, what do you think the phrase "he received not of the fulness at the first, but continued from grace to grace" means?

As needed, explain that "[He] continued from grace to grace" implies that the Savior had to learn and grow "line upon line, precept upon precept" (2 Nephi 28:30). The word *grace* refers to "divine help or strength ... given through the mercy and love of God" (Guide to the Scriptures, "Grace," scriptures.lds.org). Jesus Christ daily sought Heavenly Father's grace, or divine help and strength, and obtained greater knowledge and power until He received a fulness of glory.

Display the following statement by President Joseph Fielding Smith (1876–1972), and invite a student to read it aloud:



“Our Savior was a God before he was born into this world, and he brought with him that same status when he came here. He was as much a God when he was born into the world as he was before. But as far as this life is concerned it appears that he had to start just as all other children do and gain his knowledge line upon line. ...

“... Without doubt, Jesus came into the world subject to the same condition as was required of each of us—he forgot everything, and he had to grow from grace to grace” (*Teachings of Presidents of the Church: Joseph Fielding Smith* [2013], 314–15).

Invite a student to read Doctrine and Covenants 93:19–20 aloud. Ask the class to follow along, looking for why the Lord revealed a portion of John the Baptist’s record.

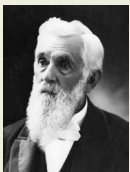
- According to verse 19, why did the Lord reveal John the Baptist’s record?

Display the following statement by Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:

“Perfect worship is emulation. We honor those whom we imitate” (Bruce R. McConkie, *The Promised Messiah: The First Coming of Christ* [1978], 568).

- What does this statement by Elder McConkie and the teachings we have studied in Doctrine and Covenants 93 suggest about how we are to worship Heavenly Father? (Help students understand that we are to worship Heavenly Father by following the example of Jesus Christ.)
- According to Doctrine and Covenants 93:20, what did the Lord promise to those who follow His example by keeping His commandments? (After students respond, write the following principle on the board: **If we keep the commandments, we will receive grace for grace until we receive a fulness of the Father’s glory, as Jesus Christ has.**)
- Why do you think it is important for us to know that we, like the Savior, can receive a fulness of the Father’s glory and become like Him if we keep the commandments and receive grace for grace?

To help students better understand how they can apply the principle written on the board, display the following statement by President Lorenzo Snow (1814–1901), and invite a student to read it aloud:



“Do not expect to become perfect at once. If you do, you will be disappointed. Be better today than you were yesterday, and be better tomorrow than you are today. The temptations that perhaps partially overcome us today, let them not overcome us so far tomorrow. Thus continue to be a little better day by day; and do not let your life wear away without accomplishing good to others as well as to ourselves” (*Teachings of Presidents of the Church: Lorenzo Snow* [2012], 103).

Invite students to think about the spiritual progress they have made over the last few years.

- What is an example of how you have learned and progressed during the last few years as you have kept the commandments? (You may also want to share an experience.)

Testify that just as Jesus Christ became like Heavenly Father by keeping the commandments and continuing from grace to grace, we can do the same.

Encourage students to set a goal regarding what they will do to be better tomorrow than they are today so they can emulate the Savior and gradually become more like Him and our Heavenly Father.

### **Doctrine and Covenants 93:21–39**

#### *The Lord teaches how to receive truth and light*

Invite a student to read Doctrine and Covenants 93:21–23 aloud. Ask the class to follow along, looking for what the Savior revealed about Himself and us in the premortal life.

- What did the Savior reveal about Himself in verse 21?

Explain that because Jesus Christ is the Firstborn of all the spirit children of Heavenly Father and obeyed the Father’s will in all things, He is the “appointed heir” of all that the Father has (Hebrews 1:2).

- In Doctrine and Covenants 93:22, what did the Lord say about our potential?

Explain that we are begotten through Jesus Christ and partake of the Father’s glory as we are spiritually reborn and cleansed from sin through the Savior’s Atonement. We are then part of the Church of the Firstborn. In this way, we become “joint-heirs with Christ” (Romans 8:17) and can receive all that the Father has (see D&C 76:55).

- Why is it important for us to know that we “were also in the beginning with the Father” (D&C 93:23)?

Explain that while we lived with Heavenly Father and Jesus Christ in the premortal life, we were taught by them and could accept or reject truth. Invite students to read Doctrine and Covenants 93:24–28 silently, looking for what the Lord taught about truth.

- What do you learn from the Lord’s definition of truth in verse 24?

Point out the phrase “who was a liar from the beginning” in verse 25, and explain that this phrase refers to Satan. Just as he did in the premortal life, Satan continues to try to stop us from receiving truth.

- What do we learn about Jesus Christ from verse 26?
- According to verse 28, what will happen to us if we continue to receive truth and light through keeping the Lord’s commandments? (After students respond, write the following principle on the board: **By receiving truth and light, we can become like Jesus Christ and Heavenly Father.**)
- How does this principle relate to the other principles written on the board?



Explain that when we lived with God before we were born, we had agency—the ability to choose and act for ourselves. Invite a student to read Doctrine and Covenants 93:29–32 aloud. Ask the class to follow along, looking for how our agency affects our ability to receive truth and light.

- What is the consequence if we choose not to receive the light?

Summarize Doctrine and Covenants 93:33–35 by explaining that the Lord taught that we can only receive a fulness of joy when our body and spirit are reunited in the Resurrection.

Invite a student to read Doctrine and Covenants 93:36–39 aloud. Ask the class to follow along, looking for additional truths the Lord taught about light and truth.

- What do we learn about light and truth in verses 36–37?
- What principle can we learn from verse 39 about what can cause us to lose light and truth? (After students respond, write the following truth on the board: **Disobedience and false traditions cause us to lose light and truth.**)
- What are some examples of activities or traditions today that could cause us to lose light and truth?

Testify that as we use our agency to receive light and truth, we will become more like Jesus Christ and Heavenly Father and eventually receive a fulness of God’s glory and exaltation in the celestial kingdom. Invite students to ponder what might be hindering their efforts to receive light and truth. Encourage them to set a goal to discontinue these practices so they can continually receive light and truth and become more like Jesus Christ and Heavenly Father.

### Doctrine and Covenants 93:40–53

*The Lord commands His servants to bring up their children in light and truth*

Summarize Doctrine and Covenants 93:40–53 by explaining that the Lord commanded the Saints to “bring up [their children] in light and truth” [verse 40]. The Lord also chastened several Church leaders for neglecting to do so.

## Supplemental Teaching Idea

### Doctrine and Covenants 93:40–53. “Bring up your children in light and truth”

Instead of summarizing Doctrine and Covenants 93:40–53, consider using the following teaching idea:

Invite students to make a list of the five most important things they will teach their future children. Ask several students to share a few items on their lists.

Invite a student to read Doctrine and Covenants 93:40 aloud. Ask the class to follow along, looking for what the Lord commanded parents to do. Consider inviting students to mark what they find.

- Based on what we have learned so far in our study of Doctrine and Covenants 93, why would it be important to “bring up [our] children in light and truth” (verse 40)?

Invite several students to take turns reading aloud from Doctrine and Covenants 93:41–50. Ask the class to follow along, looking for why the Lord chastened several Church leaders.

- Why did the Lord chasten several Church leaders?

- What do you think the phrases “set in order your own house” in verse 43 and “[be] more diligent and concerned at home” in verse 50 mean?
- What truth can we learn from these verses about what we need to do so that “the wicked one” (verse 49) won’t have power over us? (After students respond, write the following truth on the board: **We must pray always and be diligent and concerned at home, or the wicked one will have power over us.**)
- What are some ways we could be more spiritually diligent and concerned at home?
- When have you seen someone live this principle? What blessings have come to his or her family because of this?

Explain that while this truth applies to students when they become parents, it also applies to them in their current circumstances as family members now, whether married or single.

Invite students to ponder how well they are currently living this truth in their homes. Encourage them to make a goal that will help them be more diligent and concerned at home.

## LESSON 37

# Doctrine and Covenants 94–97

### Introduction and Timeline

As recorded in Doctrine and Covenants 94, the Lord directed the Saints to plan the city of Kirtland “according to the pattern” He had given them (D&C 94:2). The Lord also commanded the Saints in Kirtland to build a house for the Presidency of the Church and a printing house.

In a revelation given on December 27–28, 1832, the Lord commanded the Saints to build a temple in Kirtland, Ohio (see D&C 88:119). More than five months later, Church leaders and members still had not begun constructing the temple. On June 1, 1833, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 95, in which the Lord sternly chastened the Kirtland Saints for delaying building the temple. He also promised to endow the Saints with power in the temple and gave instructions regarding its construction.

On June 4, 1833, several high priests met to discuss how to use and manage the recently acquired Peter French farm. Unable to come to a consensus, they inquired of the Lord, and in response, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 96. In this revelation, the Lord gave Bishop Newel K. Whitney the responsibility for overseeing the French farm, which included property on which the Kirtland Temple would be built, and appointed John Johnson as a member of the United Firm.

In the summer of 1833, in obedience to the Lord’s instructions recorded in Doctrine and Covenants 88, Church leaders in Missouri organized a school similar to the School of the Prophets, which operated in Kirtland, Ohio. In early July these Church leaders wrote to the Prophet Joseph Smith asking for further instruction regarding this school. The Presidency of the Church sent a reply on August 6, 1833, which included the revelations recorded in Doctrine and Covenants 94; 97–98. In the revelation recorded in Doctrine and Covenants 97, the Lord commanded the Missouri Saints to build the temple in Missouri “speedily” (D&C 97:11) and described the blessings they would receive for doing so. The Lord also warned the Saints that they would experience “sore affliction” if they did not follow His commandments (D&C 97:26).

*Note: The 2013 edition of the scriptures corrected the date indicating when the revelation recorded in Doctrine and Covenants 94 was received. This lesson will discuss sections 94–97 in the order they were received (95, 96, 97, 94) rather than in the order they appear in the Doctrine and Covenants.*

#### **December 27–28, 1832**

The Lord commanded the Saints in Kirtland, Ohio, to build a temple.

#### **April 10, 1833**

The Church purchased 103 acres of land in Kirtland from Peter French.

**June 1, 1833**

Doctrine and Covenants 95 was received.

**June 4, 1833**

Doctrine and Covenants 96 was received.

**July 20, 1833**

A mob in Independence, Missouri, destroyed the printing office and tarred and feathered Bishop Edward Partridge and Charles Allen.

**July 23, 1833**

Under threat of mob violence, Church leaders in Missouri signed an agreement that all Mormons would leave Jackson County by April 1, 1834.

**August 2, 1833**

Doctrine and Covenants 97 and 94 were received.

**August 6, 1833**

The Presidency of the Church wrote a letter to Church leaders in Missouri and included the revelations recorded in Doctrine and Covenants 94; 97–98.

## Suggestions for Teaching

### Doctrine and Covenants 95:1–17

#### *The Lord chastens the Saints for delaying construction of the temple*

Invite students to think about a time when someone tried to correct them.

- How do you respond when others try to correct you?
- What are some reasons we should seek correction in our lives?

Invite students to look for a principle as they study Doctrine and Covenants 95 that can help them understand why we should seek correction from God.

Write *December 27–28, 1832* on the board. Remind students that on these dates the Prophet Joseph Smith received a revelation wherein the Lord commanded the Saints to build “a house of God” (D&C 88:119), or a temple.

Invite students to read the section heading for Doctrine and Covenants 95 silently, looking for the date when the revelation recorded in Doctrine and Covenants 95 was given. Ask them to calculate approximately how much time had passed between when these two revelations were given. Explain that during this time, Church leaders had acquired property for the temple and formed a temple building committee. However, by June 1, 1833, the Saints still had not begun construction.

Invite a student to read Doctrine and Covenants 95:1–3 aloud. Ask the class to follow along, looking for what the Lord said about the Saints’ delay in building the temple.

- According to verse 2, what did the Lord say needed to happen because the Saints had delayed building the temple? (After students respond, explain that to *chasten* means to discipline or correct.)

- What doctrine can we identify from verse 1 about why the Lord chastens those He loves? (Help students identify the following doctrine: **The Lord chastens those He loves so they may be forgiven of their sins.**)
- How do you think the Lord’s chastening indicates His love for us?

Point out that when the Lord chastens us we can choose to accept or reject that correction. Testify that if we choose to accept that correction by repenting, the Lord will forgive us and prepare a way for our “deliverance in all things” (D&C 95:1).

Invite a student to read Doctrine and Covenants 95:4–9 aloud. Ask the class to follow along, looking for reasons why the Lord commanded the Saints to build a temple in Kirtland.

- What are some reasons the Lord commanded the Saints to build a temple? (After students respond, write the following doctrine on the board: **In temples, the Lord prepares His servants to do His work and endows them with power.**)

Explain that *endow* means to provide someone with a gift. In these verses, the Lord promised the Saints that in the temple He would endow them with, or give them the gift of, spiritual power. The same promise is available to all worthy Saints today as they enter into sacred covenants with the Lord in His holy temples.

To help students better understand the endowment of spiritual power we can receive in the temple, invite a student to read aloud the following statement by Elder M. Russell Ballard of the Quorum of the Twelve Apostles:



“When men and women go to the temple, they are both endowed with the same power. ...

“... All who have made sacred covenants with the Lord and who honor those covenants are eligible to receive personal revelation, to be blessed by the ministering of angels, to commune with God, to receive the fulness of the gospel, and, ultimately, to become heirs alongside Jesus Christ of all our Father has”

(M. Russell Ballard, “Men and Women and Priesthood Power,” *Ensign*, Sept. 2014, 32).

Explain that building the Kirtland Temple was an enormous task for the Saints. In early 1833, there were relatively few members of the Church in Ohio, and most of them were very poor.

Invite a student to read Doctrine and Covenants 95:11–12 aloud. Ask the class to follow along, looking for what the Lord promised the Saints if they would keep His commandments. Invite students to report what they find.

- What principle can we learn from verse 11? (Students should identify a principle similar to the following: **If we keep the commandments, we will have power to do what the Lord asks us to do.**)
- What are some situations you might face in which this principle could apply?
- When have you felt that you received the Lord’s help to do something difficult because you kept the commandments?

Summarize Doctrine and Covenants 95:13–17 by explaining that the Lord gave instructions regarding the dimensions and functions of specific rooms in the Kirtland Temple.

Invite a student to read Doctrine and Covenants 95:14 aloud. Ask the class to follow along, looking for one way the Lord would fulfill His promise to give the Saints power to build the temple. Invite students to report what they find. (You may want to point out that the three people appointed were Joseph Smith, Sidney Rigdon, and Frederick G. Williams, who were the Presidency of the High Priesthood, or First Presidency.)

To help students see how this promise was fulfilled, invite a student to read the following paragraph aloud:

Joseph Smith, Sidney Rigdon, and Frederick G. Williams prayed together and saw the temple in vision. At a later date Frederick G. Williams recalled that after they had viewed the exterior in detail, “the building seemed to come right over [them]” and they saw the interior of the building as if they were actually in it (*Teachings of Presidents of the Church: Joseph Smith* [2007], 271).

### **Doctrine and Covenants 96:1–9**

#### *The bishop is appointed to oversee all property held by the Church*

Inform students that on April 10, 1833, Church leaders purchased Peter French’s farm in Kirtland, Ohio. At a conference of high priests on June 4, 1833, the council could not agree regarding how to use or manage this property. The council members agreed to inquire of the Lord, and Joseph Smith consequently received the revelation recorded in Doctrine and Covenants 96. In this revelation, the Lord assigned Bishop Newel K. Whitney to manage the farm, declared that the temple should be built on part of the property, and appointed John Johnson as a member of the United Firm.

### **Doctrine and Covenants 97:1–28**

#### *The Lord emphasizes His will that the Saints in Missouri build a temple*

If possible, display a picture of a temple located far away from where your students live.

- Why do you think the Lord wants all His worthy children to have access to His temples?

Inform students that the Lord not only wanted a temple built in Kirtland, Ohio, but He also wanted the Saints to build a temple in Zion, or Independence, Missouri. Invite students to look for doctrine as they study Doctrine and Covenants 97 that will help them better understand why the Lord commands His people to build and worship Him in temples.

Invite a student to read aloud the section heading for Doctrine and Covenants 97, and ask the class to notice when this revelation was given and what significant event had recently occurred in Missouri.

- What had happened to the Saints less than two weeks before this revelation was given? (Inform students that news of the forced agreement for the Saints to leave Jackson County had not reached the Prophet Joseph Smith when this revelation was given.)

Summarize Doctrine and Covenants 97:1–9 by explaining that the Lord told the Saints that He was pleased they had organized a school of the elders in Zion, as He had previously instructed (see D&C 88). The Lord was also pleased with Parley P. Pratt, who presided over the school.

To help students understand the context of the Lord’s instructions in Doctrine and Covenants 97:10–14, explain that the Prophet and his counselors had previously sent a letter to the Saints in Missouri, instructing them to begin building a temple in Independence, Missouri, immediately. The letter also contained instructions and drawings detailing what the interior of the temple should look like.

Invite a student to read Doctrine and Covenants 97:10–14 aloud. Ask the class to follow along, looking for why the Lord wanted the Saints to build a temple in Zion.

- What are some of the reasons the Lord commanded the Saints to build a temple in Zion?

Invite several students to take turns reading aloud from Doctrine and Covenants 97:15–21. Ask the class to follow along, looking for the blessings the Lord promised the Saints if they would build the temple.

- What blessings did the Lord promise the Saints if they would build the temple?
- What do you think it means to be “pure in heart” (verses 16, 21)?
- What doctrine can we learn from verse 16 about what the pure in heart will experience in the temple? (Students should identify a doctrine similar to the following: **In the temple, God will manifest Himself to those who are pure in heart.**)
- What are some ways God manifests Himself in the temple?
- How have you been blessed as you have worthily attended the temple?

Summarize Doctrine and Covenants 97:22–28 by explaining that the Lord told the Saints He would punish the wicked and that Zion would be spared and blessed if the Saints obeyed His word. If they did not do what God commanded, however, Church members would experience “sore affliction” (verse 26).

### **Doctrine and Covenants 94:1–17**

*The Lord gives instructions for the construction of Church buildings and reaffirms the need to build a temple*

Summarize Doctrine and Covenants 94 by explaining that the Lord instructed the Saints to lay out the city of Kirtland “according to the pattern” He had given them. In addition to commanding the Saints to build the temple, the Lord also instructed them to build a house for the Presidency of the Church and a printing house.

Testify of the power and blessings available to us in the house of the Lord. Invite students to prayerfully consider what they could do to purify themselves and attend the temple regularly so they can receive the great blessings promised by the Lord.



## LESSON 38

# Doctrine and Covenants 98–100

### Introduction and Timeline

In 1833, the growing population of Latter-day Saints in Jackson County, Missouri, became a great concern to the original settlers of the county because of the significant cultural, political, and religious differences between the two groups. On July 20, 1833, a group of Missouri citizens demanded that the Latter-day Saints leave Jackson County. Before the Saints could adequately respond, a mob destroyed the Church's printing establishment and tarred and feathered Bishop Edward Partridge and Charles Allen. Three days later, a large mob threatened further violence, and Church leaders were forced to sign an agreement that all Mormons would leave Jackson County no later than April 1, 1834. On August 6, 1833, in Kirtland, Ohio, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 98, in which the Lord taught the Saints how to respond to persecution. The Lord also counseled the Saints to follow "the constitutional law of the land" (D&C 98:6) and warned them to keep their covenants.

John Murdock joined the Church when the first missionaries from New York arrived in Kirtland, Ohio, in November 1830. He immediately began preaching the gospel. In June 1832 he returned from serving a mission to areas in the midwestern United States. In a revelation given to the Prophet Joseph Smith on August 29, 1832, which is recorded in Doctrine and Covenants 99, the Lord called John Murdock to continue serving as a missionary.

In October 1833, the Prophet Joseph Smith and Sidney Rigdon departed for a brief mission to Upper Canada. On October 12, 1833, they stopped in Perrysburg, New York, and the Prophet received the revelation recorded in Doctrine and Covenants 100. The Lord assured the Prophet and Sidney Rigdon that their families in Ohio were well. He also comforted them concerning the Saints in Missouri, who were suffering persecution.

*Note: The revelation recorded in Doctrine and Covenants 99 is not in chronological sequence with other sections in the Doctrine and Covenants because an error was made in the dating of the revelation when the 1876 edition of the book was printed. That error was corrected in the 1981 printing, but the placement of the revelation in Doctrine and Covenants 99 was preserved so that references to the section number in other publications would remain correct. (See Dennis A. Wright, "Historical context and overview of Doctrine and Covenants 99," in Dennis L. Largey and Larry E. Dahl, eds., Doctrine and Covenants Reference Companion [2012], 805). This lesson will discuss sections 98–100 in the order they appear in the Doctrine and Covenants.*

#### June 1832

John Murdock returned from a mission to areas in the midwestern United States.

#### August 29, 1832

Doctrine and Covenants 99 was received.

**July 20, 1833**

A mob in Jackson County, Missouri, destroyed the Church's printing establishment in Independence and tarred and feathered Bishop Edward Partridge and Charles Allen.

**July 23, 1833**

Under threat of mob violence, Church leaders in Missouri signed an agreement that all Mormons would leave Jackson County by April 1, 1834.

**August 6, 1833**

Doctrine and Covenants 98 was received.

**August 9, 1833**

Oliver Cowdery arrived in Kirtland, Ohio, with news of the mob violence toward the Saints in Missouri.

**October 5, 1833**

Joseph Smith and Sidney Rigdon left Kirtland, Ohio, to preach the gospel in New York and in Mount Pleasant, Upper Canada (now Ontario).

**October 12, 1833**

Doctrine and Covenants 100 was received.

## Suggestions for Teaching

### Doctrine and Covenants 98:1–22

*The Lord comforts the Saints and counsels them to follow the law of the land and keep their covenants*

Invite students to think of a time when they, or someone they know, were unfairly treated and to ponder how they, or this person, reacted.

Invite students to look for doctrine and principles as they study Doctrine and Covenants 98 that will help them understand how God expects us to act when we feel we are mistreated.

Invite a few students to take turns reading aloud from the following paragraphs. Ask students to consider how they might have reacted if they had been one of the early Saints in Jackson County, Missouri.

On July 20, 1833, "four or five hundred disgruntled [Missourians] met at the Independence courthouse. They ... selected a committee to draft a document outlining their demands of the Mormons. ...

"... The committee drafted the declaration that no Latter-day Saints would be allowed to move to or settle in Jackson County, and those that were already there must pledge to leave as soon as possible. ... The brethren, startled by the request ... , asked for three months to consider the proposition and to consult with Church leaders in Ohio. This was denied them. They asked for ten days, but the committee allowed them only fifteen minutes.

"The meeting quickly turned into a mob that decided to destroy the [Church's] printing office and the press. They ... broke the press, scattered the type, and destroyed nearly all the printed work, including most of the unbound sheets of the Book of Commandments. They soon leveled the two-story printing office. ..."

The mob then tarred and feathered Bishop Edward Partridge and Charles Allen in front of the courthouse. Three days later, an armed mob “set fire to haystacks and grain fields and destroyed several homes, barns, and businesses. The mob eventually confronted six leaders of the Church who, seeing the property and lives of the Saints in jeopardy, offered their lives as a ransom. ...

“Rejecting this offer, the mob leaders threatened that every man, woman, and child would be whipped unless they consented to leave the county. Under duress the brethren signed an agreement to leave the county” (*Church History in the Fulness of Times Student Manual* [Church Educational System manual, 2nd ed., 2003], 132–34).

- If you had been one of the Saints in Missouri, how would you have responded to the mob?

Ask students to silently read the section heading for Doctrine and Covenants 98, looking for evidence that the Lord was aware of the Saints’ suffering in Missouri.

- What evidence do you see that the Lord was mindful of the Saints’ suffering in Missouri?

Invite a student to read Doctrine and Covenants 98:1–3 aloud. Ask the class to follow along, looking for the Lord’s counsel to the Saints.

- What counsel do you think would have been comforting to the Saints in Missouri? Why?
- What counsel do you think would have been difficult to follow?
- Based on what the Lord promised the Saints in verses 1–2, what principle can we identify about the results of giving thanks in all things and waiting patiently on the Lord? (After students respond, write the following principle on the board: **If we give thanks in all things and wait patiently on the Lord, our afflictions will work together for our good.**)
- What do you think it means to wait patiently on the Lord?
- In what ways can our afflictions work together for our good as we give thanks in all things and wait patiently upon the Lord?

Ask students to think about someone they know who has given thanks in all things and waited patiently on the Lord during trials and challenges. Invite a few students to share these examples with the class. (Remind students not to share anything too personal or private.)

Summarize Doctrine and Covenants 98:4–10 by explaining that the Lord counseled the Saints to keep all His commandments and to “befriend,” or follow, “the constitutional law of the land” (verse 6). He also told the Saints to seek and support “honest,” “good,” and “wise” government leaders (verse 10).

Invite a student to read Doctrine and Covenants 98:11–15 aloud. Ask the class to follow along, looking for what else the Lord commanded the Saints to do.

- What did the Lord command the Saints to do?

Point out the phrase “I will try you and prove you herewith” in verse 12.

- What do you think “try you and prove you herewith” means? (The Lord will test the Saints’ faithfulness.)
- Why might it have been important for the Saints in Missouri to understand that the trials they experienced were intended “to prove [them] in all things, whether [they would] abide in [the Lord’s] covenant” (verse 14)?

Summarize Doctrine and Covenants 98:16–22 by explaining that the Lord told the Saints to “renounce war and proclaim peace” (verse 16). He chastised the Saints in Kirtland, Ohio, and commanded them to repent and keep their covenants.

### Doctrine and Covenants 98:23–48

*The Lord teaches the Saints how to respond to persecution and explains when war is justified*

Invite a student to read Doctrine and Covenants 98:23–27 aloud. Ask the class to follow along, looking for what the Lord counseled the Saints to do when others mistreated them.

- What did the Lord counsel the Saints to do when reviled or persecuted?
- What principle can we identify from the Lord’s promises to those who bear their afflictions patiently without seeking revenge? (Help students identify the following principle: **If we bear our persecutions patiently without seeking revenge, the Lord will reward us.**)

Display the following statement by President James E. Faust (1920–2007) of the First Presidency, and invite a student to read it aloud.



“We should not respond by seeking personal revenge but rather let justice take its course and then let go. It is not easy to let go and empty our hearts of festering resentment. The Savior has offered to all of us a precious peace through His Atonement, but this can come only as we are willing to cast out negative feelings of anger, spite, or revenge” (James E. Faust, “The Healing Power of Forgiveness,” *Ensign* or *Liahona*, May 2007, 69).

- What can we do to bear our persecutions patiently and not seek revenge?

Summarize Doctrine and Covenants 98:28–48 by explaining that the Lord outlined the circumstances when war is justified. He also commanded the Saints to forgive their enemies.

### Doctrine and Covenants 99:1–8

*The Lord calls John Murdock to proclaim the gospel*

Summarize Doctrine and Covenants 99 by explaining that John Murdock was called to serve a mission to the eastern United States. Despite facing trials and difficulties, John Murdock accepted his mission call and followed the Lord’s counsel to provide for his children before his departure.

## Doctrine and Covenants 100:1–17

### *The Lord comforts and instructs Joseph Smith and Sidney Rigdon*

- What concerns do you think missionaries would have when beginning their missionary service?

Invite a student to read aloud the following historical background for Doctrine and Covenants 100:

A convert named Freeman Nickerson traveled to Kirtland, Ohio, in September 1833 and asked the Prophet to come with him to New York and Canada to preach the gospel to his family. Joseph Smith and Sidney Rigdon agreed to the proposal, and they left Kirtland on October 5, 1833. They preached the gospel as they traveled to New York, and after they arrived at Brother Nickerson's home in Perrysburg, New York, Joseph Smith received the revelation recorded in Doctrine and Covenants 100 (see Eric Smith, "A Mission to Canada" in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 202–4, or [history.lds.org](http://history.lds.org)).

Invite students to silently read the section heading for Doctrine and Covenants 100, looking for what Joseph Smith and Sidney Rigdon were concerned about.

Invite a student to read Doctrine and Covenants 100:1–4 aloud. Ask the class to follow along, looking for what the Lord told the Prophet Joseph Smith and Sidney Rigdon.

- What did the Lord promise Joseph Smith and Sidney Rigdon regarding their families?
- According to verses 3–4, why did the Lord send the Prophet Joseph Smith and Sidney Rigdon on this mission to New York and Canada?

Invite a student to read Doctrine and Covenants 100:5–8 aloud. Ask the class to follow along, looking for what the Lord told Joseph Smith and Sidney Rigdon to do as missionaries.

- What did the Lord command them to do?
- What principle can we identify from the promise the Lord gave Joseph Smith and Sidney Rigdon in verses 5–6? (Help students identify the following principle: **As we seek to share the gospel with others, the Lord will help us know what to say.**)
- What principle can we identify from the Lord's promise in verses 7–8? (Help students identify the following principle: **As we share the gospel in solemnity of heart and in the spirit of meekness, the Holy Ghost will testify of what we say.**)
- When have you have experienced one or both of these promises as you have shared the gospel with others?

Summarize Doctrine and Covenants 100:9–17 by explaining that the Lord appointed Joseph Smith to be a "revelator" and Sidney Rigdon to be the Prophet's "spokesman" (verses 9–11). The Lord promised the Prophet "power to be mighty in testimony ... [and] in expounding all scriptures" (verses 10–11). He also

promised that “Zion [would] be redeemed” (verse 13) and declared that He would “raise up ... a pure people, that [would] serve [Him] in righteousness” (verse 16).

Conclude by testifying of the truths taught in this lesson, and invite students to apply what they have learned.

## Supplemental Teaching Idea

### Doctrine and Covenants 99:1–8. The Lord calls John Murdock to proclaim the gospel

What are some sacrifices young men and women are willing to make to serve missions?

Invite a student to read aloud the following information about an early Church member named John Murdock:

“John Murdock investigated many churches and concluded that all religions had lost their way. However, in late 1830, he read the Book of Mormon and felt the Holy Ghost bear witness of its truth. He was baptized on November 5, 1830. Shortly thereafter, he served a mission, baptizing about 70 people in four months in Orange, Ohio, and Warrensville, Ohio.

“On April 30, 1831, shortly after Brother Murdock returned from his mission, his wife, Julia, died after giving birth to twins. In June 1831, the Lord called him to go to Missouri and preach the gospel along the way (see D&C 52:8–9). Before he could go, he needed to make sure his five children, all under the age of seven, were provided for. He arranged for several individuals to care for his older children, and Joseph and Emma Smith adopted the infant twins. For the rest of 1831 and the first half of 1832, John Murdock preached in Michigan Territory, Indiana, Missouri, and Ohio. When he returned to Hiram, Ohio, in June 1832, he was suffering from the effects of a long illness. He also learned that one of his twins had been sick and had died because of exposure to the cold during an attack on Joseph Smith” (*Doctrine and Covenants and Church History Seminary Teacher Manual* [Church Educational System manual, 2013], 350).

Explain that the Prophet Joseph Smith received the revelation in Doctrine and Covenants 99 approximately two months after John Murdock arrived home from his second mission.

Invite a student to read Doctrine and Covenants 99:1 aloud. Ask the class to follow along, looking for what the Lord called John Murdock to do.

- How might this mission call have tested Brother Murdock’s faith and obedience?

Invite a student to read Doctrine and Covenants 99:2–8 aloud. Ask the class to follow along, looking for how John Murdock and those he taught would be blessed by his service.

- According to verses 2–3, what blessings would come from John Murdock’s service?
- What do the Lord’s words to John Murdock show us?

## LESSON 39

# Doctrine and Covenants 101

### Introduction and Timeline

In late 1833, mobs attacked Church members in Jackson County, Missouri, and forced them from their homes. When news of the violence reached the Prophet Joseph Smith in Kirtland, Ohio, he grieved for the Missouri Saints and pled with the Lord to return them to their lands and homes. On December 16–17, 1833, the Lord revealed to the Prophet why He had allowed His Saints to suffer. This revelation, which is recorded in Doctrine and Covenants 101, also included counsel and words of comfort regarding “the redemption of Zion” (D&C 101:43).

#### July 23, 1833

Under threat of mob violence, Church leaders in Missouri signed an agreement that all Mormons would leave Jackson County by April 1, 1834.

#### October 20, 1833

Church leaders in Missouri announced that the Saints intended to remain in Jackson County to defend their property rights.

#### October 31–November 8

Mobs attacked Mormon settlements in Jackson County, burning homes and forcing the Saints to leave the county.

#### November 25, 1833

The Prophet Joseph Smith learned that mob violence had expelled the Saints from Jackson County.

#### December 16–17, 1833

Doctrine and Covenants 101 was received.

### Suggestions for Teaching

#### Doctrine and Covenants 101:1–21

*The Lord explains why He allowed the Saints to suffer and offers counsel and comfort*

Invite students to imagine they have a friend who believes that God won’t help him or her anymore because of poor choices he or she has made. Ask students to think about what they would say to this friend.

Invite students to look for doctrine and principles as they study Doctrine and Covenants 101 that will help them understand how the Lord feels about us, even when we sin.



### ***Focus on the restored gospel of Jesus Christ***

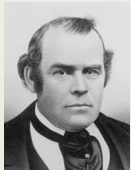
Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles taught the importance of focusing your teaching on the gospel of Jesus Christ:

“Our gospel teaching must underscore, as never before, the verity, the relevancy, and the urgency of the restored gospel of Jesus Christ. This triad of teaching objectives is keenly important because their force will hasten full conversion” (Neal A. Maxwell, “Those Seedling Saints Who Sit before You” [CES symposium on the Old Testament, Aug. 19, 1983], 2).

Remind students that due to mob violence in July 1833, Church leaders in Missouri agreed that all Mormons would leave Jackson County by April 1, 1834. Explain that in August 1833, Church leaders in Kirtland, Ohio, advised the Saints in Missouri to ask the government for help and protection. After meeting with the governor of Missouri, Church leaders in Missouri hired lawyers and prepared to defend their rights and property, after which mobs attacked the Saints and violently expelled them from Jackson County in November 1833.

Invite students to read the section heading for Doctrine and Covenants 101 silently, looking for the hardships the Missouri Saints experienced. Ask students to report what they find.

Invite a student to read aloud the following account by Elder Parley P. Pratt (1807–1857):



“During the dispersion of women and children, parties were hunting the men, firing upon some, tying up and whipping others, and some they pursued several miles.

“... The shore [of the Missouri River] began to be lined on both sides of the ferry with men, women and children. ... Hundreds of people were seen in every direction, some in tents and some in the open air around their fires, while the rain descended in torrents. Husbands were inquiring for their wives, wives for their husbands; parents for children, and children for parents. ...

“... All my provisions for the winter were destroyed or stolen, and my grain left growing on the ground for my enemies to harvest. My house was afterwards burned, and my fruit trees and improvements destroyed or plundered” (*Autobiography of Parley P. Pratt*, ed. Parley P. Pratt Jr. [1938], 121–22).

- What questions might the Saints have asked after they were expelled from Zion?

Invite a student to read Doctrine and Covenants 101:1–3, 6–7 aloud. Ask the class to follow along, looking for why the Lord allowed the Saints to be persecuted. Ask students to report what they find.

- Even though the Saints had transgressed, what did the Lord promise them? (After students respond, point out the phrase “they shall be mine in that day when I shall come to make up my jewels,” and explain that this refers to a future day when the Lord will reward the faithful and set them apart as His treasures.)

Invite students to read Doctrine and Covenants 101:4–5 silently, looking for what the Lord said the Saints needed to experience so they could become the Lord’s “jewels.” Ask students to report what they find.

- What does *chastening* mean? (If necessary, explain that *chastening* is “correction or discipline given to individuals or groups in order to help them improve or become stronger” [Guide to the Scriptures, “Chasten, Chastening,” scriptures.lds.org].)
- Why do you think the Lord referred to Abraham when teaching the Saints about enduring trials? (The severity of Abraham’s tests illustrate the importance of remaining faithful when we are severely tried.)
- What principle can we identify from verse 5 regarding what happens if we will not faithfully endure the Lord’s chastening? (Students should identify a principle similar to the following: **If we will not faithfully endure chastening, we cannot be sanctified.**)
- How can faithfully enduring chastening and trials help us to become sanctified?

Point out that the Lord may use many means to chasten us. Correction can come through the Holy Ghost, inspired Church leaders, or friends and family. For the Saints in Zion, the chastening came when the Lord did not prevent them from being persecuted.

Invite a student to read Doctrine and Covenants 101:9 aloud. Ask the class to follow along, looking for the hopeful message the Lord gave these Saints.

- What truth can we identify from verse 9 that can help us when we suffer the consequences of our sins? (After students respond, write the following doctrine on the board: **Even though we sin, the Lord still has compassion on us.**)

Point out that because the Lord has compassion on us, He wants us to exercise faith in Him and repent of our sins so we can ultimately return to be with Him.

- How do you think this truth may have helped comfort the Missouri Saints?
- How might this truth help someone in our day who feels that he or she is not worthy of the Lord’s help and love?

Summarize Doctrine and Covenants 101:10–21 by explaining that the Lord said He would punish those who persecuted the Saints. He also promised to gather His people and establish Zion and her stakes.

### **Doctrine and Covenants 101:22–42**

*The Lord describes conditions during the Millennium and declares His people to be the salt of the earth*

Summarize Doctrine and Covenants 101:22–34 by explaining that the Lord counseled the Saints to gather to and stand in holy places in preparation for the Second Coming of Jesus Christ. The Lord also described some of the blessings the righteous will receive after His Second Coming.

Write *Persecution* on the board. Ask students to describe ways Church members experience persecution today.

Invite a student to read Doctrine and Covenants 101:35–38 aloud. Ask the class to follow along, looking for what the Lord promised those who faithfully endure “persecution for [His] name” (verse 35).

- What principle can we identify from the Lord’s promise in verse 35? (Help students identify the following principle: **Those who suffer persecution for Jesus Christ’s name and endure in faith will partake of His glory.**)
- According to verses 36–38, how can we endure persecution in faith?

Display or read aloud the following questions and invite students to write down their responses. After students have had sufficient time to write, consider inviting them to share their responses with a partner. Or you could ask a few students who are comfortable doing so to share their responses with the class.

- When have you or someone you know suffered persecution because of belief in Jesus Christ and His gospel?
- How did you, or the person you know, endure in faith?

### ***Sharing relevant experiences***

Sharing relevant experiences can help students feel the truth and importance of doctrine and principles. As students share such experiences, they are often led by the Holy Ghost to a deeper understanding and testimony of the very things they are expressing. Through the power of the Holy Ghost, their words and experiences can also have significant impact on the hearts and minds of their peers.

Encourage students to commit to endure in faith when they are persecuted for their beliefs in Jesus Christ.

Summarize D&C 101:39–42 by explaining that the Lord referred to the Saints as “the salt of the earth” (verse 39). Just as salt loses its savor when mixed with impurities, becoming contaminated by the sins of the world can prevent us from being an example and blessing to others.

### **Doctrine and Covenants 101:43–75**

*The Lord gives the parable of the nobleman and the olive trees and admonishes the Saints to continue to gather*

Explain that to help the Saints understand how Zion would be redeemed, or reclaimed, the Lord gave the parable of the nobleman and the olive trees as recorded in Doctrine and Covenants 101:43–62.

Write on the board or display the following scripture reference and questions:

*Doctrine and Covenants 101:43–62*

*How do the events described in this parable relate to what happened to the Saints in Missouri?*

*What did the Lord teach regarding the redemption of Zion?*

Divide students into pairs, and ask them to read Doctrine and Covenants 101:43–62 and to discuss the questions in their pairs. After sufficient time, invite a few students to report what they discussed.

Point out that the tower in the parable may refer to the temple the Lord had commanded the Saints to build in Jackson County, Missouri (see D&C 57:2–3; 84:1–5; 97:10–12). More broadly, the tower may represent Zion, which the Saints could only build up by obedience to the law of the Lord (see D&C 101:11–12; 105:3–6). Explain that the servant mentioned in verses 55–62 is the Prophet Joseph Smith (see D&C 103:21). A few months after receiving the revelation recorded in Doctrine and Covenants 101, the Prophet organized a group called the Camp of Israel (later referred to as Zion’s Camp) to redeem Zion and restore the Saints to their lands and homes (see D&C 103:29–40).

Explain that after being expelled from Jackson County, some of the Missouri Saints wondered if they should settle in other counties instead. Invite a student to read Doctrine and Covenants 101:63–67 aloud. Ask the class to follow along, looking for what the Lord taught the Saints about the importance of being gathered together.

- According to verses 64–65, why did the Lord tell the Saints to continue to gather together?

Point out the phrase “that the wheat may be secured in the garners to possess eternal life” in verse 65. Explain that in Joseph Smith’s day, harvested wheat was put into garners, or grain bins, to safely store and protect it. Elder David A. Bednar of the Quorum of the Twelve Apostles taught that garners in the scriptures can represent “the holy temples” (“Honorably Hold a Name and Standing,” *Ensign* or *Liahona*, May 2009, 97).

- What principle can we identify from verse 65? (Help students identify the following principle: **As we gather to holy temples, we receive protection and prepare ourselves for eternal life.**)
- How can gathering to temples to worship, serve, and receive saving ordinances protect us and prepare us for eternal life?

### **Doctrine and Covenants 101:76–101**

#### *The Lord counsels the Saints to seek ways to return to their homes in Missouri*

Tell students that as recorded in Doctrine and Covenants 101:76–101, the Lord declared that He had “established the Constitution of [the United States] by the hands of wise men” (see verse 80) and that the Saints should rely on the laws of the land and seek “redress,” or relief, from the government (see verse 76).

Invite a student to read Doctrine and Covenants 101:77–78 aloud. Ask the class to follow along, looking for why the Lord inspired the establishment of the United States Constitution.

- According to these verses, why did the Lord inspire the establishment of the Constitution?
- Why is moral agency, or the ability to choose and act for ourselves, essential to God’s plan of salvation?
- How might verses 77–78 help us understand the importance of religious freedom in ensuring that individuals can exercise their moral agency in matters of faith?

Close by testifying of the truths identified in this lesson, and invite students to act on these truths.

## Supplemental Teaching Idea

### Doctrine and Covenants 101:39–42. “The salt of the earth and the savor of men”

Instead of summarizing Doctrine and Covenants 101:39–42, consider using the following teaching idea:

Display a container of salt, or show a picture of salt to the class, and explain that the Lord used an analogy about salt to teach the Missouri Saints about the seriousness of their transgressions.

- What are some of the ways salt can be used?

Invite students to read Doctrine and Covenants 101:39–41 silently, looking for whom the Lord compared to salt. Ask students to report what they find. Explain that *savor* refers to flavor or seasoning, which salt gives to food. Salt also has unique preserving and healing properties.

- What do you think it means that members of the Church are to be “the savor of men” (verses 39–40)?

Invite a student to read Doctrine and Covenants 101:40–41 aloud. Ask the class to follow along, looking for what the Lord taught about those who “lose [their] savor” (verse 40).

- What happens when God’s covenant people lose their savor?

Ask a student to read aloud the following statement by Elder James E. Talmage (1862–1933) of the Quorum of the Twelve Apostles:



“Long before the time of Christ, the use of salt had been accorded a symbolism of fidelity, hospitality, and covenant. To be of use salt must be pure; to be of any saving virtue as salt, it must be salt indeed, and not the product of chemical alteration or of earthy admixture, whereby its saltiness or ‘savor’ would be lost” (James E. Talmage, *Jesus the Christ* [1916], 232–33).

- What happens when salt is mixed or contaminated with other materials?
- How can we as God’s covenant children lose our savor?
- What principle can we identify from the Lord’s comparison of Church members to salt? (Help students identify the following principle: **Becoming contaminated by the sins of the world can prevent us from being a blessing to others.**)
- What can help us retain our savor so that we can be a blessing to others?

Explain that unlike salt, we can regain our savor, or purity and righteous attributes, through the Atonement of Jesus Christ as we repent and exercise faith in the Savior.

- How might this principle and the analogy of salt have applied to the Saints who had been expelled from Jackson County?

## LESSON 40

# Doctrine and Covenants 102; 104

### Introduction and Timeline

From the time the Church was organized on April 6, 1830, the Prophet Joseph Smith had held conferences with priesthood leaders to decide important Church matters. Later revelations further clarified the role and function of priesthood leaders in administering the Church (see D&C 107:59–100; see also D&C 107, section heading). In accordance with revelation given in November 1831 (see D&C 107:78–79; see also D&C 107, section heading), on February 17, 1834, the Prophet Joseph Smith organized the first high council, which was patterned after the order of ancient councils he had seen in vision. The minutes (or notes) of that meeting were revised by the Prophet and are recorded in Doctrine and Covenants 102.

In April 1832, in obedience to the Lord’s commandment, the Prophet Joseph Smith organized the United Firm to manage the Church’s business operations. By early 1834 the United Firm faced serious financial problems, and in a meeting held on April 10, 1834, United Firm members decided to dissolve the organization. However, two weeks later, the Prophet received a revelation, recorded in Doctrine and Covenants 104, in which the Lord directed that the firm be reorganized and counseled Church leaders to pay their debts and take care of the poor.

#### March–April, 1832

Nine priesthood leaders were instructed by revelation to establish the United Firm (also known as the United Order) to oversee the Church’s mercantile and publishing endeavors (see D&C 78; 82).

#### Fall 1833

The Saints in Jackson County, Missouri, were forced out of their homes.

#### February 17, 1834

The Prophet Joseph Smith organized the first high council in Kirtland, Ohio.

**Doctrine and Covenants 102** contains the minutes, or notes, of the meeting as revised by the Prophet.

#### April 10, 1834

Due to financial difficulties, members of the United Firm decided to dissolve the organization.

#### April 23, 1834

**Doctrine and Covenants 104** was received.

#### May 5, 1834

The Prophet Joseph Smith left Kirtland, Ohio, with the Camp of Israel (later referred to as Zion’s Camp) to travel to Missouri.

## Suggestions for Teaching

### Doctrine and Covenants 102:1–34

#### *The Prophet Joseph Smith organizes the first high council by revelation*

Write the phrases *The world’s way* and *The Lord’s way* on the board. Ask students to share examples of doing things the world’s way and examples of doing things the Lord’s way.

- Why is it important for us to do things the Lord’s way?

Invite students as they study Doctrine and Covenants 102 and 104 to look for doctrine and principles that can help them better understand the Lord’s way of doing things.

Explain that shortly after the Church was organized, the Prophet Joseph Smith followed the Lord’s instructions to hold periodic Church conferences. These conferences were attended by any available elders and high priests, who helped decide important Church matters, including how to discipline members who had committed serious sins. However, some of these attendees “would whisper to each other, grow visibly restless, or even leave during the middle of a council session. Personal prejudices and weaknesses also made it difficult to seek the will of the Lord” (Joseph F. Darowski and James Goldberg, “Restoring the Ancient Order,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 208–10, or [history.lds.org](http://history.lds.org)).

- Why might it be difficult in these circumstances to discuss sacred matters and make important decisions?

Invite a student to read the following paragraph aloud:

On February 12, 1834, the Prophet Joseph Smith met with the high priests and elders of the Church at his house in Kirtland. The Prophet told them he was disappointed by the behavior of those who had been attending the council meetings. He explained that because they had not followed the Lord’s pattern for conducting councils, they had perhaps lost many blessings. Five days later, Joseph Smith again met with the high priests and elders in his home. He organized a council “according to the law of God” he had previously received (see D&C 107:78–79). The Prophet then told those present that “he would show the order of councils in ancient days” based on a vision he had seen of the Apostle Peter and his counselors presiding over a council in Jerusalem (in “Minute Book 1,” 29, [josephsmithpapers.org](http://josephsmithpapers.org)).

Invite a student to read Doctrine and Covenants 102:1–2 aloud. Ask the class to follow along, looking for the type of council the Prophet Joseph Smith restored.

- What council did the Prophet organize based on an ancient pattern?
- How was the high council appointed?
- According to verse 2, what is one purpose of a high council?

Explain that high councils serve a variety of purposes, many of them administrative. However, one important purpose is to help a stake presidency “settle important difficulties” (verse 2) by holding disciplinary councils for members who have committed serious sins.



To help students understand the purpose of disciplinary councils, invite a student to read the following statement aloud:

“The purposes of disciplinary councils are to save the souls of transgressors, protect the innocent, and safeguard the purity, integrity, and good name of the Church.

“... Through this process and through the Atonement of Jesus Christ, a member can receive forgiveness of sins, regain peace of mind, and gain strength to avoid transgression in the future” (*True to the Faith: A Gospel Reference* [2004], 38).

Summarize Doctrine and Covenants 102:3–11 by explaining that verse 3 lists the members of the first high council and that verses 6–11 outline how the council should handle vacancies and who should preside.

Invite students to read Doctrine and Covenants 102:12–14 silently, looking for how the high council should decide the order of speakers in disciplinary councils. Ask students to report what they find.

Invite a student to read Doctrine and Covenants 102:15–18 aloud. Ask the class to follow along, looking for why high councilors draw numbers.

- Based on these verses, what can we learn about the way disciplinary councils are conducted?

Summarize Doctrine and Covenants 102:20–22 by explaining that these verses describe how to proceed if any council members feel uncertain about the council’s decision.

Invite a student to read Doctrine and Covenants 102:23 aloud. Ask the class to follow along, looking for how the council should deal with difficulties that arise within the Church. Invite students to report what they find.

Point out that the words “the president” in verse 23 refer to the Prophet Joseph Smith, who presided over the first high council in Kirtland, Ohio. As President of the Church, he had authority to “inquire and obtain the mind of the Lord by revelation” pertaining to “doctrine or principle” as well as commandments given to the Church (verse 23; see also D&C 28:2). In addition, we can also learn a broader truth from verse 23 that relates to the role of individuals (such as stake presidents) who preside over local Church councils and must decide upon matters under their jurisdiction.

- What truth is recorded in verse 23 about the role of those who preside over Church councils? (Help students identify the following truth: **Those who preside over Church councils can inquire of the Lord and receive revelation.**)
- Why do you think it is important for us to know this truth?

Summarize Doctrine and Covenants 102:27–34 by explaining that the decisions of a stake disciplinary council can be appealed to the First Presidency (see verse 27).

## Doctrine and Covenants 104:1–77

### *The Lord gives instructions concerning the United Firm*

Invite students to consider the covenants they have made with the Lord. Ask them to explain why it is important to keep their covenants. Invite them to look for doctrine and principles as they study Doctrine and Covenants 104 that will help them keep their covenants.

Tell students that in the spring of 1832, in obedience to the Lord’s command, the Prophet Joseph Smith organized the United Firm, which was responsible for managing the Church’s business operations. Priesthood leaders called to serve in the United Firm did so by making an “everlasting covenant” (see D&C 78:11–12; 82:11, 15).

Invite a student to read the following paragraph aloud:

“By 1834, the [United Firm] faced several significant issues. Because of the violence that drove church members from Jackson County in summer and fall 1833, William W. Phelps’s printing office and [Sidney] Gilbert’s store were no longer in operation. Yet the firm was still responsible for debts incurred to supply these establishments.” The Newel K. Whitney store in Ohio also had substantial debts by this time. In addition, two members of the United Firm in Missouri were accused of not helping the poor and needy, thus breaking their covenants. On April 10, 1834, members of the United Firm in Kirtland decided to dissolve the firm (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew C. Godfrey and others [2016], 20–21). On April 23, the Prophet received the revelation recorded in Doctrine and Covenants 104, in which the Lord counseled the members of the United Firm.

Point out that “under Joseph Smith’s direction, the phrase ‘United Firm’ was later replaced with ‘United Order’ in the revelation” (D&C 104, section heading).

Divide students into pairs, and invite them to read Doctrine and Covenants 104:1–10. Ask one student in each pair to look for the Lord’s promises to the members of the United Firm who kept their covenants, and ask the other student to look for the Lord’s warnings to members who broke their covenants. After sufficient time, invite students to report what they found.

- Based on the Lord’s promises in verse 2, what will He give us if we are faithful to our covenants? (Help students identify the following principle: **If we are faithful to our covenants, the Lord will give us a multiplicity of blessings.** Write this principle on the board.)
- How can remembering the Lord’s promised blessings help us be faithful to our covenants?
- What blessings have you received as you have been faithful to your covenants?

### **Apply doctrine and principles**

After students have identified, understood, and felt the truth and importance of a doctrine or principle found in the scriptures, encourage students to apply that truth in their life. Students apply truth when they think, speak, and live according to what they have learned. As they do so,

students will receive promised blessings and gain a deeper understanding and testimony of what they have applied.

Encourage students to decide now to faithfully keep their covenants so they can continue to receive the Lord's blessings.

Invite a student to read Doctrine and Covenants 104:11–14 aloud. Ask the class to follow along, looking for the responsibility the Lord gave the members of the United Firm.

- According to verses 11–12, why did the Lord “appoint” a stewardship to each member of the United Firm?
- What doctrine did the Lord declare in verse 14? (Students should identify the following doctrine: **The Lord created the earth, and all things in it are His.**)
- Why might it have been helpful for members of the United Firm to know and remember this doctrine?

Invite a student to read Doctrine and Covenants 104:15–18 aloud. Ask the class to follow along, looking for how the Lord instructed His stewards to use the earth's resources. Ask a few students to report what they find.

- What is the Lord's way of providing for the poor and needy?
- What principle can we learn from these verses about our responsibility to help others? (Help students identify the following principle: **We must use what the Lord has given us to help others.**)

Summarize Doctrine and Covenants 104:19–53 by explaining that the Lord outlined specific stewardships given to members of the United Firm. Write the following references on the board: *D&C 104:23, 25, 31, 33, 35, 38, 42, 46*. Invite students to search these verses silently, looking for the promise the Lord gave members of the United Firm. Ask students to report what they find.

- Why do you think the Lord emphasized the phrase “I will multiply blessings upon them” (verse 33)?

Summarize Doctrine and Covenants 104:47–77 by explaining that the Lord instructed the United Firm in Kirtland to separate itself from the United Firm in Missouri. The Lord also told the United Firm members in Kirtland that they were to help “print [the Lord's] words” and “[build] up [His] Church” (verses 58–59). He also instructed them to establish “treasuries,” or accounts, for the money they earned from their stewardships (verses 60–68).

### **Doctrine and Covenants 104:78–86**

#### *The Lord instructs Church leaders regarding the United Firm's debts*

Remind students that by spring of 1834, the United Firm had many debts. A number of events, such as mob activity in Missouri, had prevented it from repaying loans.

Invite the class to read Doctrine and Covenants 104:78 silently, looking for the Lord's instruction concerning the Church's debts.

- What did the Lord instruct members of the United Firm to do?

Point out that paying these debts may have seemed impossible to these Saints. Invite a student to read Doctrine and Covenants 104:79–82 aloud. Ask the class to follow along, looking for what the Lord said He would do for the Saints if they were “humble and faithful and call[ed] upon [His] name” (verse 82) as they sought to pay their debts.

- What principle can we learn from the Lord's promise concerning what He will do for us if we are humble and faithful and call upon His name? (Students should identify a principle similar to the following: **If we are humble and faithful and call upon the Lord's name, He will help us fulfill His commandments.**)

Conclude by testifying of the doctrine and principles identified in this lesson. Invite students to act on these truths.

## LESSON 41

# Doctrine and Covenants 103, 105

### Introduction and Timeline

On February 24, 1834, Parley P. Pratt and Lyman Wight met with the Prophet Joseph Smith and the Kirtland high council to explain the plight of the Saints in Missouri and to seek counsel and help. On the same day, the Prophet received the revelation recorded in Doctrine and Covenants 103, in which the Lord promised that the Saints would be “[restored] to the land of Zion” if they did not “pollute their inheritances” (D&C 103:13–14) and directed Church leaders to gather resources and recruits to help the Saints in Missouri.

In obedience to the Lord’s command, the Prophet Joseph Smith and just over 200 volunteers formed the Camp of Israel (later known as Zion’s Camp) in order to go to the aid of the Saints who had been forced out of their homes in Jackson County, Missouri. On June 22, 1834, while camped four miles north of the Fishing River in Missouri and about 24 miles from Independence, Joseph Smith dictated the revelation recorded in Doctrine and Covenants 105, in which the Lord explained that the Saints must “wait for a little season for the redemption of Zion” (D&C 105:9). The Lord also gave instructions concerning what would need to occur in order for Zion to be redeemed, or reclaimed by the Saints, at a future time.

#### November–December 1833

The Saints were forced to leave Jackson County, Missouri.

#### February 24, 1834

**Doctrine and Covenants 103 was received.**

#### March–May 1834

Church leaders recruited men and gathered money in preparation for the march to Missouri.

#### May 1834

Members of Zion’s Camp began their march from Ohio to Missouri.

#### June 15, 1834

The Prophet Joseph Smith learned that Governor Daniel Dunklin would not provide a militia to help the Saints return to their homes in Jackson County, Missouri.

#### June 22, 1834

**Doctrine and Covenants 105 was received.**

#### Late June 1834

Members of Zion’s Camp and other Church members were afflicted with cholera.

#### Early July 1834

Members of Zion’s Camp were discharged.

## Suggestions for Teaching

### Doctrine and Covenants 103:1–20

#### *The Lord promises that Zion will be redeemed*

Write the phrase *Overcome by the world* on the board.

- How would you explain what it means to be overcome by the world? (Possible answers might include being overwhelmed and harmed by unrighteous influences, temptation, and sin.)
- What are some ways young adults are being overcome by the world today?

Invite students to look for principles as they study Doctrine and Covenants 103 that will help them know how to receive power to prevail against the world's unrighteous influences.

Explain that when the Saints were forced out of Jackson County, Missouri, they struggled to find adequate shelter and food and wondered if they should settle elsewhere rather than try to return to their homes in Jackson County. As Church leaders appealed to local and state officials for help, the Saints were led to believe that if they formed their own security force, the governor of Missouri, Daniel Dunklin, would call out the state militia to escort the Saints back to their lands in Jackson County. Unsure of what to do next, the Saints in Missouri sent Parley P. Pratt and Lyman Wight to Ohio to seek direction from the Prophet Joseph Smith. Parley and Lyman arrived in Kirtland in late February 1834 and met with the Prophet and the newly formed high council on February 24 to discuss the needs of the Missouri Saints. That same day, the Prophet received the revelation recorded in Doctrine and Covenants 103.

Invite a student to read Doctrine and Covenants 103:1–4 aloud. Ask the class to follow along, looking for the reasons the Lord allowed the Saints to be persecuted and driven from Jackson County.

- What reasons did the Lord give for allowing the Saints in Missouri to be persecuted and driven from their homes?

Invite a student to read Doctrine and Covenants 103:5–7 aloud. Ask the class to follow along, looking for the Lord's counsel and promise to the Saints.

- What counsel and promise did the Lord give the Saints?
- What principle can we identify from the Lord's counsel and promise in these verses? (After students respond, write the following principle on the board: **If we hearken to the Lord's counsel, we will have power to prevail against the world.**)

Invite a student to read Doctrine and Covenants 103:8–10 aloud. Ask the class to follow along, looking for the Lord's warning to those who would not hearken to His words.

- According to verse 8, what will happen if we do not keep the commandments? (After students respond, write the following principle on the board: **If we do not keep the commandments, the world will prevail against us.**)

Divide the class into groups of two or three, and invite students to discuss in their groups their responses to the following questions. (You may want to write these questions on the board or provide them to students on a handout.)

- What are some examples of how hearkening to the Lord’s counsel gives us power to prevail against the world?
- When have you felt the Lord help you prevail against the world as you have hearkened to His counsel?

Testify that if we diligently strive to hearken to the Lord’s counsel and sincerely repent when we fall short, He will help us prevail against the evil influences of this world. Invite students to ponder and write down what they will do to more fully hearken to the Lord’s counsel.

Explain that in Doctrine and Covenants 103:11–20 the Lord revealed that “after much tribulation,” He would restore His people to the land of Zion “in time” (verses 12, 20).

### **Doctrine and Covenants 103:21–40**

#### *The Lord reveals how the land of Zion is to be redeemed*

Invite several students to take turns reading aloud from Doctrine and Covenants 103:21–25. Ask the class to follow along, looking for what the Lord asked the Prophet Joseph Smith to do to help redeem Zion. Ask students to report what they find.

Explain that in Doctrine and Covenants 103:26–40, the Lord called upon eight Church leaders to recruit men and gather money and supplies to help redeem, or reclaim, the land of Zion. The Lord told them to recruit five hundred men if possible but no fewer than one hundred. This expedition would come to be known as Zion’s Camp.

Invite a student to read the following paragraph aloud:

At the end of the high council meeting in which Church leaders discussed the situation of the Missouri Saints, Joseph Smith said that he would travel to Zion and help redeem it. Approximately 30 or 40 of the men present also volunteered. Over the next few months, the eight Church leaders who had been called worked diligently to prepare for the expedition. Eventually over 200 recruits joined Zion’s Camp for the march to Missouri.

### **Doctrine and Covenants 105:1–19**

#### *The redemption of Zion is deferred “for a little season”*

Display a map showing Kirtland, Ohio, and Jackson County, Missouri (such as map no. 9, “Zion’s Camp Route, 1834,” in this manual).





Explain that many members of Zion's Camp were eager to take part in the expedition and viewed the experience positively. However, they encountered many hardships as well. The group traveled over 900 miles over rough terrain. Most traveled on foot and walked between 20 and 40 miles a day. They suffered from heat, humidity, rain, mud, broken equipment, food and water shortages, sickness, and sore and bloody feet. On occasion, some were driven by their thirst to drink swamp water or the water from horse tracks after a rainstorm. Some members of the camp complained about the conditions of the march.

- If you had been part of Zion's Camp, how might these experiences have tested your faith?

Inform students that after Zion's Camp arrived in Missouri, they learned that Governor Daniel Dunklin would not call out the state militia to help the Saints return to their lands. Despite this discouraging news, Zion's Camp continued on toward Clay County. On June 22, 1834, while they were camped between the east and west forks of Fishing River, just north of Jackson County, Missouri, the Lord gave the revelation recorded in Doctrine and Covenants 105.

Invite a few students to take turns reading aloud from Doctrine and Covenants 105:1–6. Ask the class to follow along, looking for what prevented the Saints from redeeming Zion.

- What prevented the Saints from redeeming Zion?
- According to verse 5, what is the only way Zion can be built?

Explain that the Lord's counsel in these verses was not directed only to the Saints in Missouri. In Doctrine and Covenants 105:8–9, the Lord chastised other Church members because they refused to join Zion's Camp or send money to support the suffering Saints in Missouri.

Invite a few students to take turns reading aloud from Doctrine and Covenants 105:9, 16–17. Ask the class to follow along, looking for the consequences of the Saints’ transgressions.

- What were some of the consequences of the Saints’ transgressions?
- If you had been a member of Zion’s Camp, what thoughts or feelings do you think you might have had after marching over 900 miles and then learning that the Lord did not want you to fight to reclaim the land of Zion?

Explain that some members of Zion’s Camp apostatized because they felt that Zion’s Camp had failed when the Saints in Missouri were not restored to their homes and property. However, many remained faithful.

Invite several students to take turns reading aloud from Doctrine and Covenants 105:10–14. Ask the class to follow along, looking for the Lord’s purposes in deferring the redemption of Zion.

- What were the Lord’s purposes in deferring the redemption of Zion? (Remind students that *endowment* in verse 12 refers to an endowment of power that the Lord promised would be given in the Kirtland Temple [see D&C 95:8].)

Invite a student to read Doctrine and Covenants 105:18–19 aloud. Ask the class to follow along, looking for the Lord’s promise to those who “hearkened unto [His] words” (verse 18).

- What did the Lord promise to those who hearkened unto His words?
- What principle can we identify from these verses? (After students respond, write the following principle on the board: **God will greatly bless those who continue to hearken to His words when their faith is tried.**)

Point out that those who were faithful during and after the march of Zion’s Camp were personally tutored by the Prophet Joseph Smith and were prepared for future leadership in the Church.

Invite a student to read aloud the following statement by President Wilford Woodruff (1807–1898):

“I was in Zion’s Camp with the Prophet of God. I saw the dealings of God with him. I saw the power of God with him. I saw that he was a Prophet. ...

“When the members of Zion’s Camp were called, many of us had never beheld each other’s faces; we were strangers to each other and many had never seen the prophet. ... We accomplished a great deal, though apostates and unbelievers many times asked the question, ‘What have you done?’ We gained an experience that we never could have gained in any other way. We had the privilege of beholding the face of the prophet, and we had the privilege of traveling a thousand miles with him, and seeing the workings of the Spirit of God with him, and the revelations of Jesus Christ unto him and the fulfilment of those revelations.

“The experience [we] obtained in travelling in Zion’s Camp was of more worth than gold” (*Teachings of Presidents of the Church: Wilford Woodruff* [2011], 135, 138.)

### ***Give examples of how to apply gospel principles***

You or students may sometimes suggest possible ways to apply gospel principles. Such examples can give students helpful ideas for applying principles of the gospel in their lives. However, be careful not to be too prescriptive in assigning specific applications for students.

Refer to the principle written on the board: “God will greatly bless those who continue to hearken to His words when their faith is tried.”

- How might you relate this principle to young adults and the trials of faith they experience today?
- When have you or someone you know continued to hearken to the Lord’s words even during a trial of faith?

Encourage students to decide now to continue to hearken to the Lord’s words even when their faith is tried.

### **Doctrine and Covenants 105:20–41**

#### ***The Lord teaches the Saints what they must do before Zion is redeemed***

Explain that in Doctrine and Covenants 105:20–41, the Lord promised the Saints that if they followed His counsel they would have “power after many days” to redeem Zion (verse 37).

Conclude by bearing testimony of the truths identified in this lesson, and invite students to act on these truths.

## LESSON 42

# Doctrine and Covenants 106–8

### Introduction and Timeline

On November 25, 1834, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 106. In this revelation, the Lord called Warren A. Cowdery, an older brother of Oliver Cowdery and a recent convert to the Church, to preside over the growing number of Saints in Freedom, New York, and the surrounding area. The Lord also promised Warren great blessings for his faithful service.

The Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 107 as the newly called members of the Quorum of the Twelve Apostles were preparing to serve a mission in the eastern United States. The revelation was recorded in 1835, but portions of it were received in 1831. This revelation contains the Lord’s instructions concerning the priesthood and Church governance.

On December 26, 1835, Lyman Sherman acted on a spiritual impression to ask the Prophet Joseph Smith for direction regarding his duty. In response, the Lord gave the revelation recorded in Doctrine and Covenants 108, in which the Lord forgave Lyman, promised him blessings according to his faithfulness, and gave him counsel.

#### **June 3–6, 1831**

The first individuals were ordained to the High Priesthood at a Church conference held in Kirtland, Ohio.

#### **November 11, 1831**

**A portion of Doctrine and Covenants 107 was received.**

#### **May–July 1834**

The Prophet Joseph Smith led Zion’s Camp to Missouri to help the persecuted Saints.

#### **November 25, 1834**

**Doctrine and Covenants 106 was received.**

#### **February 14, 1835**

Members of the Quorum of the Twelve Apostles were called.

#### **February 28, 1835**

Lyman Sherman was called as a President of the the Seventy.

#### **February 28–March 1, 1835**

Over fifty men were called to serve as Seventies.

#### **March–early May 1835**

**Other portions of Doctrine and Covenants 107 were recorded.**

#### **December 26, 1835**

**Doctrine and Covenants 108 was received.**

## Suggestions for Teaching

### Doctrine and Covenants 106:1–8

*The Lord calls Warren A. Cowdery as a presiding officer of the Church and promises him blessings for his service*

Ask students to think of a time when they received a calling or an assignment that they felt unqualified for.

As students study Doctrine and Covenants 106, invite them to look for doctrine and principles that will help them understand how they can receive assurance that the Lord will help them fulfill their callings and assignments in the Church.

Explain that Warren Cowdery was Oliver Cowdery’s eldest brother. Although it appears that Warren had heard about the Book of Mormon sometime around 1830, he did not join the Church at that time. In March 1834, the Prophet Joseph Smith and Parley P. Pratt visited Freedom, New York, and stayed in Warren Cowdery’s home. During their stay, Joseph and Parley preached to the citizens of Freedom, and between 30 and 40 people eventually joined the Church. Sometime between May and September of 1834, Warren Cowdery was baptized (see *The Joseph Smith Papers, Documents, Volume 4: April 1834–September 1835*, ed. Matthew C. Godfrey and others [2016], 180). In the fall of 1834, Warren wrote to his brother Oliver and asked that a Church leader come again to Freedom, New York, to strengthen Church members there. Two months later, Joseph Smith received the revelation recorded in Doctrine and Covenants 106. (See Lisa Olsen Tait, “Warren Cowdery,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 219–20, or [history.lds.org](http://history.lds.org).)

Invite a student to read Doctrine and Covenants 106:1–3 aloud. Ask the class to follow along, looking for what the Lord called Warren Cowdery to do.

- What did the Lord call Warren Cowdery to do?
- In what ways might Warren’s calling have seemed overwhelming?

Invite a student to read Doctrine and Covenants 106:6 aloud. Ask the class to follow along, looking for why the Lord was pleased with Warren Cowdery.

- Why was the Lord pleased with Warren Cowdery?

Invite a student to read Doctrine and Covenants 106:7–8 aloud. Ask half of the class to look for what the Lord promised Warren. Ask the other half to look for what Warren had to do to receive those blessings. Ask students to report what they find.

- What principle can we identify from verses 7–8 about what the Lord will do for us if we humbly submit to His will? (Help students identify the following principle: **If we humbly submit to the Lord’s will, He will have mercy on us, lift us up, and give us grace and assurance.**)
- What do you think it means to receive “grace and assurance” from the Lord (verse 8)?
- How might receiving the Lord’s grace and assurance help us when we receive a calling or assignment that we feel unqualified for?

Invite students to think of a time when they experienced the Lord’s mercy, grace, and assurance as they humbly strived to serve Him. Ask a few students to share their experiences with the class. Consider sharing one of your own experiences as well.

***Give students time to consider how to apply gospel principles***

Give students time in class to ponder or write about what they have understood and felt about a gospel principle and to consider specific ways they can apply this principle in their lives.

Invite students to write a goal about what they will do to humble themselves before the Lord so they can more fully receive His mercy, grace, and assurance.

**Doctrine and Covenants 107:1–20**

***The Lord teaches about the Melchizedek and Aaronic Priesthoods***

Remind students that the Lord restored the truths of the gospel line upon line rather than all at once. The Lord followed this same pattern as He revealed the order of the priesthood and Church governance.

Explain that in February 1835, almost five years after the Church was organized, the Quorum of the Twelve Apostles was organized. One of the newly called Apostles’ first duties was to hold conferences in branches of the Church in the eastern United States. Sometime before the Apostles left Kirtland for this mission in May 1835, the Prophet presented them with the information recorded in Doctrine and Covenants 107, which includes instruction about the priesthood and Church governance.

Invite several students to take turns reading aloud from Doctrine and Covenants 107:1–6. Ask the class to follow along, looking for what these verses teach about the priesthood.

- According to verse 2, why is the first priesthood called the Melchizedek Priesthood?
- What was the Melchizedek Priesthood called before Melchizedek’s day?
- According to verse 5, what are all other “authorities or offices in the church” in relation to the priesthood? (Explain that an appendage is something that is attached to or part of a greater whole.)

Invite several students to take turns reading aloud from Doctrine and Covenants 107:7–12, 18–19. Ask the class to follow along, looking for what the Lord taught about the Melchizedek Priesthood.

- What do verses 8–10 teach about the authority of the Melchizedek Priesthood? (After students respond, write the following doctrine on the board: **The Melchizedek Priesthood holds the right of presidency and has power and authority over all the offices in the Church to administer in spiritual things.**)

Explain that “administer[ing] in spiritual things” (verse 8) includes administering blessings, ordinances, and covenants.

- What doctrine do we learn from verse 18 about the authority of the Melchizedek Priesthood? (Help students identify the following doctrine: **The Melchizedek Priesthood holds the keys of all the spiritual blessings of the Church.**)

To help students understand this doctrine, invite a student to read aloud the following statement by the Prophet Joseph Smith (1805–1844):

“The Melchizedek Priesthood ... is the channel through which all knowledge, doctrine, the plan of salvation, and every important matter is revealed from heaven” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 108).

- According to Doctrine and Covenants 107:19, what spiritual blessings can Church members receive because of the Melchizedek Priesthood?

Invite a student to read Doctrine and Covenants 107:13–17, 20 aloud. Ask the class to follow along, looking for what the Lord taught about the Aaronic Priesthood. Ask students to report what they find.

### Doctrine and Covenants 107:21–38

#### *The Lord outlines the duties and responsibilities of the presiding quorums of the Church*

Explain that as part of the restoration of priesthood and Church governance, the Lord outlined which quorums make decisions for the entire Church and how they should make those decisions.

Invite several students to take turns reading aloud from Doctrine and Covenants 107:21–26, 33–35. Ask the class to follow along, looking for what the Lord taught about the quorums called to lead the entire Church.

- What did the Lord teach about the quorums called to lead the entire Church?

Invite a student to read Doctrine and Covenants 107:27–31 aloud. Ask the class to follow along, looking for how these quorums were to make decisions.

- According to verse 27, how should the presiding quorums of the Church make decisions?
- According to verse 31, what did the Lord promise would occur if these quorums made decisions in unity and “in all righteousness” (verse 30)? (After students respond, write the following principle on the board: **Because the presiding quorums of the Church make decisions in unity and righteousness, they receive the knowledge of the Lord.**)
- How can knowing that the presiding quorums of the Church receive the knowledge of the Lord influence your willingness to follow them?

Summarize Doctrine and Covenants 107:39–57 by explaining that the Lord revealed that the patriarchal order of the priesthood was instituted in the days of Adam (see verse 41) and was “handed down from father to son” (verse 40). Three years before Adam died, he met with priesthood holders as well as all of his



righteous posterity in Adam-ondi-Ahman (see verse 53). Adam blessed his faithful children, and the Lord appeared to them (see verses 53–54).

Explain that we learn from Doctrine and Covenants 107:58–98 that the Lord commanded the Twelve Apostles to “ordain and set in order all the other officers of the Church” (verse 58), and He outlined the duties of bishops and quorum presidents (see verses 60–98).

Invite a student to read Doctrine and Covenants 107:99–100 aloud. Ask the class to follow along, looking for the message the Lord wanted the officers of the Church to learn.

- Based on what the Lord commanded the officers of the Church, what must we do in order to be “worthy to stand” before the Lord (verse 100)? (Help students identify the following principle: **To be worthy to stand before the Lord, we must learn our duty and act in all diligence to fulfill it.**)
- What are some ways we can seek to learn our duty and diligently fulfill it?
- When have you been blessed by someone who diligently fulfilled his or her calling?

Testify that as we learn our duty and diligently fulfill it, we will be worthy to stand before the Lord.

### **Doctrine and Covenants 108:1–8**

#### *The Lord forgives, promises blessings to, and counsels Lyman Sherman*

To help students understand the context of Doctrine and Covenants 108, invite a student to read aloud the following paragraph:

On December 26, 1835, a man named Lyman Sherman, who was a friend of the Prophet Joseph Smith, came to the Prophet’s house. Lyman told him, “I have been wrought upon to make known to you my feelings and desires and was promised that I should have a revelation which should make known my duty” (“Journal, 1835–1836,” 89, josephsmithpapers.org). In response, the Prophet inquired of the Lord and received the revelation recorded in Doctrine and Covenants 108.

Invite a student to read Doctrine and Covenants 108:1–3 aloud. Ask the class to follow along, looking for the blessings Lyman Sherman received because he followed the prompting to seek out the Prophet.

- What blessings did Lyman receive because he followed the prompting to seek out the Prophet?
- What counsel did the Lord give Lyman?

Summarize Doctrine and Covenants 108:4–6 by explaining that the Lord told Lyman Sherman to “wait patiently until the solemn assembly [would] be called,” at which time he would be ordained with the elders and sent to preach the gospel (verse 4).

Invite a student to read Doctrine and Covenants 108:7–8 aloud. Ask the class to follow along, looking for additional instructions the Lord gave Lyman.



- In what ways did the Lord want Lyman to “strengthen [his] brethren” (verse 7)? (Explain that in this verse, the word *conversation* refers to a person’s moral conduct or behavior and the word *exhortations* means teachings.)
- What principle can we learn from verse 7 about what the Lord expects of us? (Help students identify the following principle: **The Lord expects us to strengthen others in all our conduct, prayers, teaching, and actions.**)

Point out that our conduct and actions include the way that we communicate with others, including our communications that are written and digitally transmitted.

- How can you strengthen those around you in all your conduct, words, and actions?
- When have you been strengthened by the conduct, words, or actions of another? (Consider sharing one of your own experiences as well.)

Invite students to write down a goal regarding how they will strengthen others in all their conduct, words, and actions.

## LESSON 43

# Doctrine and Covenants 109–10

### Introduction and Timeline

The cornerstones of the Kirtland Temple were laid on July 23, 1833. During the next three years, Church members in Kirtland, Ohio, made great sacrifices to build the temple in obedience to the Lord’s commandment (see D&C 88:119; 95:8–9). While preparing for the dedication of the Kirtland Temple, the Prophet Joseph Smith, assisted by Oliver Cowdery, wrote a prayer, “given to him by revelation” (D&C 109, section heading), which he offered at the dedicatory service held on Sunday, March 27, 1836. This prayer is recorded in Doctrine and Covenants 109 and contains pleas to the Lord to “accept the dedication of [the temple] unto [Him]” (D&C 109:78), to bless “all people who shall enter [it]” (D&C 109:13), and to “remember all [His] church, . . . that the kingdom, which [He has] set up without hands, may become a great mountain and fill the whole earth” (D&C 109:72).

On April 3, 1836, Jesus Christ appeared to the Prophet Joseph Smith and Oliver Cowdery in the Kirtland Temple. The prophets Moses, Elias, and Elijah also appeared and committed important priesthood keys. An account of these appearances is recorded in Doctrine and Covenants 110.

#### Early June 1833

Church members began constructing the Kirtland Temple in Kirtland, Ohio.

#### March 27, 1836

The Prophet Joseph Smith read the dedicatory prayer for the Kirtland Temple, later recorded in Doctrine and Covenants 109.

#### March 30, 1836

The Lord Jesus Christ appeared to some of those gathered in a solemn assembly meeting in the Kirtland Temple.

#### April 3, 1836

Joseph Smith and Oliver Cowdery saw and heard Jesus Christ and received priesthood keys from Moses, Elias, and Elijah in the Kirtland Temple, as recorded in Doctrine and Covenants 110.

### Suggestions for Teaching

#### Doctrine and Covenants 109:1–28

*The Prophet Joseph Smith asks the Lord to accept the Kirtland Temple and to bless those who worship there*

#### **Objects and pictures**

Objects and pictures can be used to help students visualize what the people, places, events, objects, and symbols in the scriptures looked like. However, the scriptural account should always

be the source for the class discussion of the setting and details of an event, rather than an artist's interpretation of the event or story.

Display several pictures of temples.

- Why do we build temples?

Invite students to look for doctrine and principles that answer this question as they study Doctrine and Covenants 109–10 in today's lesson.



Display a picture of the Kirtland Temple (see Gospel Art Book [2009], no. 117; see also [lds.org/media-library](http://lds.org/media-library)). Invite a student to read the following paragraph aloud:

Building the Kirtland Temple was a tremendous challenge for the Kirtland Saints, as they were few in number and most of them were poor. On Sunday, March 27, 1836, about 1,000 people gathered in the temple, leaving hundreds of people still outside, many of whom had sacrificed to help build the temple. At the Prophet's suggestion, "some of those unable to enter [the temple] held a meeting in the adjacent schoolhouse while others returned home to await a second dedicatory event." The dedication began with an opening prayer and hymn, after which Sidney Rigdon spoke for two and a half hours. He "then presented [Joseph Smith's] name to the congregation" for sustaining as "Prophet and Seer" (*The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, ed. Brent M. Rogers and others [2017], 189). After a 20-minute intermission, the Prophet Joseph Smith spoke briefly to the congregation and called for a sustaining vote of Church leaders. The Prophet then read aloud the dedicatory prayer. The meeting concluded with the congregation giving the Hosanna Shout, which they did by loudly proclaiming three times, "Hosanna, hosanna, hosanna to God and the Lamb! Amen, amen, and amen." (See *Joseph Smith Papers, Journals, Volume 1: 1832–1839*, ed. Dean C. Jessee and others [2008], 203–11.)

Explain that the dedicatory prayer of the Kirtland Temple is found in Doctrine and Covenants 109. It has become a pattern for all subsequent temple dedicatory prayers.

Invite a few students to take turns reading aloud from Doctrine and Covenants 109:1–5. Ask the class to follow along, looking for the reasons the Saints built the Kirtland Temple.

- According to verses 2 and 5, why did the Saints build the Kirtland Temple?
- According to verse 4, what did the Prophet Joseph Smith pray the Lord would do?

Summarize Doctrine and Covenants 109:6–11 by explaining that in one part of the dedicatory prayer, the Prophet recounted the Lord's command to the Saints to build a temple (see D&C 88:117–20), and he pled for the blessings the Lord had promised to give them when the temple was completed.

Invite several students to take turns reading aloud from Doctrine and Covenants 109:12–15. Ask the class to follow along, looking for the blessings the Prophet Joseph Smith prayed for. Ask students to report what they find.

- What principle can we identify from these verses about the blessings we can receive as we worship God in the temple? (After students respond, write the following principle on the board: **Those who worship God in the temple can feel His power, learn of Him, receive a fulness of the Holy Ghost, and be prepared to obtain every needful thing.**)

Explain that to "receive a fulness of the Holy Ghost" (D&C 109:15) means to receive "the promise ... of eternal life, even the glory of the celestial kingdom" (D&C 88:4; see also D. Todd Christofferson, "The Power of Covenants," *Ensign or Liahona*, May 2009, 23, note 5).

Refer to the principle on the board, and ask:

- In what ways have you been blessed as you have worshipped God in the temple?

Summarize Doctrine and Covenants 109:16–20 by explaining that the Prophet Joseph Smith prayed that the Lord would accept the Kirtland Temple as His house and that “no unclean thing [would] be permitted to come into [it]” (verse 20).

Invite a student to read Doctrine and Covenants 109:21 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith prayed for.

- What did the Prophet pray would occur when God’s people transgress?

Point out that if we are not worthy to enter the temple because of transgression, we can repent, be forgiven, and receive all that the Lord has promised to those who worthily worship Him in the temple.

Invite several students to take turns reading aloud from Doctrine and Covenants 109:22–28. Ask the class to follow along, looking for what the Prophet asked the Lord to do for His servants.

- According to verses 22–24, what did the Prophet ask the Lord to do for His servants who serve as missionaries?
- Why do you think it is important for missionaries to be “armed with ... power” in the temple before they “go forth” to share the gospel (verse 22)?
- According to verses 25–28, what did the Prophet ask the Lord to do for the Saints?
- What principle can we identify from these verses about the blessings of worshipping God in the temple? (After students respond, write the following principle on the board: **As we worship God in the temple, we will be armed with His power and protection.**)
- What do you think it means to be armed with God’s power?

Invite a student to read aloud the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of the Twelve Apostles. Ask the class to listen for blessings we can receive as we are armed with God’s power.

“In the house of the Lord, faithful Church members can be endowed ‘with power from on high’ [D&C 95:8], power that will enable us to resist temptation, honor covenants, obey the Lord’s commandments, and bear fervent, fearless testimony of the gospel to family, friends, and neighbors” (Joseph B. Wirthlin, “Cultivating Divine Attributes,” *Ensign*, Nov. 1998, 27).

- How can “power from on high” (D&C 95:8) be a blessing to you?

Share your testimony that as we worship God in the temple, we will be armed with His power and protection.



**Doctrine and Covenants 109:29–80*****The Prophet Joseph Smith asks the Lord to have mercy on the Saints and others and to accept the temple***

Summarize Doctrine and Covenants 109:29–80 by explaining that the Prophet Joseph Smith prayed that those who “spread lying reports” about the Saints would be “confound[ed]” (verse 29) and that Church members would be able to “rise up ... [to] do [the Lord’s] work” (verse 33). He also prayed that the Lord would fill the temple “with [His] glory” (verse 37) and provide His servants with the testimony and power they would need to proclaim the gospel (verses 38–41). In addition, the Prophet asked that “the inhabitants of the earth” would be prepared to receive the gospel (verses 38–39).

Invite a student to read aloud the following description of what happened after the Prophet Joseph Smith dedicated the temple.

In the evening following the dedication, over three hundred priesthood holders met in the temple. A sound like a rushing of wind filled the building, and all of them stood. Many prophesied, spoke in tongues, and saw visions and angels. Some people nearby saw a pillar of fire and angels above the temple and heard heavenly singing (see Manuscript History of the Church, vol. B-1, addenda, note J, p. 3–4, josephsmithpapers.org). For the next six weeks, the Saints in Kirtland experienced many spiritual manifestations. The most important spiritual manifestation occurred one week after the temple dedication, on April 3, 1836.

**Doctrine and Covenants 110:1–10*****The Savior appears in glory and accepts the Kirtland Temple as His house***

Explain that on April 3, 1836, a group of Church members met in the temple for a sacrament meeting. After the sacrament was administered, the Prophet Joseph Smith and Oliver Cowdery entered the elevated pulpits on the west end of the temple and lowered the curtains that surrounded the pulpits. The Prophet and Oliver Cowdery knelt inside this secluded area and prayed.

Invite students to read Doctrine and Covenants 110:1–3 silently, looking for what happened in response to this prayer. Ask students to report what they find.

Display the following image:



- How did the Prophet describe the Savior?

Invite several students to take turns reading aloud from Doctrine and Covenants 110:4–8. Ask the class to follow along, looking for what the Lord told the Prophet Joseph Smith and Oliver Cowdery.

- According to verse 5, why were Joseph Smith and Oliver Cowdery told to “rejoice”?
- According to verses 6–8, why did the Saints have reason to “rejoice”?
- What principle can we identify from verses 7–8 regarding what will happen if we obey the Lord’s commandments and “do not pollute [His] holy house” (verse 8)? (Help students identify the following principle: **If we obey the Lord’s**

**commandments and keep His house pure, He will manifest Himself to us in His temples.)**

Explain that generally the Lord manifests Himself to His people through the power of the Holy Ghost (see 3 Nephi 15:23). However, He may also manifest Himself by “appear[ing] unto [His] servants” (D&C 110:8).

- How can we keep the Lord’s house pure and unpolluted?
- Why do you think we must be obedient and purify ourselves in order for the Lord to manifest Himself to us in the temple?

Invite a student to read Doctrine and Covenants 110:9–10 aloud. Ask the class to follow along, looking for who will be blessed because of the restoration of temple blessings. Ask students to report what they find.

### **Doctrine and Covenants 110:11–16**

*Moses, Elias, and Elijah commit priesthood keys to Joseph Smith and Oliver Cowdery*

Explain that after their vision of the Savior in the Kirtland Temple concluded, the Prophet Joseph Smith and Oliver Cowdery were visited by other heavenly messengers. Invite several students to take turns reading aloud from Doctrine and Covenants 110:11–16. Ask the class to follow along, looking for who else appeared to Joseph Smith and Oliver Cowdery.

- Who else appeared to Joseph Smith and Oliver Cowdery in the Kirtland Temple?
- What did each heavenly messenger commit to Joseph Smith and Oliver Cowdery?

Help students understand that Moses “committed ... the keys of the gathering of Israel” (D&C 110:11), which are used to direct missionary work. Elias “committed the dispensation of the gospel of Abraham” (D&C 110:12), or the promise that through Abraham’s “seed ... all the families of the earth [would] be blessed, even with the blessings of the Gospel, which are the blessings of salvation, even of life eternal” (Abraham 2:11). Elijah committed the keys of the sealing power (see D&C 110:13–16), which allow worthy couples and families to be sealed together eternally.

- Why was it important that these priesthood keys be restored in the latter days? (After students respond, write the following doctrine on the board: **Through priesthood keys, the Lord’s authorized servants direct and accomplish the work of salvation.**)

Explain that the priesthood keys committed to the Prophet Joseph Smith and Oliver Cowdery are held and used today by each member of the First Presidency and Quorum of the Twelve Apostles under the direction of the President of the Church.

- How have you been blessed by the priesthood keys and powers that Moses, Elias, and Elijah committed to Joseph Smith and Oliver Cowdery in the Kirtland Temple?



Review the doctrine and principles identified in today's lesson, and share your testimony of these truths. If time permits, you may want to show the video "The Holy Temple" (5:09), in which Church members testify of the blessings of the temple. This video is available on LDS.org.

Encourage students to set a goal to attend the temple as often as their circumstances allow so they can receive God's power and protection.

## LESSON 44

# Doctrine and Covenants 111–14

### Introduction and Timeline

In the summer of 1836, the Prophet Joseph Smith and other Church leaders traveled to Salem, Massachusetts, to search for means to help pay the Church's debts. On August 6, 1836, while these brethren were in Salem, the Lord gave the Prophet the revelation recorded in Doctrine and Covenants 111. In it He assured the Prophet that there was "much treasure in [Salem] ... for the benefit of Zion" (D&C 111:2) and addressed concerns about the Church's debts and Zion's future.

In 1837, Thomas B. Marsh, President of the Quorum of the Twelve Apostles, was concerned about rebellion and dissension among members of that quorum in Kirtland, Ohio. He also had questions about missionary work. He sought counsel from the Prophet Joseph Smith, and on July 23, 1837, the Lord gave the revelation recorded in Doctrine and Covenants 112, in which He instructed Thomas B. Marsh regarding the work of the Quorum of the Twelve Apostles and Thomas's calling as its president.

In March 1838, after relocating to Far West, Missouri, from Kirtland, Ohio, the Prophet Joseph Smith dictated inspired answers to questions about certain passages of Isaiah. These questions and answers are recorded in Doctrine and Covenants 113 and clarify Isaiah's prophecies about the latter-day Restoration and the redemption of Zion.

On April 11, 1838, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 114. In this revelation, the Lord directed David W. Patten to prepare for a future mission and warned rebellious Church leaders that they would lose "their bishopric," or calling, if they were not faithful (D&C 114:2).

#### **August 5, 1836**

The Prophet Joseph Smith and his companions arrived in Salem, Massachusetts.

#### **August 6, 1836**

**Doctrine and Covenants 111 was received.**

#### **Spring and summer 1837**

Various Church members and leaders in Kirtland, Ohio, spoke out against the Prophet Joseph Smith.

#### **Summer 1837**

Apostles Thomas B. Marsh, David W. Patten, and William Smith traveled from Far West, Missouri, to Kirtland, Ohio, to address rebellion and dissension in the Quorum of the Twelve Apostles.

#### **July 23, 1837**

**Doctrine and Covenants 112 was received.**

**January 12, 1838**

The Prophet Joseph Smith and Sidney Rigdon fled Kirtland, Ohio, and began traveling to Far West, Missouri, to escape mob violence.

**March 1838**

Doctrine and Covenants 113 was received.

**April 11, 1838**

Doctrine and Covenants 114 was received.

**October 25, 1838**

Six months after the Lord addressed him in the revelation recorded in Doctrine and Covenants 114, Elder David W. Patten was fatally shot during the battle of Crooked River.

## Suggestions for Teaching

### Doctrine and Covenants 111:1–11

*The Lord reassures the Prophet Joseph Smith and other Church leaders regarding their journey to Salem, the Church’s debts, and Zion’s future*

Before class, write the following question on the board: *What causes you stress or anxiety?*

Invite a few students to share their thoughts with the class if they feel comfortable doing so.

Ask a student to read the following historical summary aloud:

In 1836, the Church faced serious financial challenges. The construction of the Kirtland Temple had left the Church deeply in debt, and loss of business interests, land, and homes as a result of persecution in Missouri had prevented the Church from paying its debts. In late July 1836, the Prophet Joseph Smith, Oliver Cowdery, Sidney Rigdon, and Hyrum Smith traveled to Salem, Massachusetts, arriving on August 5. Although no firsthand accounts describe the specific purpose of this journey, according to a later account, a Church member named Brother Burgess had previously told Church leaders in Kirtland, Ohio, that he knew of a house in Salem, Massachusetts, in which was hidden a large sum of unclaimed money. According to this same account, Joseph Smith and his companions sought for the money in Salem, but Brother Burgess could not locate the house containing the money. (See *The Joseph Smith Papers, Documents, Volume 5: October 1835–January 1838*, ed. Brent M. Rogers and others [2017], 274–75.)

- How might you have felt after traveling to Salem in hopes of finding the means to help pay the Church’s debt and not finding what you expected?
- What might you have done after not being able to find the money?

Explain that on August 6, 1836, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 111.

Invite a student to read Doctrine and Covenants 111:1–2 aloud. Ask the class to follow along, looking for what the Lord said to these Church leaders.

- What did the Lord say to these Church leaders? (You may want to explain that a folly is a mistake or error in judgment.)

- What did the Lord say that may have comforted these leaders?
- What principle can we identify from these verses about what can happen if we sincerely strive to accomplish the Lord’s will? (After students respond, write the following principle on the board: **Despite our follies, the Lord can bring forth good from our sincere efforts to accomplish His will.**)

Summarize Doctrine and Covenants 111:3–4 by explaining that the Lord instructed the Prophet Joseph Smith and his companions to become acquainted with the people in Salem as directed by the Spirit (verse 3) and that “in due time” Salem’s “wealth” would be made available “for the benefit of Zion” (verses 2, 4).

Invite a few students to take turns reading aloud from Doctrine and Covenants 111:5–11. Ask the class to follow along, looking for the Lord’s instructions to Joseph Smith and his companions.

- What did the Lord tell Joseph Smith and his companions in verses 5–6?
- What did the Lord instruct them to do in verse 7?
- According to verse 8, how would these brethren know where to “tarry,” or stay, during their visit to Salem?
- What counsel and promise did the Lord give these men in verse 11?

Explain that we do not know all the ways the Lord has fulfilled or will yet fulfill His promises concerning the “treasures” of Salem. However, approximately five years after this revelation was received, the First Presidency sent Elder Erastus Snow on a mission to Salem, where he established a branch of 110 converts. Many faithful members of the Salem Branch eventually traveled west with the Saints, and they became a great benefit to the Church.

### **Doctrine and Covenants 112:1–34**

#### *The Lord instructs Thomas B. Marsh concerning the Quorum of the Twelve Apostles and his role as its president*

Explain that in 1837, some Church members in Kirtland became prideful and rebellious, including several members of the Quorum of the Twelve Apostles. In July 1837, Thomas B. Marsh, President of the Quorum of the Twelve Apostles, and fellow Apostles David W. Patten and William Smith traveled from Far West, Missouri, to Kirtland, Ohio, to address disunity in the Quorum. President Marsh had called for a council meeting to be held with the entire Quorum of the Twelve Apostles on July 24, 1837, but when he arrived in Kirtland, he found that two members of the Quorum had already left for a mission to England. President Marsh was upset that he had not been consulted regarding these missions. On July 23, 1837, President Marsh sought counsel from the Prophet Joseph Smith, and the Prophet consequently received the revelation recorded in Doctrine and Covenants 112.

Invite a student to read Doctrine and Covenants 112:1–3 aloud. Ask the class to follow along, looking for what the Lord said to Thomas B. Marsh.

- What good things did the Lord say Thomas B. Marsh had done?

- According to verse 2, what concerns does the Lord express regarding Thomas B. Marsh?

Invite several students to take turns reading aloud from Doctrine and Covenants 112:4–10. Ask the class to follow along, looking for the Lord’s counsel to President Marsh and the blessings He promised him if he followed that counsel.

- What counsel did the Lord give Thomas B. Marsh?
- What blessings did the Lord promise if he followed that counsel?
- What principle can we identify from verse 10? (Help students identify the following principle: **If we are humble, the Lord will lead us and give us answers to our prayers.**)
- What can we do to help ourselves be humble?
- Why would humility help us receive the Lord’s guidance?
- When have you felt the Lord lead you and answer your prayers as you have humbled yourself?

Encourage students to strive to be humble so they can receive the Lord’s guidance and answers to their prayers.

Invite students to read Doctrine and Covenants 112:11–13 silently, looking for what the Lord told Thomas B. Marsh to do for the members of his quorum who were struggling. Ask students to report what they find.

### **Summarizing blocks of scripture**

By summarizing segments of the scripture block rather than omitting them, teachers can help students keep the story line and context clear in their minds. Summarizing provides a foundation for discovering and understanding doctrine and principles that will arise later in the block. Summarizing also helps preserve the integrity and flow of the inspired author’s message.

Summarize Doctrine and Covenants 112:14–34 by explaining that the Lord told the Quorum of the Twelve Apostles not to rebel against the Prophet Joseph Smith. The Lord also told them to “humble themselves” (verse 22) and to “purify [their] hearts before [Him]” (verse 28).

Explain that because of this revelation and President Marsh’s efforts, some members of the Quorum of the Twelve Apostles repented and served faithfully in the Church. However, some Apostles, as well as other prominent Church leaders, chose not to repent and eventually left the Church.

## **Doctrine and Covenants 113:1–10**

### *The Lord answers questions about certain passages in Isaiah*

Explain that in 1837 the discord in Kirtland, Ohio, intensified to the point that some apostates even plotted to kill the Prophet Joseph Smith. On January 12, 1838, the Lord told Joseph Smith and Sidney Rigdon to leave Kirtland with their families. They did so and arrived with their families in Far West, Missouri, on March 14, 1838. After arriving in Far West, the Prophet recorded the Lord’s answers to several

questions about passages in Isaiah. Summarize Doctrine and Covenants 113 by explaining that this section contains questions and answers regarding certain verses in Isaiah 11 and 52.

### Doctrine and Covenants 114

#### *The Lord directs David W. Patten to prepare for a mission and warns Church members who deny Him*

Explain that on April 11, 1838, the Prophet Joseph Smith received a revelation concerning Apostle David W. Patten.

Invite a student to read the following paragraph aloud:

David W. Patten was called as a member of the Quorum of the Twelve Apostles in 1835. He was fearless in his defense of the Church and of the Prophet Joseph Smith. While defending the Saints against the mobs in Missouri, David W. Patten was known as "Captain Fear Not." (See Lycurgus A. Wilson, *Life of David W. Patten: The First Apostolic Martyr* [1900], 5, 14–15, 32, 41, 52, 62.)

Invite a student to read Doctrine and Covenants 114:1 aloud. Ask the class to follow along, looking for the Lord's instructions to David W. Patten.

- What did the Lord direct Elder Patten to do?
- How long did Elder Patten have to prepare for his mission?

Inform students that after Elder Patten learned of the revelation recorded in Doctrine and Covenants 114, he began preparing himself to fulfill his mission. However, approximately six months later Elder Patten was killed in the battle of Crooked River while attempting to save the lives of three Latter-day Saints who were being held hostage by a local militia.

- How might the command to prepare for a mission have been a blessing for Elder Patten, even though he did not serve the mission he expected to serve?
- What principles can we identify from Elder Patten's example? (Help students identify the following principle: **If we follow the Lord's counsel, we will be prepared to perform the work He calls us to do.**)
- When have you followed the Lord's counsel and found that it had prepared you for something you had not expected?

Summarize Doctrine and Covenants 114:2 by explaining that the Lord warned those who were apostatizing that their callings would be taken away and given to others.

Explain that shortly before Elder David W. Patten died, he spoke about some of his fellow Saints, including members of the Quorum of the Twelve Apostles, who had not been faithful. He exclaimed, "O that they were in my situation! For I feel that I have kept the faith, I have finished my course, henceforth there is laid up for me a crown, which the Lord, the righteous Judge, will give me." To his wife, he said, "Whatever you do else, O do not deny the faith" (quoted by Heber C. Kimball, in Wilson, *Life of David W. Patten*, 69).

Share your testimony of the truths identified in this lesson, and invite students to apply these truths.



## LESSON 45

# Doctrine and Covenants 115–20

### Introduction and Timeline

On April 26, 1838, shortly after moving to Far West, Missouri, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 115. In it the Lord revealed the name of the Church, counseled Church members to “arise and shine forth” (D&C 115:5), and instructed the Saints to build a temple in Far West.

On May 19, 1838, while exploring land north of Far West, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 116. In it the Lord identified Spring Hill, Missouri, as Adam-ondi-Ahman.

On July 8, 1838, in Far West, the Prophet received the revelations recorded in Doctrine and Covenants 117–20. In the revelation recorded in Doctrine and Covenants 117, the Lord commanded Newel K. Whitney and William Marks to “settle up their business speedily” in Kirtland, Ohio, and move to Far West (D&C 117:1). Oliver Granger was also called to settle the First Presidency’s financial affairs in Kirtland. In the revelation recorded in Doctrine and Covenants 118, the Lord instructed the Prophet Joseph Smith to fill vacancies in the Quorum of the Twelve Apostles and commanded members of the Quorum of the Twelve Apostles to serve missions overseas. In the revelations recorded in Doctrine and Covenants 119–20, the Lord addressed the Church’s significant financial difficulties by giving instructions regarding the law of tithing and the distribution of tithing funds.

#### Summer 1836

Church members purchased land and began to settle in an area of northern Missouri that they called Far West.

#### December 1836

The Missouri state legislature created Caldwell County exclusively for Church members’ settlements.

#### March 14, 1838

Joseph Smith and his family arrived in Far West, Missouri.

#### April 26, 1838

**Doctrine and Covenants 115 was received.**

#### Mid-May 1838

Joseph Smith led an expedition to areas north of Far West, Missouri, to find additional settlement sites for the Saints.

#### May 19, 1838

**Doctrine and Covenants 116 was received.**

#### July 8, 1838

**Doctrine and Covenants 117–20 were received.**

**April 26, 1839**

Seven members of the Quorum of the Twelve Apostles fulfilled prophecy by laying the chief cornerstone of the Far West Temple.

**Fall 1839**

Members of the Quorum of the Twelve Apostles left on missions to Great Britain.

## Suggestions for Teaching

### Doctrine and Covenants 115–16

*The Lord commands Church members to construct a temple in Far West, Missouri, and reveals the location of Adam-ondi-Ahman*

Ask students to think of a time when they were caught in a storm. Invite a few students to briefly share their experiences.

- How can trials and temptations be likened to a storm?

Encourage students to look for doctrine and principles as they study Doctrine and Covenants 115 that can help them find refuge from many of the storms of mortality.



To help students understand the context of Doctrine and Covenants 115, invite a student to read the following paragraph aloud. (You may also want to display the accompanying map showing Jackson, Clay, and Caldwell Counties.)

After Church members were driven from Jackson County, Missouri, in 1833, many settled in Clay County, Missouri, while trying to reclaim their lands. When these attempts failed and Clay County residents asked the Saints to leave their county in 1836, Church leaders began resettling the Saints in an uninhabited region in northern Missouri, where they established a settlement named Far West. When the Prophet Joseph Smith visited Far West in November 1837, Church leaders decided to expand Far West and build a temple, contingent upon them receiving further instructions from the Lord. The Prophet moved to Far West in March 1838, and on April 26, 1838, he received the revelation recorded in Doctrine and Covenants 115. (See Alexander L. Baugh, "From High Hopes to Despair: The Missouri Period, 1831–39," *Ensign*, July 2001, 48; *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others [2017], 112–13.)

Summarize Doctrine and Covenants 115:1–3 by explaining that the Lord addressed this revelation to the presiding officers and members of the Church.

Point out that before this revelation, the Church had been called by various names, such as the Church of Christ or the Church of the Latter Day Saints. Invite a student to read Doctrine and Covenants 115:4 aloud. Ask the class to follow along, looking for the name the Lord designated for His Church.

- What name did the Lord give His Church?

Invite a student to read Doctrine and Covenants 115:5 aloud. Ask the class to follow along, looking for what the Lord commanded Church members to do.

- What does the Lord expect of Church members?
- What do you think it means to “arise and shine forth”?
- What principle can we identify from verse 5 about what can happen if we “arise and shine forth”? (Help students identify a principle similar to the following: **If we arise and shine forth, our light will be a standard for the nations.**)
- What do you think it means to “be a standard for the nations” (verse 5)? (Help students understand that our examples as Church members who make and keep covenants can inspire others and help draw them to the Lord.)

Invite students to think about someone they know whose example inspires others and helps draw them closer to the Lord. Ask one or two students to explain how the person they know is a light to others.

Invite a student to read Doctrine and Covenants 115:6 aloud. Ask the class to follow along, looking for the blessings promised to those who gather to the stakes of Zion.

- What does the Lord promise those who gather to the stakes of Zion? (After students respond, write the following principle on the board: **As we gather to the stakes of Zion, we will have a defense and a refuge from the storm.**)
- What are some “storms” that young adults face today?
- How has gathering with the Saints helped you find refuge from these storms?

Invite a student to read the following paragraph aloud:

As recorded in Doctrine and Covenants 115:7–19, the Lord commanded the Saints to build a temple in Far West “according to the pattern” the Lord would show the First Presidency (verses 14–16). The Lord also commanded them to “buil[d] up” the Far West settlement “speedily” and to look for “other places . . . in the regions round about” where the Saints could establish stakes of Zion (verses 17–18). In obedience to this instruction, the Prophet Joseph Smith and other Church leaders explored the areas surrounding Far West, and during one of these expeditions the Prophet received the revelation recorded in Doctrine and Covenants 116.

Invite a student to read aloud the section heading for Doctrine and Covenants 116 and Doctrine and Covenants 116:1. Ask the class to follow along, looking for the name of the place the Prophet Joseph Smith explored.

- What did the Lord reveal about Spring Hill, Missouri?

Explain that three years before his death, Adam gathered his righteous posterity in Adam-ondi-Ahman and blessed them, “and the Lord appeared unto them” (see D&C 107:53–56). Before the Millennium, another important meeting will occur in Adam-ondi-Ahman, during which the Savior and Adam and other prophets will gather with righteous Church members (see D&C 27:5–14; Daniel 7:13–14, 22).

### Doctrine and Covenants 117

#### *The Lord commands William Marks and Newel K. Whitney to leave Kirtland, Ohio, and directs Oliver Granger to settle the First Presidency’s business affairs*

Explain that after the Prophet Joseph Smith left Kirtland, Ohio, in January 1838, William Marks was appointed to oversee the Church in Kirtland and to settle Joseph Smith’s and Sidney Rigdon’s debts there. Bishop Newel K. Whitney was in charge of the Church’s businesses and property in Kirtland. These two men were to settle Church affairs in Kirtland and then promptly move with the rest of the Saints to Missouri. However, by July 1838, both men remained in Kirtland. (See *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, 191.)

#### **Teacher presentation**

While it is important for students to take an active role in the learning process as they seek to understand and apply the scriptures, student participation does not replace the need for you to present information at times while students listen. For example, you might need to explain or clarify the context of a scripture block so that students can more easily understand its content.

Invite students to read Doctrine and Covenants 117:1–3 silently, looking for what the Lord told William Marks and Newel K. Whitney.

- What did the Lord tell these two men?

Invite a student to read Doctrine and Covenants 117:4–9 aloud. Ask the class to follow along, looking for why these men had remained in Kirtland.

- According to verses 4–5, why had these men remained in Kirtland? (If necessary, explain that they were overly concerned about properties they owned in Kirtland.)
- What did the Lord tell them about “property” in verses 5–8? (Explain that the phrase “the plains of Olaha Shinehah” refers to the land surrounding Adam-ondi-Ahman.)
- What do you think the phrase “covet ... the drop, and neglect the more weighty matters” in verse 8 means?
- Based on what the Lord said to these men, what can our “covetous desires” (verse 4) cause us to do? (After students respond, write the following principle on the board: **Our covetous desires can cause us to neglect the more weighty matters.**)
- What are some examples of “covetous desires” (verse 4) that can cause us to “neglect the more weighty matters” (verse 8)?

Summarize Doctrine and Covenants 117:10–11 by explaining that the Lord admonished William Marks to “be faithful over a few things” so that he could be made “a ruler over many” (verse 10). The Lord also told Brother Marks that he would continue serving as a Church leader when he arrived in Far West. The Lord then rebuked Newel K. Whitney for “his littleness of soul” and instructed him to “be a bishop ... not in name but in deed” in Adam-ondi-Ahman (verse 11).

Tell students that Oliver Granger was called to return to Kirtland as a financial agent for the First Presidency (verses 12–14) so that Brother Marks and Bishop Whitney could “settle up their business speedily” (verse 1).

Invite a student to read Doctrine and Covenants 117:12–15 aloud. Ask the class to follow along, looking for what the Lord said about Oliver Granger. Invite students to report what they find.

- What do you think the phrase “his sacrifice shall be more sacred unto me than his increase” in verse 13 means?

### **Doctrine and Covenants 118**

#### *The Lord calls four new Apostles and calls members of the Quorum of the Twelve Apostles to serve missions overseas*

Explain that during the summer of 1838, as the Prophet Joseph Smith prepared members of the Quorum of the Twelve Apostles to serve missions in other nations and worked on filling vacancies in the Quorum, he prayed that the Lord would reveal His will concerning the Twelve Apostles. In response to his prayer, Joseph Smith received the revelation recorded in Doctrine and Covenants 118, in which the Lord called four new Apostles and instructed members of the quorum concerning their missions overseas.

### **Doctrine and Covenants 119–120**

#### *The Lord reveals the law of tithing and organizes a council to manage tithing funds*

Explain that by July 1838, the Church was still suffering under enormous debt, yet Church members had been commanded to build up Far West and to build another temple without going into more debt (see D&C 115:8–13). The Prophet met with Church leaders on July 8, 1838, to discuss what they should do.

Invite students to read the section heading for Doctrine and Covenants 119 silently, looking for what the Prophet did that prompted this revelation. Ask students to report what they find.

Invite a student to read Doctrine and Covenants 119:1–4 aloud. Ask the class to follow along, looking for the Lord’s answer to the Prophet’s prayer.

- What did the Lord command Church members to do as recorded in verses 1–2?
- What did the Lord command Church members to do after they gave their “surplus property” (verse 1) to the bishop?
- Point out the phrase “this shall be a standing law unto them forever” in verse 4.
- What does “a standing law ... forever” mean?

- What “standing law” has the Lord given us? (Help students identify the following doctrine: **The Lord commands us to pay one-tenth of all our interest annually as tithing.**)

Explain that the Lord has clarified our understanding of the “standing law” of tithing in our day. In 1970, the First Presidency taught that the phrase “all their interest annually” (verse 4) refers to our income (see First Presidency letter, Mar. 19, 1970). Members are no longer required to give “all their surplus property” as a tithe but one-tenth of their income.

Invite students to read Doctrine and Covenants 119:5–6 silently, looking for what the Lord said would happen if the Saints did not live this law. Ask students to report what they find.

- How can paying tithing sanctify us?
- How has the Lord blessed you for faithfully paying tithing?

Invite students to commit to faithfully pay their tithing so they can receive the Lord’s blessings.

Tell students that in Doctrine and Covenants 120, the Lord established a council to manage tithing funds.

Consider reviewing and testifying of the doctrine and principles identified in this lesson. Invite students to apply these truths in their lives.

## LESSON 46

# Doctrine and Covenants 121:1–10; 122–23

### Introduction and Timeline

On October 31, 1838, Missouri state militia troops took the Prophet Joseph Smith and other Church leaders prisoner in Far West, Missouri. These men were eventually imprisoned in Liberty Jail in Clay County, Missouri, and suffered greatly during their four months of confinement. While in Liberty Jail, the Prophet dictated a letter to Church members on March 20, 1839, and a second letter approximately two days later, in which the Prophet included prayers he had written asking the Lord to have compassion on him and on all the “suffering Saints” (see D&C 121:4, 6). He also included the Lord’s response to those prayers, as well as counsel to Church members who had been driven from their homes in Missouri. Portions of these letters are recorded in Doctrine and Covenants 121–23.

#### **August–October 1838**

Misunderstandings and tensions between Missourians and Church members escalated to armed conflict.

#### **October 27, 1838**

Governor Lilburn W. Boggs authorized the extermination or expulsion of all Latter-day Saints from the state of Missouri.

#### **October 30, 1838**

Anti-Mormon vigilantes attacked Church members at the Hawn’s Mill settlement, located 12 miles east of Far West, killing 17 men and boys and wounding 13 others.

#### **October 31, 1838**

The Prophet Joseph Smith and others were taken prisoner by Missouri state militia troops at Far West, Missouri.

#### **December 1, 1838**

The Prophet Joseph Smith and his companions were imprisoned in Liberty Jail in Clay County, Missouri.

#### **March 20–22, 1839**

**The Prophet Joseph Smith dictated letters from Liberty Jail, portions of which are recorded in Doctrine and Covenants 121–23.**

#### **April 6, 1839**

The Prophet Joseph Smith and his companions were taken from Liberty Jail to Gallatin, Missouri, to attend a court hearing. On April 16, 1839, they were allowed to escape custody, and they joined the Saints in Illinois.



## Suggestions for Teaching

### *Invite students to participate*

Teachers should strive to find ways to appropriately invite all students to participate in class discussions. Some methods to help students participate include calling on them by name, rephrasing questions, listening carefully and asking follow-up questions, acknowledging students' responses positively, and not being afraid of giving students time to reflect on the question and think of a response. Be careful not to embarrass students by calling on them when they are unprepared to answer.

### **Doctrine and Covenants 121:1–10; 122:1–9**

#### *The Lord responds to the Prophet Joseph Smith's pleadings in Liberty Jail*

Invite six students to each read aloud one of the following paragraphs. Invite students to think about how they would have responded in these situations.

1. As Church members began to settle in northern Missouri in 1836, they faced the same problems they had encountered previously in Jackson County and elsewhere in Missouri: the area's original settlers were suspicious of them and feared that the Mormons would soon control the area's economy and politics. Religious differences also caused tension between the two groups. In addition, those who had apostatized from the Church caused problems for the Saints.
2. By the summer of 1838, relations between Church members, dissenters, and northern Missouri's original settlers deteriorated rapidly. In a speech given on June 17, 1838, Sidney Rigdon argued that apostates should be cast out of the Saints' communities. Soon thereafter, a letter was delivered to these dissenters, warning them to leave the area or suffer the consequences. On July 4, 1838, Sidney Rigdon gave another speech in which he warned potential mobs that Church members would respond aggressively if attacked. In addition, a small number of men formed a military group called the Danites, which at times acted without the First Presidency's knowledge and used intimidation and even violence against the Church's enemies.
3. In August 1838, a group of angry settlers gathered at Gallatin, Missouri, to stop a small group of Church members from voting. A fight ensued, in which several people on both sides were seriously wounded. Meanwhile, residents of Carroll County, Missouri, told the Saints that they must leave the county by August 7, 1839. Despite the Saints' efforts to defend themselves, in early October, a mob laid siege on the Mormon settlement of De Witt, Carroll County, until the Saints were forced to leave.
4. After the Saints were expelled from De Witt, the mob threatened similar action in Adam-ondi-Ahman. The Prophet Joseph Smith "and other church leaders determined that the failure of state authorities to protect the Saints necessitated aggressive self-defense. ... Over the next few weeks, Latter-day Saints and anti-Mormons engaged in vigilante actions in the absence of civil and militia responses to the rising tensions." These actions included burning buildings and confiscating property. (*The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurt-McGee and others [2017], 265–66). In

October 1838, several Church dissenters signed an affidavit accusing the Prophet Joseph Smith of promoting violence in Missouri. In late October 1838, a group of state militia captured three Latter-day Saint men scouting the area near Crooked River, Missouri. Upon hearing reports that the prisoners would be executed that night, the Saints quickly mobilized 60 Mormon militia members to rescue the prisoners. When these men encountered the non-Mormon militia at Crooked River, a gun battle ensued, and three Church members, including Apostle David W. Patten, and one Missourian were killed. Relying upon exaggerated accounts blaming Church members for hostilities in Missouri, Governor Lilburn W. Boggs issued an executive order on October 27, 1838, calling for all Mormons to be driven from the state or exterminated. On October 30, 1838, over 200 men attacked the Mormon settlement of Hawn's Mill near Far West and killed 17 men and boys and wounded 13 others.

5. In October 1838, 1800 members of the state militia gathered around the city of Far West. During the standoff, the militia arrested the Prophet Joseph Smith and other Church leaders. The militia then entered Far West, plundered the city, and threatened and attacked Church members. Charged with treason and other crimes, the Prophet Joseph Smith and other Church leaders were eventually taken to Richmond, Missouri, where Judge Austin King ordered them to be imprisoned in Liberty Jail in Clay County, Missouri, until their trial the following spring. They arrived at Liberty Jail on December 1, 1838.
6. The Prophet Joseph Smith, his brother Hyrum, Sidney Rigdon, Alexander McRae, Lyman Wight, and Caleb Baldwin were imprisoned in the lower dungeon of Liberty Jail for four months during a bitterly cold winter. The room was 14 by 14 feet (4.3 by 4.3 meters) and capped with a ceiling between 6 and 6.5 feet high (between 1.8 and 2 meters). Two small barred windows offered very little light. Their meager furnishings included dirty straw on the floor for sleeping and a bucket for human waste. Their only protection from the cold was a single blanket. Their food was so spoiled and disgusting that only desperate hunger compelled them to eat, and it often made them sick. In addition, they were deeply pained to hear of the suffering Saints driven from Missouri in the middle of winter.
  - If you had been a Church member in Missouri during this time, how might you have reacted to these challenges?

Explain that while he was in Liberty Jail, the Prophet Joseph Smith wrote a letter to Church members on March 20, 1839, and another one approximately two days later. Doctrine and Covenants 121–23 contain portions of these letters. Invite students to look for doctrine and principles as they study Doctrine and Covenants 121–23 that can help us today during times of trial.

Invite a few students to take turns reading aloud from Doctrine and Covenants 121:1–6. Ask the class to follow along, looking for what the Prophet Joseph Smith did during this difficult time.

- What did the Prophet do during this difficult time?
- What impresses you about his pleas and questions to the Lord?

Invite a student to read Doctrine and Covenants 121:7–10 aloud. Ask the class to follow along, looking for the Lord’s response to the Prophet Joseph Smith’s questions and pleadings.

- What phrases in these verses might have comforted the Prophet and other Church members who had suffered?
- What principles can we identify from these verses that can help us during times of “adversity and ... affliction” (verse 7)? (After students respond, write the following principles on the board: **When we call upon God during times of adversity and affliction, we can receive His peace. If we endure our afflictions well, God will bless us now and in the eternities.**)
- What does it mean to “endure [our afflictions] well” (verse 8)?

Invite a student to read aloud the following statement by President Henry B. Eyring of the First Presidency:

“The test a loving God has set before us is not to see if we can endure difficulty. It is to see if we can endure it well. We pass the test by showing that we remembered Him and the commandments He gave us. And to endure well is to keep those commandments whatever the opposition, whatever the temptation, and whatever the tumult around us” (Henry B. Eyring, “In the Strength of the Lord,” *Ensign or Liahona*, May 2004, 17).

- According to this statement, how can we endure our afflictions well?
- On what occasions during the Savior’s mortal life did He endure adversity and afflictions well?

Explain that Doctrine and Covenants 121:11–46 contains instructions regarding some of the Prophet Joseph Smith’s questions and pleadings recorded in verses 1–10 and will be discussed in a subsequent lesson.

Invite a student to read Doctrine and Covenants 122:1–4 aloud. Ask the class to follow along, looking for what the Lord promised the Prophet while he was in Liberty Jail.

- Which promises stand out to you? Why?

Invite a few students to take turns reading aloud from Doctrine and Covenants 122:5–7. Ask the class to follow along, looking for a principle the Lord taught the Prophet Joseph Smith about the difficulties he and the Saints had experienced.

- What principle can we identify from verse 7 about how our afflictions can benefit us? (After students respond, write the following principle on the board: **Our afflictions can give us experience and be for our good.**)
- In what ways can adversity and affliction “give [us] experience, and ... be for [our] good” (verse 7)?

Invite students to think about a time when adversity or affliction ultimately benefitted them. Ask a few students to share their experiences with the class.

Invite a student to read Doctrine and Covenants 122:8–9 aloud. Ask the class to follow along, looking for what else the Lord taught the Prophet Joseph Smith while he was in Liberty Jail.

- What doctrine can we identify about Jesus Christ in verse 8? (After students respond, write the following doctrine on the board: **Jesus Christ descended below all things.**)
- In what ways did the Savior “[descend] below ... all [things]”?
- How can knowing that the Savior descended below all things help us when we experience adversity and affliction?
- What counsel is recorded in verse 9?

Ask students to ponder the adversity or afflictions they are currently experiencing or have recently experienced. Review the doctrine and principles written on the board, and share your testimony of them. Encourage students to remember to apply these truths during times of adversity and affliction.

### **Doctrine and Covenants 123:1–17**

*The Prophet Joseph Smith counsels the Saints to collect and publish accounts of their persecutions*

Summarize Doctrine and Covenants 123:1–10 by explaining that the Prophet counseled the Saints to collect and publish accounts of their persecutions.

Invite a student to read Doctrine and Covenants 123:11–12 aloud. Ask the class to follow along, looking for some of the reasons the Saints were to collect and publish these accounts. Ask students to report what they find.

Invite a student to read Doctrine and Covenants 123:13–16 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith told the Saints about their efforts to present the truth to others.

- According to verse 15, why were the Saints told not to consider their efforts “as small things”?
- What principle can we identify from verse 15 about the importance of seemingly small decisions? (Help students identify a principle similar to the following: **Making wise choices in seemingly small matters can greatly bless our lives and those of future generations.**)
- How does the example of a ship’s helm (its wheel or steering mechanism) in verse 16 help us understand the importance of some choices that can seem small?
- What are some examples of commandments that may seem small or unimportant but could have a great effect on us and on future generations? (Write students’ answers on the board.)

Invite students to share their experiences and testimonies regarding this principle.

Encourage students to silently identify a few “small” commandments they could more diligently keep. Invite them to write a goal to begin today to more diligently keep those commandments.

Invite students to read Doctrine and Covenants 123:17 silently, looking for what the Prophet Joseph Smith counseled the Saints to do during this difficult time.

- What did the Prophet counsel the Saints to do?
- What do you think it means “to see the salvation of God, and for his arm to be revealed” (verse 17)? (If necessary, point out that this means to receive God’s help.)
- What principle can we identify in verse 17? (Help students identify the following principle: **If we do all things that lie in our power as we seek God’s help, we can be assured that God will help us.**)
- Why do you think it is important to “cheerfully do all things that lie in our power” as we seek God’s help in difficult circumstances?

Share your testimony of the truths students identified in Doctrine and Covenants 123:15, 17, and encourage them to diligently keep the Lord’s commandments and put forth their own best efforts as they seek God’s help.

## LESSON 47

# Doctrine and Covenants 121:11–46

### Introduction and Timeline

On October 31, 1838, Missouri state militia troops took the Prophet Joseph Smith and other Church leaders prisoner in Far West, Missouri. These men were eventually imprisoned in Liberty Jail in Clay County, Missouri, and suffered greatly during their four months of confinement. While in Liberty Jail, the Prophet dictated a letter to Church members on March 20, 1839, and a second letter approximately two days later, in which he described the judgments the wicked will suffer as well as the blessings promised to those “who have endured valiantly” (D&C 121:29). The Prophet Joseph Smith also taught principles about the authority and power of the priesthood. Portions of these letters are recorded in Doctrine and Covenants 121:11–46.

#### **August–October 1838**

Misunderstanding and tension between Church members and other Missourians escalated to armed conflict.

#### **October 27, 1838**

Governor Lilburn W. Boggs authorized the extermination or expulsion of all Latter-day Saints from the state of Missouri.

#### **October 30 1838**

Anti-Mormon vigilantes attacked Church members at the Hawn’s Mill settlement, located 12 miles east of Far West, Missouri, killing 17 men and boys and wounding 13 others.

#### **October 31, 1838**

The Prophet Joseph Smith and others were taken prisoner by Missouri state militia troops at Far West, Missouri.

#### **December 1, 1838**

The Prophet Joseph Smith and his companions were imprisoned in Liberty Jail in Clay County, Missouri.

#### **March 20–22, 1839**

**The Prophet Joseph Smith dictated letters from Liberty Jail, portions of which are recorded in Doctrine and Covenants 121–23.**

#### **April 6, 1839**

The Prophet Joseph Smith and his companions were taken from Liberty Jail to Gallatin, Missouri, to attend a court hearing. On April 16, 1839, they were allowed to escape custody, and they joined the Saints in Illinois.

## Suggestions for Teaching

### Doctrine and Covenants 121:11–25

*The Lord describes the judgments that will come upon those who oppose His work*

Invite students to think about a Church member they know who has experienced significant difficulties and yet has chosen to remain faithful.

- Why do you think this person has chosen to remain faithful even during times of adversity?

Invite students to look for doctrine and principles as they study Doctrine and Covenants 121 that can help them remain faithful during times of tribulation.

Remind students that the Prophet Joseph Smith and several other Church leaders endured severe afflictions while they were imprisoned in Liberty Jail from December 1, 1838, to April 6, 1839. During that time, Church members in Missouri also suffered greatly. After Governor Lilburn W. Boggs ordered the expulsion of all Mormons from the state of Missouri in October 1838, Church members had to abandon their homes and many of their belongings and make their way across the Mississippi River during a bitterly cold winter. Many of these Saints ended up in small communities in Illinois, where they struggled to find sufficient food and shelter. In March 1839, while still in prison, the Prophet wrote two letters to Church members that included his prayers regarding their afflictions and the answers he received to those prayers, along with his counsel to the “suffering Saints” (D&C 121:6). Portions of these letters are recorded in Doctrine and Covenants 121:11–46.

Invite a student to read Doctrine and Covenants 121:1–3 aloud. Ask the class to follow along, looking for the questions the Prophet Joseph Smith asked the Lord.

- How would you summarize what the Prophet asked the Lord?

Explain that as recorded in Doctrine and Covenants 121:7–25, the Lord offered comfort and reassurance in answer to the Prophet’s questions. The Lord also described what would happen to those who oppress the Saints. Invite several students to take turns reading aloud from Doctrine and Covenants 121:16–20, 23–25. Ask the class to follow along, looking for what the Lord said would happen to those who oppress the Saints.

- What did the Lord say would happen to those who oppress the Saints?

### Doctrine and Covenants 121:26–33

*The Prophet Joseph Smith teaches that the Lord will reveal eternal truths through the Spirit*

Point out that only some portions of the Prophet Joseph Smith’s March 1839 letters are included in Doctrine and Covenants 121–23. In a section of his March 20, 1839, letter that is not recorded in Doctrine and Covenants 121–23 but which immediately precedes the promise recorded in Doctrine and Covenants 121:26, the Prophet counseled the Saints to stay faithful in tribulation and continue in fervent prayer (see *The Joseph Smith Papers, Documents, Volume 6: February 1838–August 1839*, ed. Mark Ashurst-McGee and others [2017], 369; spelling, punctuation, and



capitalization standardized). By following this counsel, the Saints would qualify for the promised blessing recorded in verse 26.

Invite several students to take turns reading aloud from Doctrine and Covenants 121:26–32. Ask the class to follow along, looking for what was promised to faithful Church members.

- According to verse 26, what was promised to faithful Church members?
- Based on what was promised the Saints, what doctrine can we identify regarding how the Lord will reveal truth to us? (After students respond, write the following doctrine on the board: **The Lord reveals truth through the Holy Ghost.**)
- According to verses 27–32, what will be revealed to “all who have endured valiantly for the gospel of Jesus Christ” (verse 29)? (After students respond, write the following principle on the board: **All truth will be revealed to those who have endured valiantly for the gospel of Jesus Christ.**)
- How might knowing this principle have helped the Saints remain faithful during their afflictions?

Invite students to read Doctrine and Covenants 121:33 silently, looking for the analogy used to emphasize that no one can stop the Lord from “pouring down knowledge from heaven upon the ... Saints.”

- What analogy is used to emphasize that no one can stop the Lord from “pouring down knowledge ... upon the Saints”?

Testify that the Lord will reveal truth through the Holy Ghost and that if we endure valiantly, the Lord will reveal all things to us.

### **Doctrine and Covenants 121:34–46**

*The Prophet Joseph Smith teaches that the rights of the priesthood are connected with the powers of heaven*

Display the following statement by President Russell M. Nelson of the Quorum of the Twelve Apostles, and invite a student to read it aloud:

“Recently, Wendy and I were in a meeting where the organist was poised and ready to play the opening hymn. His eyes were on the music, and his fingers were on the keys. He began pressing the keys, but there was no sound. I whispered to Wendy, ‘He has no power.’ I reasoned that something had stopped the flow of electrical power to that organ.

“Well, brethren, in like manner, I fear that there are too many men who have been given the *authority* of the priesthood but who lack priesthood *power*” (Russell M. Nelson, “The Price of Priesthood Power,” *Ensign or Liahona*, May 2016, 67).

- How would you describe the difference between priesthood authority and priesthood power?
- What might cause priesthood holders to “lack priesthood power”?

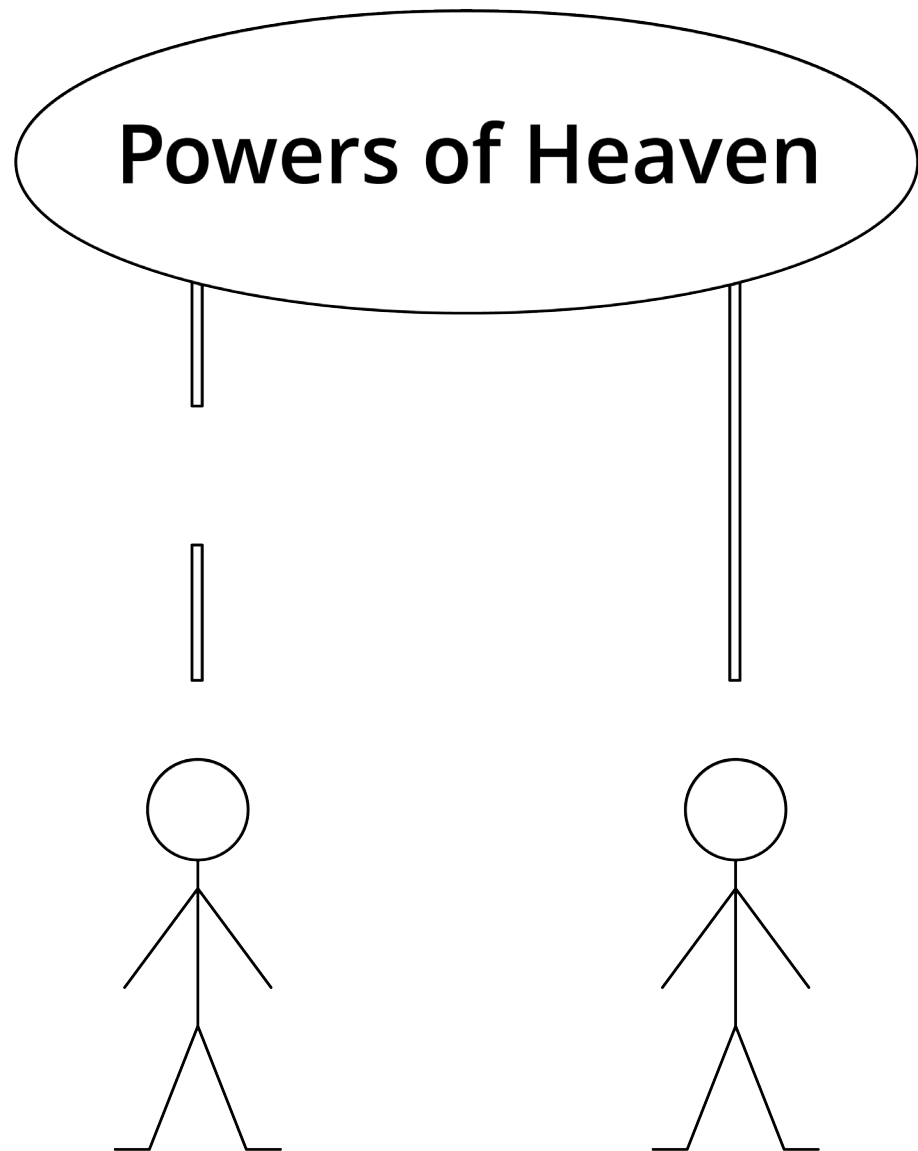
Explain that as recorded in Doctrine and Covenants 121:34–46, the Prophet Joseph Smith taught priesthood holders how to qualify for priesthood power. Because all Church members, male and female, receive priesthood authority and power as they righteously serve in the kingdom, these verses contain principles that apply to all Church members.

Invite a student to read Doctrine and Covenants 121:34–36 aloud. Ask the class to follow along, looking for what the Prophet taught about priesthood power.

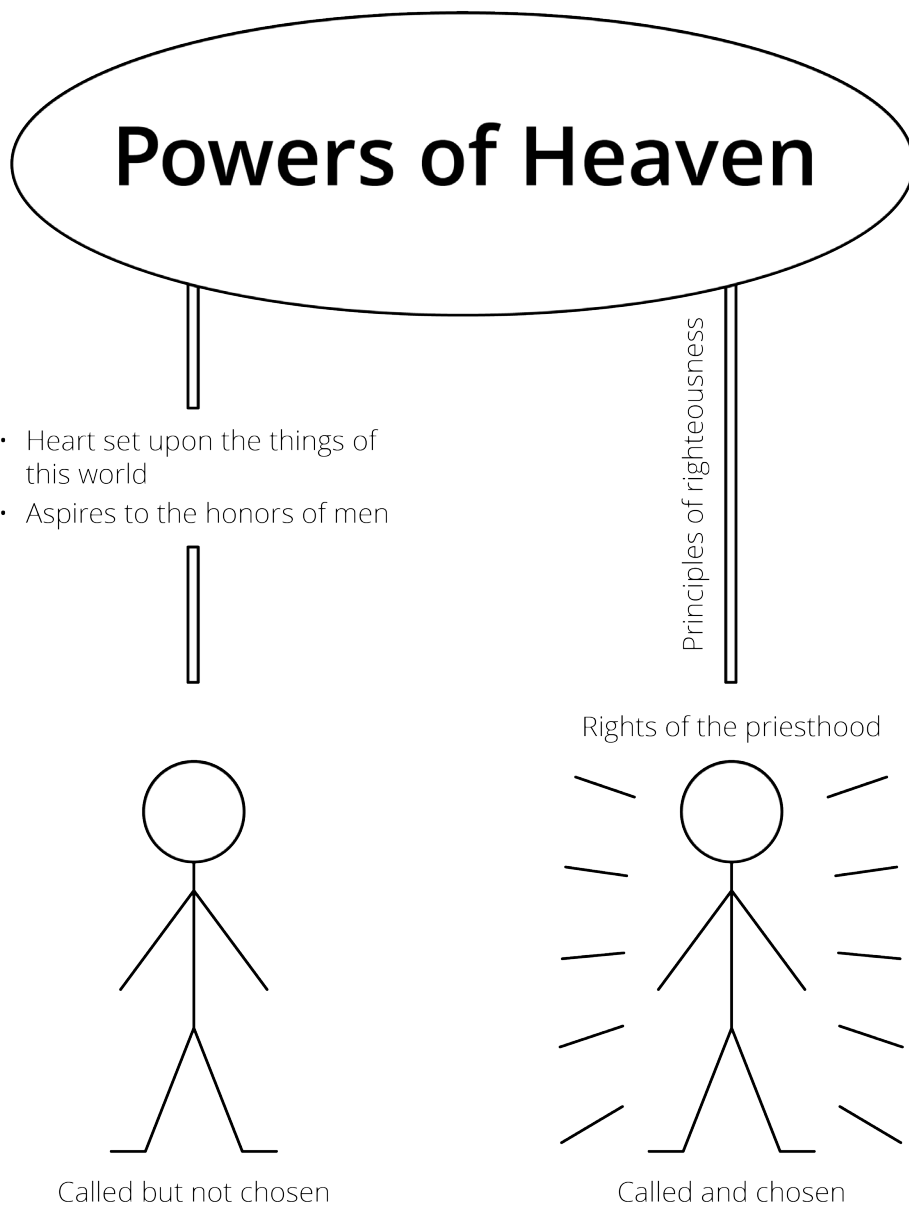
### ***Writing on the board***

Effective use of the board during the lesson can prepare students to learn, can invite meaningful participation, and can help students understand context and content as well as deepen their understanding of identified truths. On the board, you can outline the major points or principles of the lesson, diagram a doctrine, draw maps, develop flow charts, display or draw pictures of situations and people depicted in the scriptures, and do many other activities that will enhance learning.

Draw on the board the following unlabeled diagram. Invite students to draw the same diagram on a piece of paper and label it based on what they learned from Doctrine and Covenants 121:34–36. After sufficient time, invite one or more students to use what they wrote on their papers to label the diagram on the board and to explain why they labeled it that way. (Students will likely come up with several ways to portray ideas found in these verses.)



If necessary, consider adding to the diagram on the board to reflect the information depicted in the following completed diagram.



- What do you think the phrase “there are many called, but few are chosen” in verse 34 means?

If necessary, explain that in this context being “called” can refer specifically to receiving the authority of the priesthood and that in order to be “chosen,” a priesthood holder must be worthy to draw on “the powers of heaven” [verse 36] to help others receive the blessings of the priesthood. However, being “called” and “chosen” can also apply more broadly to all Church members who are “called to the work” (D&C 4:3)—not just to those who hold the priesthood. (For more information, see the student manual commentary for Doctrine and Covenants 121:34–35.)

- What choices might prevent a person from being “chosen”?

- Why would those whose “hearts are set so much upon the things of this world” and who “aspire to the honors of men” (verse 35) not qualify to be chosen?
- What doctrine can we identify from verse 36? (After students respond, write the following statements of doctrine above the drawing on the board: **The rights of the priesthood are inseparably connected to the powers of heaven. The powers of heaven can only be controlled upon the principles of righteousness.**)

Explain that the phrase “the rights of the priesthood” (verse 36) refers to the privileges, gifts, and blessings that come through the keys and ordinances of the priesthood, which are available to all worthy Church members, male and female.

To help students better understand how they can qualify to receive “the powers of heaven” (verse 36), draw the following chart on the board, or provide it to students as a handout.

Ways we forfeit the rights of the priesthood and the powers of heaven (D&C 121:37–40).	Ways we qualify for the rights of the priesthood and the powers of heaven (D&C 121:41–45).

Invite students to search Doctrine and Covenants 121:37–40 silently, looking for attitudes and actions that can cause us to lose access to the powers of heaven. After sufficient time, ask them to report what they found. Record their answers in the left column of the chart. Ask students to explain the meaning of each phrase you list. (If necessary, explain that “to cover our sins” [verse 37] includes avoiding repentance by blaming others, excusing ourselves from responsibility, and dishonestly denying that we did anything wrong. “To gratify our pride, our vain ambition” [verse 37] includes seeking worldly status over others and placing our will and desires before the Lord’s. “To exercise control or dominion or compulsion ... in any degree of unrighteousness” [verse 37] includes seeking to control or manipulate others through criticism, fear, or force.)

Display the rest of the statement by President Russell M. Nelson that was displayed previously, and ask a student to read it aloud. Invite the class to look for additional choices that limit the powers of heaven.

“I fear that there are too many men who have been given the *authority* of the priesthood but who lack priesthood *power* because the flow of power has been blocked by sins such as laziness, dishonesty, pride, immorality, or preoccupation with things of the world.

“I fear that there are too many priesthood bearers who have done little or nothing to develop their ability to access the powers of heaven. I worry about all who are impure in their thoughts, feelings, or actions or who demean their wives or children, thereby cutting off priesthood power” (Russell M. Nelson, “The Price of Priesthood Power,” *Ensign or Liahona*, May 2016, 67).

- Based on President Nelson’s statement, what could we add to the list on the board?

Divide the class into pairs. Invite each pair to read Doctrine and Covenants 121:41–45 together, looking for principles of righteousness that qualify us for the rights of the priesthood and the powers of heaven. After sufficient time, ask them to report what they found. Record their answers in the right column of the chart. Ask students to explain the meaning of each phrase you list. (If necessary, explain that the phrase “love unfeigned” [verse 41] means to love people sincerely and genuinely. The phrase “reproving betimes with sharpness when moved upon by the Holy Ghost” [verse 43] means to correct someone quickly, promptly, and with clarity when inspired to do so by the Holy Ghost.)

Invite students to think of an example from the Savior’s life when He demonstrated one or more of these principles of righteousness. Ask a few students to share the example they thought of with the class.

Invite a student to read Doctrine and Covenants 121:45–46 aloud. Ask the class to follow along, looking for blessings the Lord promises those who live by principles of righteousness. Ask students to report what they find.

- Which of these blessings would be particularly valuable to you right now in your life? Why?
- How do these blessings relate to gaining exaltation?

Testify that as we seek to live according to the principles of righteousness, we can enjoy the rights of the priesthood and invite the powers of heaven into our life and the lives of others. Invite students to consider how well they are qualifying for the powers of heaven. Encourage them to select one item from the left side of the chart that they will strive to stop doing and one item from the right side of the chart that they will strive to do better.

## LESSON 48

# Doctrine and Covenants 124

### Introduction and Timeline

When Church members were driven from Missouri in the winter of 1838–1839, they found refuge in Illinois and Iowa Territory. After being allowed to escape captivity in April 1839, the Prophet Joseph Smith joined the Saints in Quincy, Illinois, and helped establish a new gathering place in Commerce, Illinois, which was later renamed Nauvoo. Nearly two years later, on January 19, 1841, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 124, in which the Lord commanded him to write “a solemn proclamation of [His] gospel” to the leaders of “all the nations of the earth” (D&C 124:2–3) and instructed the Saints to build a boarding house for visitors and a temple in Nauvoo. He also counseled individual Church members and appointed brethren to serve in priesthood leadership positions.

#### Winter 1838–1839

Church members were driven from Missouri and took refuge in Illinois and Iowa Territory.

#### April 16, 1839

While being transported to Columbia, Missouri, for trial, the Prophet Joseph Smith and his companions were allowed to escape captivity.

#### April–May 1839

Church members purchased land in Commerce, Illinois—later renamed Nauvoo—and established it as a gathering place.

#### August 15, 1840

The Prophet Joseph Smith delivered his first public discourse on baptism for the dead.

#### December 16, 1840

The state of Illinois granted an official charter to the city of Nauvoo.

#### January 19, 1841

Doctrine and Covenants 124 was received.

#### April 6, 1841

The cornerstones of the Nauvoo Temple were laid.

### Suggestions for Teaching

#### Doctrine and Covenants 124:1–21

*The Lord commands the Prophet Joseph Smith to send a “proclamation of [the] gospel ... to all the nations of the earth” and counsels individual Church members*

Write the following questions on the board: *What is the greatest compliment you could receive from another person? Why?*



Invite a few students to share their responses with the class. Then write the following questions on the board: *What compliment would you like to receive from the Lord? Why?*

Invite students to ponder these questions. Encourage them as they study Doctrine and Covenants 124 to look for the attributes the Lord values in His servants.

Remind students that when Church members were expelled from Missouri during the winter of 1838–1839, many of them settled in small communities in Illinois and Iowa along the banks of the Mississippi River. The kind citizens in these communities did what they could to help the Saints but often struggled to find adequate food and shelter for the large number of refugees.

Display the following paragraph, and invite a student to read it aloud:

In April 1839, the Prophet Joseph Smith and his fellow prisoners were allowed to escape captivity and fled to Quincy, Illinois, where they rejoined their families. After his arrival in Quincy, the Prophet and others purchased land in Illinois and Iowa Territory for the Saints to settle. Commerce, Illinois, became their new headquarters, which they renamed Nauvoo, Hebrew for “beautiful.” However, establishing their city required many months of difficult labor as the Saints—many of whom were destitute after fleeing their settlements in Missouri—focused their efforts on clearing the land and building new homes and livelihoods. By the following winter, they had made enough progress that Church leaders could turn to reorganizing Church leadership, which had been depleted due to apostasy and death during the Church’s turbulent era in Missouri. On January 19, 1841, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 124, in which the Lord named Nauvoo as “a cornerstone of Zion” (D&C 124:2) and the headquarters of the Church at that time, and appointed brethren to serve in Church leadership positions.

Explain that as recorded in Doctrine and Covenants 124:1–22, the Lord praised and counseled various Church leaders in Nauvoo. Write the following scripture references and names on the board:

*Doctrine and Covenants 124:1–3—Joseph Smith*

*Doctrine and Covenants 124:12–14—Robert B. Thompson*

*Doctrine and Covenants 124:15—Hyrum Smith*

*Doctrine and Covenants 124:16–17—John C. Bennett*

*Doctrine and Covenants 124:18–19—Lyman Wight*

*Doctrine and Covenants 124:20–21—George Miller*

Assign each student one of these references, and invite students to read their assigned verses silently, looking for what the Lord said about these individuals. Invite students to report what they find. As they report, write their responses on the board next to the corresponding scripture references and names.

- Which of these compliments would you like to receive from the Lord? Why?

Invite students to quickly review the compliments the Lord gave Hyrum Smith and George Miller in verses 15 and 20.

- Based on what the Lord said about these two men, how does He feel about those who have integrity? (Students should identify a truth similar to the following: **The Lord loves and trusts those who have integrity of heart.**)

Point out that the Lord loves all people. However, the Lord’s expressions of love for Hyrum Smith and George Miller in verses 15 and 20 indicate His approval of their lives because of their integrity, meaning their purity, honesty, and uprightness.

Display the following statement by Elder Joseph B. Wirthlin (1917–2008) of the Quorum of Twelve Apostles. Invite a student to read the statement aloud, and ask the class to follow along, looking for what Elder Wirthlin said about the meaning of integrity.

“To me, integrity means always doing what is right and good, regardless of the immediate consequences. It means being righteous from the very depth of our soul, not only in our actions but, more importantly, in our thoughts and in our hearts. Personal integrity implies such trustworthiness and incorruptibility that we are incapable of being false to a trust or covenant” (Joseph B. Wirthlin, “Personal Integrity,” *Ensign*, May 1990, 30).

- What are some situations that could test a person’s integrity?
- What are some things we can do that can help us keep our integrity even when it is difficult to do so?

### **Ask questions that help students understand doctrine and principles**

Questions can help students better understand the meaning of doctrine and principles. Ask questions that encourage students to think about a principle in a modern context or that invite students to explain their understanding of a principle.

Invite students to think of someone they know who has integrity. Ask a few students to share with the class why the person they thought of is an example of integrity.

Encourage students to write down what they will do to strive to have integrity in their thoughts, words, and actions.

## **Doctrine and Covenants 124:22–83**

*The Lord commands Church members to build a house for visitors and a temple in Nauvoo*

Explain that in Doctrine and Covenants 124:22–83, the Lord gave specific commandments to Church members. Invite several students to take turns reading aloud from Doctrine and Covenants 124:22–27, 56, 60. Ask the class to follow along, looking for what the Lord told the Saints to do.

- What did the Lord tell the Saints to build in Nauvoo? (A boardinghouse, which they were to name the Nauvoo House, and a temple.)

- According to verses 23, 60, why were the Saints commanded to build the Nauvoo House?

Display a picture of the Nauvoo Temple.



Invite a student to read Doctrine and Covenants 124:28 aloud. Ask the class to follow along, looking for why the Lord commanded the Saints to build a temple in Nauvoo.

- Why did the Lord command the Saints to build a temple in Nauvoo?

Explain that the Prophet Joseph Smith taught that the “fulness of the priesthood” is obtained by receiving the ordinances of the temple and keeping the associated covenants (see *Teachings of Presidents of the Church: Joseph Smith* [2007], 419).

Although priesthood keys had been restored in the Kirtland Temple in 1836, not all temple ordinances were revealed at that time. For example, on August 15, 1840, six months before the revelation recorded in Doctrine and Covenants 124 was received, the Prophet Joseph Smith taught for the first time the doctrine of redemption of the dead through proxy baptism. Thereafter, many baptisms for the dead were performed in the Mississippi River and in nearby streams.

Invite a few students to take turns reading aloud from Doctrine and Covenants 124:29–34. Ask the class to follow along, looking for what the Lord told the Saints about baptisms for the dead.

- Where did the Lord say baptisms for the dead had to be performed?
- According to verse 30, why had the Lord allowed the Saints to perform baptisms for the dead in places other than a temple?
- What did the Lord say would happen if the Saints performed baptisms for the dead outside of the temple after the appointed time for completing the temple?

Explain that proxy baptisms in the Mississippi River were discontinued on October 3, 1841, when the Prophet announced, “There shall be no more baptisms for the dead, until the ordinance can be attended to in the Lord’s House. . . . *For thus saith the Lord!*” (*Teachings: Joseph Smith*, 469). In November 1841, after a baptismal font had been built and dedicated in the basement of the partially completed Nauvoo Temple, baptisms for the dead resumed.

Invite a few students to take turns reading aloud from Doctrine and Covenants 124:37–41. Ask the class to follow along, looking for another reason the Lord commanded the Saints to build a temple in Nauvoo.

Write the following incomplete statement on the board: *The temple is the only place where . . .*

- Based on what the Lord taught as recorded in Doctrine and Covenants 124:28–42, how would you complete the statement on the board? (After students respond, complete the statement on the board as follows: **The temple is the only place where we can obtain all of the priesthood ordinances necessary for the salvation of the living and the dead.**)
- How might this doctrine have motivated the Saints to make any sacrifice necessary to build the Nauvoo Temple?

Summarize Doctrine and Covenants 124:41–83 by explaining that the Lord promised Church members that if they built the temple they would be blessed. If not, they would be cursed. The Lord also promised that He would hold the Church’s enemies accountable for the Saints’ failure to build a temple in Jackson



County, Missouri. In addition, the Lord gave the Saints directions concerning the building of the Nauvoo House.

### **Doctrine and Covenants 124:84–145**

#### *The Lord names those who are to serve in priesthood leadership positions*

Remind students that the difficulties in Missouri had taken a toll on the leadership of the Church. During that time, some leaders left the Church, and others had died or been killed. After the Saints were expelled from Missouri in the winter of 1838–1839, Church leaders spent most of their efforts preparing places for the Saints to gather in Illinois and Iowa. By the winter of 1840–1841, the Church’s leadership could finally turn their attention to filling vacant Church positions. Doctrine and Covenants 124:84–145 contains the names of the men called to serve in the Church, along with the Lord’s promises and warnings to them.

Invite several students to take turns reading aloud from Doctrine and Covenants 124:91–95. Ask the class to follow along, looking for the changes the Lord made to the Church leadership.

- What calling did William Law receive?
- What calling did Hyrum Smith receive?

You may want to explain that when Hyrum Smith was called to be the Patriarch to the Church, only one patriarch served the entire Church. As more stakes were organized, patriarchs were ordained in each stake.

- What blessings were promised to Hyrum Smith as part of his new calling? (Hyrum was given blessings that were once promised to Oliver Cowdery, who had been excommunicated for rebellion in 1838 [see verse 95].)

Summarize Doctrine and Covenants 124:103–42 by explaining that the Lord called Sidney Rigdon to continue to serve as a counselor to the Prophet Joseph Smith. The Lord also acknowledged Joseph Smith as the Prophet and President of the Church and Brigham Young as the President of the Quorum of the Twelve Apostles and listed the members of that quorum. In addition, the Lord named the members of the high council, the president of the high priests (the stake president), the president of the elders quorum, the Presidents of the Quorums of the Seventies, and the bishopric.

Invite a student to read Doctrine and Covenants 124:143 aloud. Ask the class to follow along, looking for why the Lord established these “offices” and “keys” of the priesthood.

- According to verse 143, why did the Lord establish priesthood keys and offices to organize and direct His work? (**The Lord established priesthood keys and offices to organize and direct His work in order to perfect His Saints.**)

Conclude by testifying of this principle and the other truths identified in this lesson. Invite students to apply these truths in their lives.

## Supplemental Teaching Idea

### Doctrine and Covenants 124:103–10. The Lord’s counsel to Sidney Rigdon

Invite a few students to take turns reading aloud from Doctrine and Covenants 124:103–5, 108. Ask the class to follow along, looking for the instructions the Lord gave Sidney Rigdon regarding his calling.

- How do you think these instructions might have helped Sidney Rigdon fulfill his calling as a counselor to the Prophet Joseph Smith?

Invite a student to read Doctrine and Covenants 124:110 aloud. Ask the class to follow along, looking for the promise the Lord gave Sidney Rigdon if he would “hearken unto [the Lord’s] voice” by following these instructions.

- What did the Lord promise Sidney Rigdon if he would “hearken unto [the Lord’s] voice”?
- What principle can we identify from verse 110? (**If we hearken unto the Lord’s voice, it will be well with us.**)
- What do you think the phrase “it shall be well with him” (verse 110) means?
- When have you seen the Lord fulfill this promise in your life as you have listened to and followed His counsel?

Encourage students to make a goal to better listen to the Lord’s voice so that “it shall be well with [them].”

## LESSON 49

# Doctrine and Covenants 125–28

### Introduction and Timeline

By the summer of 1839, many of the Saints who had been forced from their homes in Missouri were establishing new settlements on land purchased by the Church in Commerce, Illinois, and in Iowa Territory. In March 1841 the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 125, in which the Lord revealed His will concerning the gathering of the Saints in Iowa Territory.

After his baptism in April 1832, Brigham Young served missions in Upper Canada, in the northeastern United States, and in England. His extensive missionary service required him and his family to make significant sacrifices. On July 1, 1841, Brigham Young returned from his mission in England after an absence of almost two years. On July 9, 1841, the Prophet Joseph Smith received a revelation for Brigham Young, which is recorded in Doctrine and Covenants 126. In this revelation, the Lord told Brigham that he was no longer required to leave his family to serve missions “as in times past” (D&C 126:1).

On September 1, 1842, the Prophet Joseph Smith wrote a letter to Church members instructing them to keep records of the baptisms they performed for their deceased ancestors. This letter is recorded in Doctrine and Covenants 127. Recent research indicates that on September 7, 1842 (rather than September 6, as reported in the section heading), the Prophet wrote another letter to Church members, in which he taught them further about the proper administration and recording of baptisms for the dead. He also explained the doctrinal significance of this ordinance. This letter is recorded in Doctrine and Covenants 128.

#### **August 15, 1840**

The Prophet Joseph Smith delivered his first public discourse on baptisms for the dead at the funeral service for Seymour Brunson in Nauvoo, Illinois.

#### **Early March 1841**

**Doctrine and Covenants 125 was received.**

#### **July 1, 1841**

Brigham Young arrived in Nauvoo after serving a mission in England.

#### **July 9, 1841**

**Doctrine and Covenants 126 was received.**

#### **November 8, 1841**

A temporary baptismal font was dedicated for baptisms for the dead in the basement of the unfinished temple in Nauvoo, Illinois.

#### **August 1842**

To avoid being unlawfully arrested and returned to Missouri, the Prophet Joseph Smith hid in various locations in and around Nauvoo, Illinois.

**September 1, 1842**

The Prophet Joseph Smith dictated a letter to Church members, which is recorded in **Doctrine and Covenants 127**.

**September 7, 1842**

The Prophet Joseph Smith dictated another letter to Church members, which is recorded in **Doctrine and Covenants 128**.

**Suggestions for Teaching**

**Doctrine and Covenants 125:1–4**

*The Lord directs Church members in Iowa Territory to gather in designated places*



Display the map “The Missouri, Illinois, and Iowa Area of the United States.”

Remind students that after the Saints were driven from Missouri in the winter of 1838–1839, they found refuge in settlements along the Mississippi River in both Illinois and Iowa Territory.

Summarize Doctrine and Covenants 125:1–4 by explaining that although the Lord had directed Church members to establish a stake in Nauvoo, Illinois, and to build a temple there, He also told them that they were to build up other cities in Illinois and across the Mississippi River in Iowa Territory. Furthermore, the Lord told the arriving Saints to settle in any of His appointed cities where a stake was established.



**Doctrine and Covenants 126:1–3**

*The Lord tells President Brigham Young that he is no longer required to leave his family to serve missions*



Display a picture of Brigham Young. To help students understand the context of Doctrine and Covenants 126, invite a student to read the following paragraphs aloud:

After Brigham Young was baptized in April 1832, he served several missions over the next nine years. Most of these missions lasted for three to five months. In April 1838, Brigham Young and the other members of the Quorum of the Twelve Apostles were called to serve missions to Great Britain, which would require them to be gone from home for a much longer time.

Brigham Young left Montrose, Iowa Territory, for Great Britain on September 14, 1839. This was a difficult time for him to leave home. In the summer of 1839, a malaria epidemic struck the area, leaving Brigham, his wife Mary Ann, and several of their children ill. Mary Ann had also just given birth to their fourth child. In addition, because they had been driven out of Missouri the previous year, they had lost most of their possessions, and when Brigham left on his mission, he was only able to leave Mary Ann \$2.72 with which to support their family. During the nearly two years Brigham Young was away in England, Mary Ann struggled to find enough food and adequate shelter for herself and her children. On July 1, 1841, Brigham Young, who had been appointed as President of the Quorum of the Twelve Apostles during his mission, arrived in Nauvoo and rejoined his family. Eight days later, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 126. (See Leonard J. Arrington, *Brigham Young: American Moses* [1985], 74–75, 413–14; Lisa Olsen Tait and Chad M. Orton, “Take Special Care of Your Family,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 244–46, or [history.lds.org](http://history.lds.org).)

Invite a student to read Doctrine and Covenants 126:1–3 aloud. Ask the class to follow along, looking for how this revelation might have brought comfort to both Brigham Young and his family. Invite students to report what they find.

- What can this revelation to Brigham Young teach us about the Lord? (Students may identify a truth such as the following: **The Lord is aware of our specific circumstances and will guide us according to our needs.**)

### Doctrine and Covenants 127:1–12

#### *The Prophet Joseph Smith glories in persecution and counsels the Saints to keep records of their baptisms for the dead*

Explain that in May 1842, Lilburn W. Boggs, the former governor of Missouri who issued the extermination order against the Saints, was wounded in an assassination attempt. Missouri authorities falsely accused the Prophet Joseph Smith of arranging for someone to murder Boggs, and both Missouri and Illinois officials tried to arrest the Prophet in Nauvoo, Illinois, and return him to Missouri for trial. Knowing that if he returned to Missouri he would likely be killed, the Prophet hid from these officials through much of August, September, and October of 1842 to avoid being arrested. In January 1843, it was determined that the proceedings to arrest the Prophet and return him to Missouri were illegal. Doctrine and Covenants 127 contains a letter the Prophet Joseph Smith wrote to Church members while in these difficult circumstances.

Divide the class into pairs. Invite students to read Doctrine and Covenants 127:2–3 aloud in their pairs, looking for how the Prophet Joseph Smith responded to his “tribulation[s]” (verse 2).

- What words or phrases stand out to you about the way the Prophet responded to his tribulations?

Summarize Doctrine and Covenants 127:4–12 by explaining that the Prophet told the Saints to hasten their efforts to build the Nauvoo Temple. He also included instructions the Lord had given him regarding baptisms for the dead.

Invite a student to read Doctrine and Covenants 127:5–7 aloud. Ask the class to follow along, looking for the instructions the Lord gave regarding baptisms for the dead. Invite a few students to report what they found.

- According to verse 7, why was it important for Church members to perform their baptisms for the dead in the presence of a recorder?

### Doctrine and Covenants 128:1–18

*The Prophet Joseph Smith explains why keeping records of saving ordinances is necessary*

Explain that about a week after the Prophet Joseph Smith wrote the letter recorded in Doctrine and Covenants 127, he wrote another letter to the Saints that included additional teachings about baptisms for the dead. This letter is recorded in Doctrine and Covenants 128.

Summarize Doctrine and Covenants 128:1–14 by explaining that the Prophet taught that local recorders should be appointed to witness and record baptisms for the dead and that “a general recorder” should be appointed to compile the local records into a “general church book,” or record (verse 4). He explained that the ordinances performed and recorded on earth would be valid in heaven because of the sealing “power which records or binds on earth and binds in heaven” (verse 9). The Prophet also taught that the ordinance of baptism symbolizes death and resurrection (verses 12–13).

- In addition to baptism, what other ordinances must all accountable individuals receive in order to obtain eternal life and dwell in God’s presence? (Confirmation [which includes receiving the gift of the Holy Ghost], ordination to the Melchizedek Priesthood [for men], the temple endowment, and the marriage sealing. Point out that these are called “saving ordinances.”)

Invite a student to read Doctrine and Covenants 128:15 aloud. Ask the class to follow along, looking for why saving ordinances are important “to the dead and the living.”

- Based on verse 15, why is it important for us to perform saving ordinances for our ancestors who have died without knowledge of the gospel? (As needed, direct students’ attention to the phrase “they without us cannot be made perfect,” and help them identify the following doctrine: **Our ancestors who have died without a knowledge of the gospel cannot progress toward perfection until saving ordinances are performed for them.**)
- What doctrine can we learn from the phrase “neither can we without our dead be made perfect” (verse 15)? (Help students identify the following doctrine: **The salvation of our deceased ancestors is necessary and essential to our salvation.**)

Write the following question on the board: *Why do you think that our ancestors’ “salvation is necessary and essential to our salvation”?*

Invite students to discuss their answers to this question in small groups of two or three. After sufficient time, ask students from one or more groups to report their answers to the class.

Summarize Doctrine and Covenants 128:16–17 by explaining that in this letter to the Saints, the Prophet quoted two passages from the Bible about baptism for the dead.

Invite a student to read Doctrine and Covenants 128:17–18 aloud. Ask the class to follow along, looking for how performing baptisms for the dead helps fulfill the prophecy recorded in Malachi 4:5–6.

- According to verse 18, how does performing baptisms for the dead help fulfill Malachi’s prophecy?

### **Doctrine and Covenants 128:19–25**

#### *Joseph Smith rejoices in the restored gospel and exhorts the Saints to continue performing baptisms for the dead*

Explain that in the second letter the Prophet Joseph Smith wrote to the Saints regarding baptism for the dead, he recounted several significant events of the Restoration. Invite a student to read Doctrine and Covenants 128:19 aloud. Ask the class to follow along, looking for how the Prophet described the Restoration.

- How did the Prophet describe the Restoration?
- In what ways is the restored gospel “a voice of gladness for the living and the dead”?

Summarize Doctrine and Covenants 128:20–21 by explaining that the Prophet described some of the miraculous events of the Restoration, illustrating that angels came to restore the “rights,” “keys,” and “power” of past dispensations (verse 21).

Invite a student to read Doctrine and Covenants 128:22 aloud. Ask the class to follow along, looking for what the Prophet told the Saints to do, knowing that the rights, keys, and power of the priesthood have been restored in our day.

- What is the “great ... cause” that the Prophet wanted the Saints to “go forward” in?
- According to verse 22, how can our participation in family history and temple service help our ancestors?

Explain that as the Prophet concluded his letter to the Saints, he quoted Malachi 3:2–3, which includes Malachi’s prophecy about the latter days. Invite a student to read Doctrine and Covenants 128:24 aloud. Ask the class to follow along, looking for what the Prophet instructed the Saints to do.

- According to this verse, what “offering in righteousness” are we to “offer unto the Lord”?
- What can we do to contribute to this “book”? (Help students understand that we do this today by entering the records of our ancestors into the Church’s FamilySearch website and performing ordinances for them in the temple. If possible, consider introducing students to [FamilySearch.org](http://FamilySearch.org).)

Write the following principle on the board: **As we participate in family history and perform ordinances in the temple for our deceased ancestors, we help make an offering to the Lord in righteousness.**

- What are some ways you are currently participating in family history and temple service?
- What blessings have you received as you have participated in this service?

Share your testimony that as we participate in family history and temple service, we help make an offering to the Lord in righteousness. Invite students to set a goal that will help them in their efforts to participate in family history and temple service.

### ***Follow up on invitations to act***

You can encourage students to apply gospel principles by following up on invitations to act. Make a note to follow up with students regarding the goals they set in this lesson. You may also want to invite them to report on the experiences they had as they acted on their goals. When you follow up with students, be sure to do so in a way that is sensitive to their privacy and respects their agency.

## **Supplemental Teaching Idea**

### **Doctrine and Covenants 128:24. Video presentation—“A Sacrifice of Time”**

To help students feel the truth and importance of the doctrine and principles discussed in this lesson, consider showing the video “A Sacrifice of Time” (2:54), which is available on LDS.org. As students watch this video, invite them to consider what sacrifices they might make as they seek to prepare their righteous offering for the Lord.

## LESSON 50

# Doctrine and Covenants 129–30

### Introduction and Timeline

On February 9, 1843, the Prophet Joseph Smith gave instructions to Parley P. Pratt and others regarding how to distinguish between heavenly messengers and evil spirits. These instructions are recorded in Doctrine and Covenants 129. On April 2, 1843, the Prophet met with Church members in Ramus, Illinois, and taught doctrine regarding various gospel topics, including the Godhead, the Second Coming of Jesus Christ, and how we can receive God’s blessings. These teachings are recorded in Doctrine and Covenants 130.

#### February 7, 1843

Elder Parley P. Pratt arrived in Nauvoo, Illinois, from his mission in England.

#### February 9, 1843

**The Prophet Joseph Smith delivered the instructions recorded in Doctrine and Covenants 129.**

#### April 1, 1843

The Prophet Joseph Smith and others traveled to Ramus, Illinois.

#### April 2, 1843

**The Prophet Joseph Smith delivered the instructions recorded in Doctrine and Covenants 130.**

### Suggestions for Teaching

#### Doctrine and Covenants 129

*The Prophet Joseph Smith gives instructions regarding how to discern ministering angels from evil spirits*

Before class, write the following question on the board: *How can I know whether something is from God or from some other source?*

When class begins, ask students how they would respond to this question. Invite students as they study Doctrine and Covenants 129 today to look for the pattern the Prophet Joseph Smith gave for detecting false spirits.

Ask a student to read the section heading for Doctrine and Covenants 129 aloud.

To help students further understand the historical background of Doctrine and Covenants 129, explain that during a meeting with members of the First Presidency and Quorum of the Twelve Apostles on June 27, 1839, the Prophet Joseph Smith taught about the “three grand keys by which the correct nature of ministering angels and spirits may be distinguished” (D&C 129, section heading). However, Elder Parley P. Pratt was absent from that meeting. On February 9, 1843, Elder Pratt, who had just returned home from a mission in England, and several others met with the Prophet Joseph Smith, and the Prophet repeated the instructions he had given previously.



Invite a few students to take turns reading aloud from Doctrine and Covenants 129:1–9. Ask the class to follow along, looking for the “three grand keys” (verse 9) that can help us distinguish between heavenly messengers and evil spirits.

- Based on the Prophet Joseph Smith’s teachings, how can we distinguish between heavenly messengers and evil spirits?
- In addition to these instructions, what else has God given us to help us detect Satan’s deceptions?

## Doctrine and Covenants 130

### *The Prophet Joseph Smith clarifies and teaches doctrine*

To help students understand the context of Doctrine and Covenants 130, display the following historical summary, and invite a student to read it aloud:

On April 1, 1843, the Prophet Joseph Smith, accompanied by William Clayton, Orson Hyde, and J. B. Backenstos, traveled to Ramus, Illinois, to visit family and friends. The next morning, the Prophet held a Church meeting with the Saints in Ramus. During the meeting, Elder Orson Hyde preached a sermon that included his interpretations of 1 John 3:2, Revelation 19:11, and John 14:23.

After the meeting, the Prophet and his companions went to the home of Joseph Smith’s sister Sophronia Smith McCleary for lunch. During lunch, the Prophet told Elder Hyde that he was “going to offer some corrections” to him. Elder Hyde humbly responded, “They shall be thankfully received.” The Prophet then corrected Elder Hyde’s misinterpretation of scriptures and taught doctrine regarding various other topics. (See *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843*, ed. Andrew H. Hedges and others [2011], 321–25.)

Divide the class into three groups. Invite one group to read 1 John 3:2 silently, looking for what the Apostle John taught would happen to the faithful at the Second Coming of Jesus Christ. Invite another group to read Revelation 19:11 silently, looking for what John taught about the appearance of Jesus Christ at the time of His Second Coming. Ask the third group to read John 14:23 silently, looking for what John wrote about the blessing that the righteous could receive. After sufficient time, ask a student from each group to report what his or her group found.

Explain that during his sermon in Ramus, Elder Hyde misinterpreted these verses of scripture. He used 1 John 3:3 and Revelation 19:11 to teach that “when he [Jesus Christ] shall appear we shall be like him [and] he will appear on a white horse—as a warrior, [and] maybe we shall have some of the same spirit—our God is a warrior.” Then Orson Hyde quoted John 14:23 and taught that “it is our privilege to have the Father [and] Son dwelling in our hearts.” (In *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843*, 323; spelling, punctuation, and capitalization standardized.)

Invite a student to read Doctrine and Covenants 130:1–3 aloud. Ask the class to follow along, looking for what the Prophet Joseph Smith explained as he corrected Elder Hyde’s teachings.

- According to verse 1, how will the Savior appear at His Second Coming?



- What does the phrase “that same sociality which exists among us here will exist among us there” in verse 2 mean? (If necessary, explain that the word *sociality* refers to how people interact with each other. The relationships we can have in the Lord’s presence will be like those we enjoy now, but they will include “eternal glory.”)
- What falsehood did the Prophet correct in verse 3?

Summarize Doctrine and Covenants 130:4–13 by explaining that in these verses the Prophet taught that time is “reckoned,” or calculated, “according to the planet on which [a person] reside[s]” (verse 4). He also explained that the “angels who minister to [us on] this earth [are] those who do belong or have belonged to it” (verse 5). The Prophet then explained that the earth will become the celestial kingdom and that those who inherit the celestial kingdom will receive a “white stone,” which is a Urim and Thummim that reveals heavenly things (verses 10–11). The Prophet Joseph Smith also reaffirmed his prophecy that the United States would experience a war that would begin in the state of South Carolina (see verses 12–13; see also D&C 87).



Display a picture of Jesus Christ at His Second Coming.

- Why might someone want to know the exact date of the Second Coming of Jesus Christ?

Explain that in Joseph Smith's day, a prominent Christian preacher named William Miller claimed that the Second Coming of Jesus Christ would occur sometime between the spring of 1843 and the spring of 1844, and many who followed William Miller believed April 3, 1843, to be the exact date of this event (see *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843*, 326, note 717). One day before this predicted date, the Prophet Joseph Smith corrected this false

prophecy as he taught the Saints in Ramus by sharing an experience he had when he prayed to know the time of the Second Coming.

Invite a student to read Doctrine and Covenants 130:14–17 aloud. Ask the class to follow along, looking for what Joseph Smith learned concerning the Savior’s Second Coming.

- What can we learn from these verses concerning the Second Coming of Jesus Christ? (Help students understand that the Lord did not reveal the exact date of His Second Coming to Joseph Smith. You may want to invite students to read Matthew 24:36.)
- What did the Lord tell Joseph Smith to do in verse 15?

Explain that on April 2, 1843, after having lunch at the home of his sister, the Prophet Joseph Smith held another meeting with the Saints in Ramus. Among other topics, the Prophet repeated to the Saints much of what he taught Orson Hyde and others during lunch. That evening, the Prophet held another meeting with the Saints during which he clarified significant gospel truths (see *The Joseph Smith Papers, Journals, Volume 2: December 1841–April 1843*, 325–26). These teachings are recorded in Doctrine and Covenants 130:18–23.

Invite a student to read Doctrine and Covenants 130:18–19 aloud. Ask the class to follow along, looking for a principle the Prophet Joseph Smith taught the Saints.

- What principle can we identify from these verses about the knowledge and intelligence we gain in this life? (Help students identify the following principle: **The knowledge and intelligence we gain in this life will rise with us in the Resurrection.**)

To help students understand what is meant by the words *knowledge* and *intelligence*, display the following statement by Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles, and invite a student to read it aloud.



“The word *intelligence* as we encounter it in section 130 ... is not the usual ‘IQ’ kind of measurement. This ‘intelligence’ discerns, learns, and applies true and correct principles; it reflects a composite of knowledge and wise behavior. It combines cognition [reasoning] and application. This reflects the highest type of intelligence, and the blended result will rise with us in the resurrection” (Neal A. Maxwell, *That Ye May Believe* [1992], 37).

- According to Elder Maxwell, what does the word *intelligence* in Doctrine and Covenants 130:18–19 mean?
- According to verse 19, how do we gain more knowledge and intelligence?
- Why do you think “diligence and obedience” (verse 19) to God help us gain knowledge and intelligence? (See D&C 93:27–28, 36–40.)
- When have you gained knowledge or intelligence because of your diligence and obedience?

Testify that as we are diligent and obedient to God’s commandments, we will gain more knowledge and intelligence that will bless us throughout eternity. Encourage students to continue gaining knowledge and intelligence through their diligence and obedience to God.

Invite a student to read Doctrine and Covenants 130:20–21 aloud. Ask the class to follow along, looking for an additional principle the Prophet Joseph Smith taught the Saints in Ramus. (You may want to explain that “irrevocably decreed” means permanent and unchangeable and “predicated” means based on [verse 20].)

- What principle can we identify from verse 21 about obtaining blessings from God? (Help students identify the following principle: **When we obtain any blessing from God, it is by obedience to the law upon which it is predicated.**)

List the following scriptures on the board: *Malachi 3:10–12; Matthew 11:28–30; 2 Nephi 32:3; D&C 58:42–43*. Invite students to read these verses silently, looking for the law or commandment that is taught and the blessings we will receive if we obey that law or commandment. Ask students to report what they find.

Explain that while some blessings we receive from being obedient to God’s laws are immediate, other blessings may not come immediately but require consistent obedience over time.

- Why do you think it is important to understand that some of God’s promised blessings for obedience may not come to us immediately?
- What are some examples of blessings you have received because of your obedience to God’s laws? (You may also want to share an experience.)

### **Ask questions that invite inspiration**

President Henry B. Eyring of the First Presidency taught that some questions invite inspiration. He counseled teachers to ask questions “that will invite individuals to search their memories for feelings.” Asking questions that allow students to reflect upon past experiences rather than merely recall information can prepare them to be taught by the Spirit. President Eyring said, “After asking, we might wisely wait for a moment before calling on someone to respond. Even those who do not speak will be thinking of spiritual experiences. That will invite the Holy Ghost” (“The Lord Will Multiply the Harvest” [evening with a General Authority, Feb. 6, 1998], 6).

Invite students to write down one or more blessings they would like to receive as well as the specific commandments they will obey in order to receive those blessings. You may also want to remind students that the most important motivation for keeping the commandments is our love for the Lord (see John 14:15).

Explain that as part of the Prophet’s concluding remarks to the Saints in Ramus, he again corrected Orson Hyde’s teachings about the Godhead.

Invite a student to read Doctrine and Covenants 130:22–23 aloud. Ask the class to follow along, looking for the doctrine the Prophet taught about the Godhead.

- What doctrine is taught in these verses regarding the Godhead? (After students respond, write the following statements of doctrine on the board: **God the Father and His Son, Jesus Christ, are separate individuals with physical bodies of flesh and bones. The Holy Ghost is a personage of Spirit.**)
- Why do you think it is important for us to understand this doctrine?

Conclude by sharing your testimony of the doctrine and principles identified in today's lesson. Invite students to act on these truths so that they may obtain promised blessings.

## LESSON 51

# Doctrine and Covenants 131; 132:1–33

### Introduction and Timeline

On May 16–17, 1843, the Prophet Joseph Smith stayed with Benjamin and Melissa Johnson in Ramus, Illinois. While there, the Prophet taught the Johnsons the Lord’s law of marriage and sealed them for eternity. The next morning the Prophet preached a sermon on 2 Peter 1 in Ramus and explained the meaning of the phrase “the more sure word of prophecy” (2 Peter 1:19). Later that day, after a Protestant minister gave a sermon to the Saints in Ramus, the Prophet taught that “all spirit is matter” (D&C 131:7). Portions of the Prophet Joseph Smith’s teachings on these occasions are recorded in Doctrine and Covenants 131.

On July 12, 1843, the Prophet Joseph Smith dictated the revelation recorded in Doctrine and Covenants 132, in which the Lord taught about “the new and everlasting covenant of marriage” (D&C 131:2). Historical evidence suggests that the Prophet had received some of the principles found in this revelation as early as 1831. This lesson covers Doctrine and Covenants 132:1–33, in which the Lord taught principles concerning eternal marriage and the importance of abiding by His law. Lesson 52 covers Doctrine and Covenants 132:34–66, which includes the Lord’s teachings about plural marriage.

#### Early 1840

Joseph Smith taught Parley P. Pratt about eternal marriage.

#### 1840

Joseph Smith began privately teaching the doctrine of plural marriage in Nauvoo, Illinois.

#### May 16–17, 1843

The teachings recorded in Doctrine and Covenants 131 were given.

#### May 28, 1843

Joseph and Emma Smith were sealed for eternity.

#### May–July 1843

Emma Smith consents to several of Joseph Smith’s plural marriages but struggles to accept the practice.

#### July 12, 1843

The revelation recorded in Doctrine and Covenants 132 was dictated.

### Suggestions for Teaching

#### Doctrine and Covenants 131

*Joseph Smith teaches about eternal marriage and clarifies other truths*

Display the following statement by Elder Richard G. Scott (1928–2015) of the Quorum of the Twelve Apostles, and invite a student to read it aloud:





“Think of the long view of life, not just what’s going to happen today or tomorrow. *Don’t give up what you most want in life for something you think you want now*” (Richard G. Scott, “Jesus Christ, Our Redeemer,” *Ensign*, May 1997, 54).

- What are some ways in which Elder Scott’s counsel could help a person make important decisions?
- Why might this counsel be especially helpful when making decisions about dating, courtship, and marriage?

Invite students as they study Doctrine and Covenants 131; 132:1–33 to look for doctrine and principles that can help them understand the importance of eternal marriage.

### ***Be sensitive to students’ needs and concerns***

You may have students in your class who have difficulty talking about eternal marriage. This subject may be difficult for them if, for example, their parents are divorced, one or both parents are not members of the Church, or they are part of blended families. As you teach the doctrine of eternal marriage, be sensitive to the needs and concerns of these students.

Explain that on May 16, 1843, the Prophet Joseph Smith and William Clayton traveled to Ramus, Illinois, and stayed at the home of Benjamin and Melissa Johnson. While there, the Prophet taught the Johnsons important doctrine about eternal marriage and sealed them for eternity. William Clayton recorded the Prophet’s teachings on that occasion (see Matthew McBride, “Our Hearts Rejoiced to Hear Him Speak,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2016], 279–80, or [history.lds.org](http://history.lds.org)). Some of those teachings are recorded in Doctrine and Covenants 131:1–4.

Invite a student to read Doctrine and Covenants 131:1–4 aloud. Ask the class to follow along, looking for what the Prophet taught about eternal marriage.

- What principle can we identify from verses 1–2 about what we must do to obtain the highest degree of the celestial kingdom? (Help students identify the following principle: **In order to obtain the highest degree of the celestial kingdom, we must enter into the new and everlasting covenant of marriage.**)

Explain that in this context the word *new* means that the covenant was newly restored in our dispensation; *everlasting* means that the covenant, including its blessings, has existed from the beginning and is forever the same.

- According to verses 3–4, what will happen if we do not enter into the new and everlasting covenant of marriage? (You may want to explain that the phrase “he cannot have an increase” means that those who do not enter into and keep the new and everlasting covenant of marriage will not be able to have children after the Resurrection.)



- Based on the truths taught in these verses, how would you explain why celestial marriage is central to God’s plan for our exaltation?

Summarize Doctrine and Covenants 131:5–8 by explaining that in these verses the Prophet Joseph Smith explained the meaning of the phrase “more sure word of prophecy” mentioned in 2 Peter 1:19, and he taught that “all spirit is matter” (verse 7).

### **Doctrine and Covenants 132:1–20**

#### *The Lord explains the conditions and blessings of the new and everlasting covenant*

Explain that on July 12, 1843, Joseph Smith and his brother Hyrum were discussing the doctrine of plural marriage, which Joseph’s wife Emma had for some time been struggling to accept. During their conversation, Hyrum encouraged Joseph to record the revelation he had received on celestial marriage, which also included the Lord’s instructions concerning plural marriage. The Prophet then dictated the revelation recorded in Doctrine and Covenants 132. “Although the revelation was recorded in 1843, evidence indicates that some of the principles involved in this revelation were known by the Prophet as early as 1831” (Doctrine and Covenants 132, section heading).

Invite a student to read Doctrine and Covenants 132:1–3 aloud. Ask the class to follow along, looking for the question the Prophet Joseph Smith had asked the Lord. Ask students to report what they find.

Point out the phrase “I . . . will answer thee as touching this matter” in verse 2, and inform students that before the Lord answered the Prophet’s question about plural marriage, He taught important principles about the covenant of eternal marriage and obedience to His law. The Lord’s answer to the Prophet’s question about plural marriage is recorded in Doctrine and Covenants 132:34–65, which will be addressed in the next lesson.

Invite a student to read Doctrine and Covenants 132:4–6 aloud. Ask the class to follow along, looking for what the Lord revealed to the Prophet about eternal marriage and obedience to His law. Before the student reads, remind students that the phrase “a new and an everlasting covenant” in verse 4 refers to the covenant of eternal marriage (see D&C 131:2).

- According to verses 4–5, what will happen if a person does not “abide,” or obey, the covenant of eternal marriage?
- What will happen to those who do abide this law?

Explain that the phrase “the new and everlasting covenant” in verse 6 refers to the fulness of the gospel of Jesus Christ, which includes all ordinances and covenants essential to salvation and exaltation (see D&C 66:2). Eternal marriage is a necessary part of the new and everlasting covenant.

- According to Doctrine and Covenants 132:6, why did the Lord establish the new and everlasting covenant? (You may want to explain that the phrase “the fulness of my glory” refers to the exaltation of God’s children [see Moses 1:39].)

Remind students that a covenant is “an agreement between God and man, but they do not act as equals in the agreement. God gives the conditions for the

covenant, and men agree to do what He asks them to do. God then promises men certain blessings for their obedience” (Guide to the Scriptures, “Covenant,” scriptures.lds.org).

Invite a student to read Doctrine and Covenants 132:7 aloud. Ask the class to follow along, looking for the conditions the Lord gave concerning the new and everlasting covenant.

- What conditions did the Lord give concerning the new and everlasting covenant? (It must be “sealed by the Holy Spirit of promise” and entered into through proper priesthood authority.)

To help students better understand what it means to be “sealed by the Holy Spirit of promise” (verse 7), invite a student to read the following paragraph aloud:

“The Holy Ghost is the Holy Spirit of Promise (Acts 2:33). He confirms as acceptable to God the righteous acts, ordinances, and covenants of men. The Holy Spirit of Promise witnesses to the Father that the saving ordinances have been performed properly and that the covenants associated with them have been kept” (Guide to the Scriptures, “Holy Spirit of Promise,” scriptures.lds.org).

- What does it mean to be “sealed by the Holy Spirit of promise” (D&C 132:7)?
- What doctrine can we identify from Doctrine and Covenants 132:7 concerning what is required for a covenant to be eternal? (Help students identify the following doctrine: **When a covenant is made through proper priesthood authority and is sealed by the Holy Spirit of Promise, it will last forever.**)

Summarize Doctrine and Covenants 132:8–14 by explaining that the Lord continued to explain the conditions of His laws and ordinances. He declared that everything done “by [Him] or by [His] word” (verse 13) will remain forever but that everything else will eventually be destroyed.

Explain that after the Lord taught the conditions of the new and everlasting covenant, He used the covenant of marriage to illustrate the importance of meeting these conditions.

Invite three students to take turns reading aloud from Doctrine and Covenants 132:15–18. Ask the class to follow along, looking for the various types of marriage described in these verses.

- What type of marriage is described in verse 15? In verse 18?
- According to verses 16–18, what will happen to those who do not abide God’s law concerning eternal marriage?

Write the following incomplete statement of principle on the board:

*If a husband and a wife abide in the new and everlasting covenant of marriage, then ...*

Divide the class into pairs. Invite students to read Doctrine and Covenants 132:19–20 in their pairs, looking for the blessings of meeting the Lord’s conditions for eternal marriage. Invite students to consider marking what they discover. Ask each pair to write down a sentence that completes the principle statement on the board. After sufficient time, invite students to report what they wrote. Answers could include the following:

... they will inherit thrones, kingdoms, principalities, powers, and dominions.

... their marriage will be of full force when they are out of the world.

... they will receive exaltation and glory in all things.

... they will be gods.

... their family and their posterity can continue throughout eternity.

- What do you think a husband and wife must do to abide in the covenant of eternal marriage?
- How might an understanding of the blessings of eternal marriage affect the way a person thinks about and prepares for marriage?

Share your testimony of the Lord’s law of eternal marriage and the blessings we may receive by obeying that law. Assure students that even though not everyone will have the opportunity for marriage in this life, the Lord has promised that He will not withhold any blessing from the faithful.

Ask students to ponder what they will do to prepare for or, if they have already made this covenant, faithfully keep, the covenant of eternal marriage. Encourage them to follow any promptings they receive.

### Doctrine and Covenants 132:21–33

#### *The Lord explains how to know the Father and the Son*

Invite several students to take turns reading aloud from Doctrine and Covenants 132:21–25. Ask the class to follow along, looking for the image the Lord used to illustrate the importance of following His law regarding eternal marriage.

- In what ways can the image of a “strait ... gate” and “narrow ... way” (verse 22) represent the Lord’s law concerning eternal marriage?
- In what ways can the image of a “broad ... gate” and a “wide ... way” (verse 25) represent current opinions in society about marriage?
- According to verses 22 and 25, why do many fail to enter the narrow way that leads to exaltation?
- What principle can we learn from verses 23–25 about what we must do to obtain eternal life? (Help students identify the following principle: **If we receive the Lord and His law, then we will come to know the Father and the Son and will eventually receive exaltation and eternal lives.**)

Explain that the phrase “eternal lives” (verses 22, 24) refers to the ability of those who obtain exaltation to create their own eternal families through bearing and rearing spirit children (see D&C 131:4; 132:19, 22, 24, 30).

Summarize D&C 132:26–33 by explaining that the Lord warned what would happen to those who sinned after receiving the new and everlasting covenant of marriage (see verses 26–27). He also taught that because Abraham willingly received and obeyed all of God’s laws, including the law of eternal marriage, he obtained exaltation—including the promise that his family and posterity would continue forever (see verses 29–30).

Testify that as we “do the works of Abraham” (D&C 132:32) by entering into and abiding by the new and everlasting covenant, we too will receive the blessings of exaltation and eternal families. Invite students to prayerfully seek to act on the truths identified in today’s lesson.

## LESSON 52

# Doctrine and Covenants 132:34–66; Official Declaration 1

### Introduction and Timeline

While the Prophet Joseph Smith was working on the inspired translation of the Bible in 1831, he asked the Lord why some of the ancient patriarchs and Israelite kings had more than one wife. At that time, the Prophet began to receive revelation regarding plural marriage. In subsequent years the Lord commanded the Prophet and some other Church members to live the principle of plural marriage. On July 12, 1843, in Nauvoo, Illinois, the Prophet dictated the revelation now recorded in Doctrine and Covenants 132, in which the Lord revealed truths regarding “the new and everlasting covenant of marriage” (D&C 131:2). This lesson addresses Doctrine and Covenants 132:34–66, which includes the Lord’s teachings about plural marriage and His counsel to Joseph and Emma Smith.

After the Saints migrated to the Salt Lake Valley in the western United States, they began to practice plural marriage openly. From the 1860s to 1880s, the United States government passed laws against plural marriage. After prayerfully seeking guidance from the Lord and receiving revelation, President Wilford Woodruff prepared the Manifesto on September 23–24, 1890, which ultimately led to the end of the practice of plural marriage by members of the Church. The Manifesto, recorded in the Doctrine and Covenants as Official Declaration 1, was issued publicly on September 25, 1890.

#### May–July 1843

Emma Smith consented to several of Joseph Smith’s plural marriages but struggled to accept the practice.

#### July 12, 1843

**The revelation recorded in Doctrine and Covenants 132 was dictated.**

#### June 27, 1844

The Prophet Joseph Smith and his brother Hyrum were martyred in Carthage Jail in Carthage, Illinois.

#### July 24, 1847

President Brigham Young and other Saints arrived in the Salt Lake Valley.

#### August 29, 1852

Under the direction of President Brigham Young, Elder Orson Pratt publicly taught the principle of plural marriage.

#### 1860s–1880s

The United States government passed laws to prohibit plural marriage.

September 25, 1890

President Wilford Woodruff issued the Manifesto, now contained in Official Declaration 1.

October 6, 1890

During a general conference of the Church, the Manifesto was accepted by Church members as authoritative and binding.

## Suggestions for Teaching

### Doctrine and Covenants 132:34–50

*The Lord teaches about the sealing power given to the Prophet Joseph Smith*

#### **Use approved materials**

Seminary and institute curriculum materials are provided as the main resources to help you prepare and teach effective lessons. You may use additional resources, such as teachings from the First Presidency and the Quorum of the Twelve Apostles, Church magazines, gospel topic essays, and other trustworthy sources as you support students' understanding of the scripture block. Choose lesson materials wisely so that lessons can build students' faith and testimonies. Be wary of unreliable sources of information, especially if such sources speculate on or sensationalize lesson topics or teach ideas that have not been clearly established by the Church.

Invite students to list on the board commandments and counsel given by the Lord that some young adults might find difficult to obey. Ask students to choose one or two of the examples listed and to briefly explain why young adults might find it difficult to obey that commandment.

Invite students to think about a commandment that may be personally difficult for them to follow. Invite them to look for doctrine and principles as they study Doctrine and Covenants 132:34–66 that can help increase their faith and commitment to obey the Lord's commandments.

To help students understand the context of the revelation recorded in Doctrine and Covenants 132, invite a student to read the following paragraph aloud:

The Prophet Joseph Smith reported that "an angel appeared to him three times between 1834 and 1842 and commanded him to proceed with plural marriage" ("Plural Marriage in Kirtland and Nauvoo," Gospel Topics, topics.lds.org). The Prophet was reluctant to obey the principle. He described to a friend "the trying mental ordeal he experienced in overcoming the repugnance of his feelings" toward the practice (Eliza R. Snow, *Biography and Family Record of Lorenzo Snow* [1884], 69). Historical evidence suggests that he made an attempt to obey the commandment in the mid-1830s. However, it was not until the early 1840s that the Prophet began to obey the commandment in earnest and introduced the principle of plural marriage to others. Although Joseph Smith dictated Doctrine and Covenants 132 in the summer of 1843, some principles in the revelation were received as early as 1831 in connection with the Prophet's inspired translation of the Old Testament. (See "Plural Marriage in Kirtland and Nauvoo," topics.lds.org.)

Invite students to read Doctrine and Covenants 132:1–2 silently, looking for the question Joseph Smith asked the Lord. Ask them to report what they find.

Explain that the word *concubine* in the Old Testament refers to a woman who was legally married to a man but had a lower social status than a wife. Concubines were not part of the practice of plural marriage in our dispensation.

Invite a student to read Doctrine and Covenants 132:34–36 aloud. Ask the class to follow along, looking for why Abraham married Hagar.

- According to verses 34–35, why did Abraham marry Hagar?

Point out that “it is lawful for a man to have only one wife, unless the Lord commands otherwise by revelation (Jacob 2:27–30)” (Guide to the Scriptures, “Marriage, Marry,” scriptures.lds.org).

- According to verse 36, what did the Lord teach Joseph Smith about obedience to His commandments? (Whatever the Lord commands is right, and when we obey Him, it will be “accounted unto [us] for righteousness.”)
- Knowing what we do about Abraham, why would the commandment to sacrifice Isaac have been particularly difficult for Abraham?
- How might the Lord’s commandment to Abraham to sacrifice Isaac be compared to His commandment to the early Saints to practice plural marriage?

Invite a student to read Doctrine and Covenants 132:37 aloud. Ask the class to follow along, looking for what Abraham, Isaac, and Jacob received because of their obedience to God’s commandments. Ask students to report what they find.

- What principle can we identify from Abraham’s willingness to obey God’s commandments, even when it was difficult to do so? (After students respond, write the following principle on the board: **If we are willing to obey God’s commandments, even when it is difficult to do so, we will receive His promised blessings.**)

Refer to the list of commandments students wrote on the board, and point out that the ultimate blessing we receive for obeying God’s commandments is exaltation.

Invite students to select one of the commandments on the board, and ask them to describe other blessings we can receive for obeying that commandment.

- In addition to knowing that we will be blessed as we obey the commandments, what else can help us obey a commandment when it is difficult to do so?

Display the following account by Lucy Walker. Explain that Lucy was one of Joseph Smith’s plural wives. Invite a student to read the account aloud. Ask the class to follow along, looking for how Lucy Walker initially reacted to the principle of plural marriage and what she did to gain a testimony of that principle.

“When the Prophet Joseph Smith first mentioned the principle of plural marriage to me I felt indignant and so expressed myself to him, because my feelings and education were averse to anything [of that] nature. But he assured me that this doctrine had been revealed to him of the Lord, and that I was entitled to receive a testimony of its divine origin for myself. He counselled me to pray to the Lord” (Lucy Walker, affidavit, December 17, 1902, Church History Library, Salt Lake City).



“Oh, how earnestly I prayed. . . . It was near dawn after another sleepless night. While on my knees in fervent supplication, my room became filled with a holy influence. To me it was in comparison like the brilliant sunshine bursting through the darkest cloud.

“ . . . My soul was filled with a calm sweet peace that I never knew. Supreme happiness took possession of my whole being and I received a powerful and irresistible testimony of the truth of [plural marriage]. Which has been like an anchor to the soul through all the temptations and trials of life” (Lucy Walker Kimball, “Brief Biographical Sketch,” Church History Library, Salt Lake City, 11).

- What did Lucy Walker do to gain a testimony of this difficult commandment?
- How do you think Lucy Walker’s example might help someone who is struggling to accept or obey a commandment from God?

Ask students to think of someone they know personally or from the scriptures who obeyed a difficult commandment and was blessed for his or her obedience. Ask them to also consider what that person did that helped him or her be obedient. Invite a few students to share their examples with the class. Consider sharing an example of your own.

Testify that we will receive God’s blessings when we obey His commandments, even when it is difficult to do so. Encourage students to determine what they will do to help them better obey God’s commandments.

Invite a student to read Doctrine and Covenants 132:38–40 aloud. Ask the class to follow along, looking for others who practiced the principle of plural marriage.

- According to verse 39, why was it important that plural marriages be performed by those who held “the keys of this power”—meaning the sealing keys of the priesthood? (This indicated that the Lord approved of the marriages.)
- According to verse 40, what did the Lord say He was going to do through Joseph Smith? (Point out that the practice of plural marriage was part of “the restoration of all things” [D&C 27:6] from previous dispensations.)

Summarize Doctrine and Covenants 132:41–48 by explaining that the Lord addressed the subject of adultery in connection with plural marriage. The Lord taught that if anyone practiced plural marriage under circumstances that the Lord had not sanctioned, he or she would be guilty of adultery. The Lord reassured the Prophet that all marriages, including plural marriages, performed “by [His] word and according to [His] law” (verse 48) and by the sealing power of the priesthood (verse 46) would be “visited with blessings . . . and [would] be without condemnation on earth and in heaven” (verse 48).

Invite a student to read Doctrine and Covenants 132:49–50 aloud. Ask the class to follow along, looking for the blessings the Lord promised Joseph Smith.

- What blessings did the Lord promise Joseph Smith?
- According to verse 50, why did the Lord promise Joseph Smith the same blessings He had given Abraham?

## Doctrine and Covenants 132:51–66

### *The Lord counsels Emma Smith and gives instructions regarding plural marriage*

Ask students to consider why the commandment to practice plural marriage might have been difficult not only for the Prophet Joseph Smith but especially for his wife Emma. Invite a student to read the following paragraph aloud:

The Prophet's obedience to the principle of plural marriage was a severe trial for him and his beloved wife Emma. Despite giving her consent in May 1843 for Joseph to marry additional wives, Emma continued to struggle with accepting the practice of plural marriage. "She vacillated in her view of plural marriage, at some points supporting it and at other times denouncing it" ("Plural Marriage in Kirtland and Nauvoo," Gospel Topics, topics.lds.org). As recorded in Doctrine and Covenants 132:51–57, the Lord specifically addressed His "handmaid," or servant, Emma, giving her counsel and instruction regarding plural marriage.

Invite a few students to take turns reading aloud from Doctrine and Covenants 132:52–54, 56. Ask the class to follow along, looking for the Lord's commandments and promises to Emma Smith.

- What did the Lord command Emma to do?

Point out that the word *destroyed* as used in these verses means to be cut off or separated from God (see Acts 3:22–23; 1 Nephi 22:20; D&C 25:15). The Prophet Joseph Smith received the same stern warning that he would be destroyed, or cut off, if he did not practice plural marriage and introduce it to others (see *Biography and Family Record of Lorenzo Snow* [1884], 69–70).

- What did the Lord promise Emma Smith if she obeyed His commandments?

Summarize Doctrine and Covenants 132:57–62 by explaining that the Lord told Emma that He was "with [her husband, Joseph], as [He] was with Abraham" (verse 57). The Lord repeated that those who enter into plural marriage according to His law and authority are "justified," or accepted by the Lord (verse 61).

Read Doctrine and Covenants 132:63 aloud, beginning with the phrase "for they are given unto him." Ask the class to follow along, looking for a reason the Lord gave for instituting the practice of plural marriage.

- What does the phrase "multiply and replenish the earth" mean?

Invite a student to read Jacob 2:30 aloud. Ask the class to follow along, looking for how this verse helps us better understand the Lord's teachings recorded in Doctrine and Covenants 132:63.

- What does it mean to "raise up seed unto [the Lord]" (Jacob 2:30)?
- Based on Jacob 2:30 and Doctrine and Covenants 132:63, what is one reason the Lord has at times instituted plural marriage? (After students respond, write the following truth on the board: **The Lord has at times instituted plural marriage to provide further opportunities for His people to raise up righteous children unto Him.**)

Point out that the early Saints' efforts to obey the principle of plural marriage "did result in the birth of large numbers of children within faithful Latter-day Saint

homes” (“Plural Marriage and Families in Early Utah,” Gospel Topics, topics.lds.org; see also the student manual commentary for Doctrine and Covenants 132:63).

### **Help students answer difficult questions**

Students will be asked difficult questions about the Church throughout their lives. Providing students with accurate information and helping them locate trustworthy sources can help them think about and explain challenging topics truthfully. Allowing students to discuss and practice answering difficult questions in a faith-filled environment builds their confidence in having gospel conversations with others.

*Note:* If students have questions regarding Joseph Smith’s practice of plural marriage, refer to the Gospel Topics essay “Plural Marriage in Kirtland and Nauvoo” (topics.lds.org) to help answer their questions.

### **Official Declaration 1**

*President Wilford Woodruff issues the Manifesto, which leads to the end of the practice of plural marriage in the Church*

Summarize Official Declaration 1 by explaining that after the Saints migrated to the Salt Lake Valley, plural marriage came to be practiced openly. While plural marriage became more widespread among the Saints, it was likely never practiced by the majority of adult Church members. From the 1860s to the 1880s, the United States government passed laws designed to stop the practice. On September 25, 1890, after prayerfully seeking guidance from the Lord and receiving revelation, President Wilford Woodruff issued the Manifesto, which advised Church members “to refrain from contracting any marriage forbidden by the law of the land” (Official Declaration 1). Although a relatively small number of plural marriages were performed after it was issued, the Manifesto would ultimately lead to the end of the practice of plural marriage by members of the Church.

Conclude by testifying that the Prophet Joseph Smith and subsequent prophets received and faithfully obeyed God’s commandments.

## **Supplemental Teaching Idea**

### **Official Declaration 1.**

If time permits, the following teaching idea can be used in place of summarizing Official Declaration 1.

Invite a student to read the following paragraph aloud. Ask the class to listen for some of the difficulties Church members experienced as they obeyed the Lord’s commandment to practice plural marriage.

After the Saints moved west to the Salt Lake Valley, the practice of plural marriage became more widespread and was eventually taught openly by Church leaders. In the years that followed, many religious and political leaders in the United States strongly denounced plural marriage, considering it immoral and uncivilized. The United States government passed laws to stop the practice of plural marriage, which led to the imprisonment of hundreds of Latter-day Saints in the 1880s. Believing these laws were unjust, many Church members, including Church leaders, went into hiding to avoid arrest and imprisonment. Many families suffered from stress, loneliness, and poverty. (See (“The Manifesto and the End of Plural Marriage,” Gospel Topics, topics.lds.org.) Anti-polygamy laws

passed in 1882 and 1887 also denied men who practiced plural marriage the right to vote and hold political office, repealed the right of women to vote in the Utah Territory, dissolved the Church as a legal institution, and authorized the government to confiscate Church properties, including temples. The Church challenged these laws as being unconstitutional, but they were eventually upheld by the United States Supreme Court.

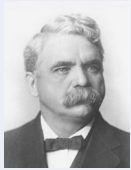
- If you had experienced such opposition to your efforts to keep a commandment of the Lord, how might you have reacted?

Explain that these difficult circumstances led President Wilford Woodruff to seek the Lord's guidance concerning the Saints' practice of plural marriage. On September 23–24, 1890, President Woodruff prepared the Manifesto, which is now known as Official Declaration 1 in the Doctrine and Covenants. The Manifesto was then issued on September 25.

Invite a student to read aloud the fourth paragraph and the last sentence of the fifth paragraph of Official Declaration 1. Ask the class to look for what President Woodruff instructed the Saints to do.

- What did President Woodruff instruct the Saints to do?
- How do you think Church members reacted to the Manifesto?

Explain that Elder Brigham H. Roberts, who was then serving as a member of the Quorum of the Seventy, was on a train to Salt Lake City when he saw a newspaper article announcing President Woodruff's Manifesto. Invite a student to read the following excerpt from Elder Roberts' diary:



"I read [the newspaper headlines] with astonishment. But no sooner had I read them, than like a flash of light all through my soul the spirit said—'That is all right,' so it passed. Then I began to reflect upon the matter. I thought of all the Saints had suffered to sustain that doctrine; I remembered my own exile [to England], my own imprisonment; I thought of that of others. I remembered what sacrifices my wives had made for it; what others had made for it. We had preached it, sustained its divinity from the pulpit, in the press, from the lecture platform. Our community had endured every kind of reproach from the world for the sake of it—and was this to be the end? I had learned to expect that God would sustain both that principle and his Saints who carried it out, and to lay it down like this was a kind of cowardly proceeding that the more I thought of it the less I liked it. . . . I was in quite an exasperated mood, and felt crushed and humiliated" (B. H. Roberts Diary, B. H. Roberts Papers, University of Utah, quoted in Ronald W. Walker, "B. H. Roberts and the Woodruff Manifesto," *BYU Studies Quarterly*, vol. 22, no. 3 [1982], 364).

- Why did Elder Roberts find it so challenging to accept the counsel contained in the Manifesto?

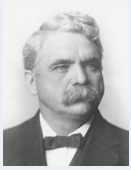
Invite students to silently read the first paragraph of "Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto." Ask students to look for a doctrine President Woodruff taught Church members when the Manifesto was presented for a sustaining vote during general conference.

- What doctrine did President Woodruff teach Church members? (Students should identify a doctrine similar to the following: **The Lord will never permit the President of the Church to lead the Church astray.**)
- How do you think understanding this doctrine might have helped Church members, such as Elder Roberts, who struggled to accept the counsel contained in the Manifesto?

Invite two students to take turns reading aloud the sixth and seventh paragraphs of "Excerpts from Three Addresses by President Wilford Woodruff Regarding the Manifesto." Ask the class to follow along, looking for what the Lord revealed would happen if the Saints did not stop practicing plural marriage.

- What would happen if the Saints did not stop practicing plural marriage?
- What did President Woodruff say he would have been willing to do if God had not given him this revelation and commandment?
- What doctrine can we learn about prophets and revelation from President Woodruff's teachings? (Help students identify the following doctrine: **The Lord gives continuing revelation to His prophets according to the needs and circumstances of His Church and people.** Write this doctrine on the board.)
- Why do you think it is important to know that the Lord gives continuing revelation to His prophets according to the needs and circumstances of His Church and people?

Invite a student to finish reading aloud the account by Elder Roberts. Ask the class to listen for what helped him develop a testimony of the Manifesto.



“By and by I began to remember the flash of light that came to me when first I heard of [the Manifesto], and at last my feelings became reconciled to it. Perhaps I had transgressed in pushing from me the first testimony I received in relation to it, and allowing my own prejudices, and my own short-sighted, human reason to stand against the inspiration of God and the testimony it bore that the Manifesto was alright. When this fact began to dawn on my mind I repented of my wrong and courted most earnestly the spirit of God for a testimony and gradually it came” (B. H. Roberts Diary, quoted in “B. H. Roberts and the Woodruff Manifesto,” 365).

- How might Elder Roberts’ experience help someone who is struggling to follow the leadership and counsel of the Lord’s prophets?

Explain that a small number of Church members continued to enter into new plural marriages after the Manifesto was given. In 1904, President Joseph F. Smith issued a second manifesto and announced “that all [plural] marriages are prohibited, and if any officer or member of the Church shall assume to solemnize or enter into any such marriage he will be . . . excommunicated” (in Conference Report, Apr. 1904, 75). This policy continues today.

Conclude by sharing your testimony that the Lord guides the Church and its members according to their circumstances through revelation to His prophets.

## LESSON 53

# Doctrine and Covenants 133

### Introduction and Timeline

On November 3, 1831, following a two-day conference discussing the publication of the Book of Commandments, the Prophet Joseph Smith received the revelation recorded in Doctrine and Covenants 133. This revelation came in answer to questions certain elders had asked “relative to preaching the Gospel to the inhabitants of the earth, and concerning the gathering [of Israel]” (D&C 133, section heading). In the revelation, the Lord commanded the Saints to call upon the people of the earth to gather to Zion and prepare for His Second Coming. He also revealed some of the events that would attend His Second Coming and millennial reign.

#### November 1–2, 1831

At a conference of the Church held in Hiram, Ohio, Joseph Smith and a group of elders decided to publish the revelations received to that point in a volume to be called the Book of Commandments.

#### November 1, 1831

Joseph Smith received the revelation recorded in Doctrine and Covenants 1, which the Lord identified as the “preface” to the Book of Commandments.

#### November 2, 1831

Joseph Smith received the revelation recorded in Doctrine and Covenants 67, in which the Lord testified of the truthfulness of the Book of Commandments.

#### November 3, 1831

Doctrine and Covenants 133 was received.

### Suggestions for Teaching

#### Doctrine and Covenants 133:1–16

*The Lord commands His people to prepare for the Second Coming*

#### **Lead your students through the learning process**

One way you can help students better understand the scriptures and discover the doctrine they contain is by leading students through a learning process similar to that which you experienced as you prepared the lesson.

Invite students to think of a time when they prepared well for an important event (such as a job interview or school exam). Ask them to also think of a time when they did not adequately prepare for an important event.

- What feelings did you have when you were prepared for the important event?
- What feelings did you have when you were not prepared?

- What are some future events that we need to prepare for as Church members? (Write students' responses on the board. If they do not mention it, write *the Second Coming of Jesus Christ* on the board.)

Invite students to look for doctrine and principles as they study Doctrine and Covenants 133 today that can help them know *how* they can prepare themselves and others for the Second Coming of Jesus Christ and *why* they should prepare for this event.

Explain that during a two-day conference held November 1–2, 1831, in Hiram, Ohio, the Prophet Joseph Smith and other Church leaders discussed publishing revelations the Prophet had received in a book to be titled the Book of Commandments. During this conference, the Prophet received the revelation recorded in Doctrine and Covenants 1. The Lord called this revelation His “preface” to the Book of Commandments (see D&C 1:6). On November 3, 1831, following the Church conference, the Prophet received the revelation recorded in Doctrine and Covenants 133, which was later referred to as the “appendix” to the Book of Commandments. This revelation, which contains teachings about the Second Coming of Jesus Christ, came in response to questions the elders had asked concerning missionary work and the gathering of Israel (see D&C 133, section heading).

Invite a student to read Doctrine and Covenants 133:1–4 aloud. Ask the class to follow along, looking for what the Lord revealed about His Second Coming.

- According to verse 2, what will happen at the Second Coming of Jesus Christ to “all the nations that forget God” and to “all the ungodly among [the Saints]”?
- According to verse 3, what will the Lord do at the time of His Second Coming?
- What do you think it means that the Lord “shall make bare his holy arm in the eyes of all the nations”? (This could refer to the power and glory that will be manifested at the Second Coming of Jesus Christ. It could also refer to the Lord’s latter-day work of gathering Israel in preparation for His Second Coming [see 1 Nephi 22:11–12].)
- Based on the Lord’s teachings in verse 4, what principle can we identify about preparing for the Second Coming of Jesus Christ? (After students respond, write the following principle on the board: **Sanctifying ourselves and gathering with the Saints will help prepare us for the Second Coming of Jesus Christ.**)
- What does it mean to sanctify ourselves? (If necessary, explain that to sanctify means to set apart from the world, to make holy, or to consecrate.)
- Divide the class into pairs. Invite students to read Doctrine and Covenants 133:5–7 in their pairs, looking for what the Lord told the Saints to do so they could be sanctified. After sufficient time, ask a few students to report what they found.
- What do you think “go ye out from Babylon” (verse 5) means? (If necessary, explain that in the scriptures, Babylon often symbolizes worldliness and wickedness.)



Summarize Doctrine and Covenants 133:8–15 by explaining that the Lord commanded Church leaders to send elders to all nations, calling on the inhabitants to gather to Zion, prepare themselves for the Lord’s Second Coming, and leave “spiritual Babylon” and “not look back” (verses 14–15).

Invite students to read Doctrine and Covenants 133:16 silently, looking for the Lord’s message to all people. Invite a student to report what he or she found.

- How does the Lord’s command to repent relate to preparing for His Second Coming?

Invite students to think of what they may need to repent of so they can “go ... out of Babylon” (D&C 133:7), sanctify themselves, and prepare for the Second Coming of Jesus Christ. Encourage them to follow any promptings they receive.

### Doctrine and Covenants 133:17–35

*The Savior describes some events that will attend His Second Coming and millennial reign*

Summarize Doctrine and Covenants 133:17–35 by explaining that the Lord described some of the events associated with His Second Coming and millennial reign, including His appearance on the Mount of Olives in Jerusalem, changes to the earth, and the gathering of the lost tribes of Israel.

### Doctrine and Covenants 133:36–56

*The Lord reveals that the restored gospel will be preached to all the world and describes His Second Coming*

Invite a student to read Doctrine and Covenants 133:36 aloud. Ask the class to follow along, looking for what the Lord did to make the events of His Second Coming “known” to the “inhabitants of the earth.”

- What has the Lord done to inform the inhabitants of the earth about His Second Coming? (After students respond, explain that “mine angel” in this verse can refer to the angel Moroni as well as to other angels who helped usher in the Restoration of the gospel.)

Summarize Doctrine and Covenants 133:37–43 by explaining that the Lord said that the restored gospel will be preached to all nations and that His servants will tell the people of the world to “fear God ... and worship him” (verses 38–39). In answer to the prayers of His servants, the Lord will come again as “the melting fire that burneth” (verse 41) to cleanse the earth from wickedness.

Invite a student to read Doctrine and Covenants 133:44–45 aloud. Ask the class to follow along, looking for what will happen to the righteous when the Lord appears.

- According to verse 44, who will the Lord meet when He returns?
- What principle can we identify from the Lord’s promise in verse 45? (After students respond, write the following principle on the board: **The Lord has prepared great blessings for those who wait for Him.**)
- What do you think it means to wait for the Lord? (To remain faithful and to hope for, anticipate, and trust in His promises.)

Display the following statement by Elder Jeffery R. Holland of the Quorum of the Twelve Apostles and the two questions that follow. Divide the class into small groups of two or three, and invite students to read the statement in their groups and to discuss the questions that follow the statement. (You may want to distribute the statement and questions as a handout.)



"We should watch for the signs [of the Lord's Second Coming] and read the meaning of the seasons, we should live as faithfully as we possibly can, and we should share the gospel with everyone so that blessings and protections will be available to all. But we cannot and must not be paralyzed just because that event and the events surrounding it are out there ahead of us somewhere. We cannot stop living life. Indeed, we should live life more fully than we have ever lived it before. After all, this is the dispensation of the *fulness* of times. ...

"God expects you to have enough faith and determination and enough trust in Him to keep moving, keep living, keep rejoicing. In fact, He expects you not simply to *face* the future (that sounds pretty grim and stoic); He expects you to embrace and *shape* the future—to love it and rejoice in it and delight in your opportunities.

"God is anxiously waiting for the chance to answer your prayers and fulfill your dreams, just as He always has. But He can't if you don't pray, and He can't if you don't dream. In short, He can't if you don't believe" (Jeffrey R. Holland, "Terror, Triumph, and a Wedding Feast" [Brigham Young University fireside, Sept. 12, 2004], 2–3, [speeches.byu.edu](http://speeches.byu.edu)).

- What did Elder Holland teach that can help you wait for the Lord with faith and hope?
- How can we "embrace and shape the future"?

Invite a few students to take turns reading aloud from Doctrine and Covenants 133:46–51. Ask the class to follow along, looking for how the Savior will be dressed at His Second Coming.

- What will be distinctive about the Savior's appearance at His Second Coming?
- What does the red color of the Lord's "apparel" (verses 46, 48), or clothing, represent? (If necessary, explain that it represents the blood of the wicked, who will be destroyed at the Lord's Second Coming [see verses 50–51]. It could also represent "the Savior's suffering in Gethsemane, when His atoning blood was pressed from His body just as juice is pressed from grapes in a winepress" [*New Testament Student Manual* (Church Educational System manual, 2014), 563].)
- Based on these verses, what will the wicked experience at the Second Coming of Jesus Christ?

Invite students to read Doctrine and Covenants 133:52–53 silently, looking for the experience of the righteous at the Lord's Second Coming.

- How will the experience of the righteous differ from that of the wicked at the Lord's Second Coming?
- What do these verses teach us about the Lord's mercy?

Summarize Doctrine and Covenants 133:54–56 by explaining that the righteous who died before the Savior was resurrected will be in His presence when He comes

again. Additionally, the righteous who died after the Savior’s Resurrection will be resurrected at His Second Coming and will also be brought into His presence.

### **Doctrine and Covenants 133:57–74**

#### *The gospel is preached to prepare the world for the Second Coming of Jesus Christ*

Invite students to read Doctrine and Covenants 133:57–62 in pairs. Ask them to look for why “the Lord sent forth the fulness of his gospel” (verse 57). After sufficient time, invite a few students to report what they found.

If necessary, explain that the phrase “thresh the nations” in verse 59 refers to separating the righteous from among the wicked. (*Note:* In the 2013 English edition of the Doctrine and Covenants, the word *thrash* in this verse was changed to *thresh* to reflect the wording of the original revelation.)

Refer students to this principle identified earlier in the lesson: **Sanctifying ourselves and gathering with the Saints will help prepare us for Jesus Christ’s Second Coming.**

- According to verse 62, what additional principle can we identify regarding what will happen if we sanctify ourselves? (After students respond, write the following principle on the board: **Those who repent and sanctify themselves will be given eternal life.**)
- What does it mean to “be given eternal life”? (“To live forever as families in God’s presence” [Guide to the Scriptures, “Eternal Life,” scriptures.lds.org].)

Summarize Doctrine and Covenants 133:63–74 by explaining that the Lord described what will happen to those who reject Him and His servants and who refuse to repent and prepare for His Second Coming. Some of these consequences include being “cut off from among the [Lord’s] people” (verse 63) and being “delivered over unto darkness” (verse 72).

Testify of the doctrine and principles identified in today’s lesson. Invite students to determine what they will do to better prepare themselves for the Second Coming of the Savior.

## LESSON 54

# Doctrine and Covenants 134–36

### Introduction and Timeline

On August 17, 1835, Church members in Kirtland, Ohio, held a special meeting to approve the upcoming publication of the Doctrine and Covenants. During the meeting Church members voted to include in the Doctrine and Covenants “a declaration of belief regarding governments and laws” (D&C 134, section heading). This statement is recorded in Doctrine and Covenants 134.

On June 27, 1844, the Prophet Joseph Smith and his brother Hyrum, who was the Assistant President of the Church as well as Patriarch of the Church, were martyred at Carthage, Illinois. An announcement of the martyrdom was included in the 1844 edition of the Doctrine and Covenants and was based on the eyewitness accounts of Elder John Taylor and Elder Willard Richards, members of the Quorum of the Twelve Apostles. This announcement is recorded in Doctrine and Covenants 135.

In February 1846, Church members began leaving Nauvoo, Illinois, and traveling west across Iowa Territory. President Brigham Young received the revelation recorded in Doctrine and Covenants 136 at Winter Quarters, Nebraska, in January 1847. In it, the Lord counseled the Saints to organize themselves and prepare for their journey west.

#### **August 17, 1835**

**Doctrine and Covenants 134 was approved for inclusion in the Doctrine and Covenants by Church members in Kirtland, Ohio.**

#### **June 27, 1844**

The Prophet Joseph Smith and Hyrum Smith were martyred in Carthage Jail in Carthage, Illinois.

#### **July–August 1844**

**Doctrine and Covenants 135 was written.**

#### **February 4, 1846**

The first company of Saints left Nauvoo, Illinois, on their trek west.

#### **June 1846**

Brigham Young’s company of Saints arrived at the Missouri River, where Kaneshville, Iowa, and Winter Quarters, Nebraska, would be established.

#### **January 14, 1847**

**Doctrine and Covenants 136 was received.**

#### **July 24, 1847**

Brigham Young’s pioneer company arrived in the Salt Lake Valley.

## Suggestions for Teaching

### Doctrine and Covenants 134:1–12

*The responsibilities of governments and their citizens are outlined*

#### **Define difficult words and phrases**

As students study the scriptures, they may encounter unfamiliar or difficult words or phrases. You can help students define these words or phrases by directing them to dictionaries, student manuals, footnotes, and scripture study helps. This will help them better understand the content of the scriptures.

*Note:* Consider singing “Praise to the Man” (*Hymns*, no. 27) as part of the devotional.

Display or write on the board the following question, and invite students to respond: *What would it be like if there were no governments on earth?*

Invite students to look for doctrine and principles as they study Doctrine and Covenants 134 today that can help them understand the proper role of government.

To help students understand the context of Doctrine and Covenants 134, invite a student to read the following paragraph aloud:

After mobs in Jackson County, Missouri, drove Church members from their homes in late 1833, Church leaders asked state and federal government officials for protection and help in reclaiming their lost properties, but their appeals for help failed. In August 1835, while Church members were still petitioning the government for restitution and justice, Oliver Cowdery and Sidney Rigdon presented a document to a general Church assembly in Kirtland, Ohio, that outlined Latter-day Saint beliefs regarding governments and laws. (See Spencer W. McBride, “Of Governments and Laws,” in *Revelations in Context*, ed. Matthew McBride and James Goldberg [2012], 295, or [history.lds.org](http://history.lds.org).) This declaration is recorded in Doctrine and Covenants 134.

Invite a few students to take turns reading aloud from Doctrine and Covenants 134:1–3. Ask the class to follow along, looking for who instituted the idea of governments and why.

- What truth can we identify from verse 1 about the purpose of governments? (Help students identify the following truth: **Governments were instituted by God for the benefit of all people.**)

Point out that *governments* in verse 1 refers to government in general, not a specific form of government.

- According to verse 2, what rights should governments protect?
- According to verse 3, why is it important for governments to have “civil officers”?

Invite a student to read Doctrine and Covenants 134:4 aloud. Ask the class to follow along, looking for what this verse teaches about religious freedom.

- What does verse 4 teach about religious freedom?
- How does religious freedom affect our ability to follow Heavenly Father's plan of salvation?

Summarize Doctrine and Covenants 134:5–12 by explaining that the declaration states that all citizens should “sustain and uphold” just governments and respect the law (verse 5). Governments should establish laws that protect religious observance, but they should not favor one religion over another. In addition, religious groups can discipline their members when necessary through excommunication, but they cannot confiscate their members' property or harm them physically.



**Doctrine and Covenants 135:1–7**

*The Church announces the martyrdom of the Prophet Joseph Smith and Hyrum Smith*



Display a picture of the Prophet Joseph Smith. Point out that as they had during previous periods of persecution against the Church, government officials again failed to protect the rights of Latter-day Saints when the Prophet Joseph Smith and his brother Hyrum were martyred in Carthage Jail on June 27, 1844. Afterward, Church members recorded tributes to the Prophet in journal entries, letters, and public writings. These members often described their feelings upon learning of the Prophet's death as well as their testimonies of his divine role and mission (see Jeffrey Mahas, "Remembering the Martyrdom," in *Revelations in Context*,



ed. Matthew McBride and James Goldberg [2012], 299–306, or [history.lds.org](http://history.lds.org)). One of those tributes is recorded in Doctrine and Covenants 135 and is based on the eyewitness accounts of Elder John Taylor and Elder Willard Richards, who were with the Prophet when he died.

Invite several students to take turns reading aloud from Doctrine and Covenants 135: Additional Historical Background in the *Doctrine and Covenants Student Manual*. Ask the class to follow along, looking for what led to the martyrdom of Joseph and Hyrum Smith.

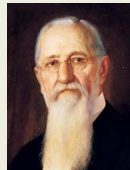
Invite students to read Doctrine and Covenants 135:1–2 silently, looking for details about the martyrdom.

- How would you have felt if you had been living in Nauvoo and heard about the Prophet’s death?

Invite several students to take turns reading aloud from Doctrine and Covenants 135:3–7. Ask the class to follow along, looking for what was said about the Prophet Joseph Smith. Consider inviting students to mark words or phrases that stand out to them.

- What stands out to you in these verses?
- What truth can we identify from verse 3 about what Joseph Smith has done “for the salvation of [God’s children]”? (Help students identify the following truth: **The Prophet Joseph Smith has done more, save Jesus only, for the salvation of God’s children in this world than any other person who has lived.**)

Display the following statement by President Joseph F. Smith (1838–1918), and invite a student to read it aloud:



“The work in which Joseph Smith was engaged was not confined to this life alone, but it pertains as well to the life to come, and to the life that has been. In other words, it relates to those who have lived upon the earth, to those who are living and to those who shall come after us” (Joseph F. Smith, *Gospel Doctrine*, 5th ed. [1939], 481).

- How might this statement help us understand the importance of the Prophet Joseph Smith’s mission?

Invite students to write down what the Prophet Joseph Smith has done for their salvation. After sufficient time, ask a few students to report what they wrote.

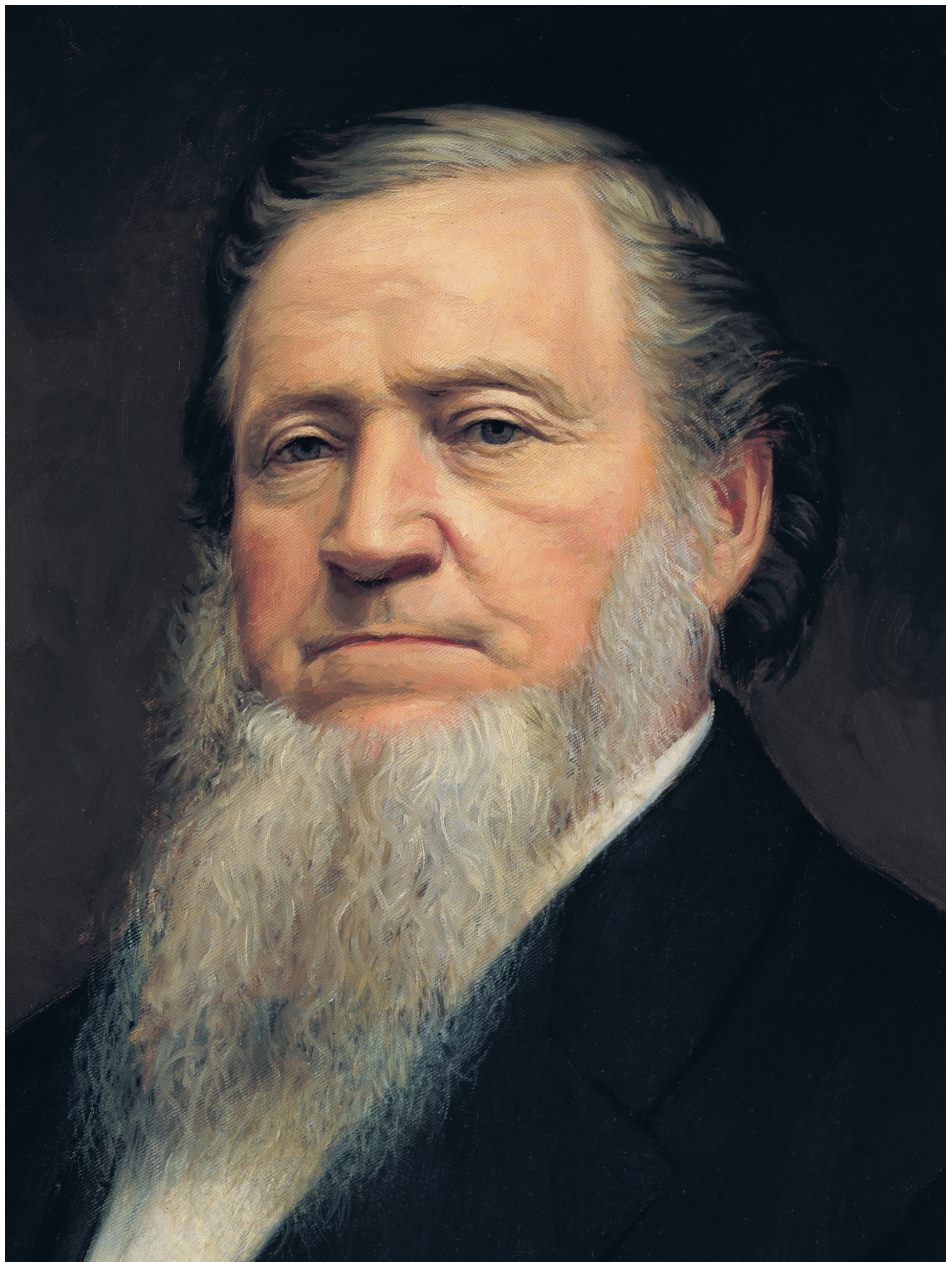
Share your testimony of the Prophet Joseph Smith, and invite several students who are comfortable doing so to share their testimonies as well.

**Doctrine and Covenants 136:1–33**

*The Lord organizes and counsels Church members in preparation for their journey west*

Explain that two weeks after Joseph and Hyrum Smith were killed at Carthage, Illinois, a newspaper reported the death of the Prophet and his brother. “The article ... ended with this three-word conclusion and prediction: ‘Thus ends Mormonism’” (Lawrence R. Flake, “Of Pioneers and Prophets” [Brigham Young University devotional, July 18, 1995], 3, [speeches.byu.edu](http://speeches.byu.edu)).

- What did the author of this article not understand about the restored Church of Jesus Christ?



Display a picture of President Brigham Young, and invite a student to read the following paragraph aloud:

Before his death, the Prophet Joseph Smith committed priesthood keys to members of the Quorum of the Twelve Apostles. After his death, the Quorum of the Twelve Apostles, presided over by Brigham Young, continued to lead the Church. Amidst intensifying persecution, the Saints began leaving Nauvoo, Illinois, in February 1846 and headed west toward the Rocky Mountains. Their journey was slow, however, because of excessive rain and insufficient supplies, and it took them nearly four months to travel 300 miles across Iowa. Church leaders decided to wait until the following spring to continue their journey west, so they established temporary settlements on the banks of the Missouri River, one of the largest being Winter Quarters. It was here that President Brigham Young received the revelation recorded in Doctrine and Covenants 136. (See *Church History in the Fulness of Times Student Manual*, 2nd ed. [Church Educational System manual, 2003], 291–93, 306–14, 319, 330.)

Invite a few students to take turns reading aloud from Doctrine and Covenants 136:1–5. Ask the class to follow along, looking for what the Lord revealed through President Brigham Young. Ask students to report what they find.

- How might knowing that the Lord continued to reveal His will to them have helped Church members?

Summarize Doctrine and Covenants 136:6–16 by explaining that the Lord told President Brigham Young how to “prepare for those who [were] to tarry,” or who would come later (verse 6), and called individuals to lead various companies of Saints.

Write the following reference on the board: *Doctrine and Covenants 136:17–31*. Assign each student one or more of these verses (so that all verses are assigned). Invite students to read their assigned verses silently, looking for the counsel the Lord gave the Saints. After sufficient time, ask several students to report what they found.

- How might the Lord’s counsel have blessed Church members on their trek west?

Invite a student to read Doctrine and Covenants 136:30–33 aloud. Ask the class to follow along, looking for the Lord’s promises to the Saints.

- What principles can we identify from the Lord’s promises to the Saints? (Help students identify principles similar to the following: **We do not need to fear our enemies because they are in the Lord’s hands. Our trials can prepare us to receive future glory. If we humble ourselves and call upon the Lord, He will enlighten us through His Spirit.** Write these principles on the board.)
- How might these principles have helped Church members on their journey west?

Invite students to ponder how these principles can help them as they journey through life. Bear your testimony about how applying these principles has blessed you.

## Doctrine and Covenants 136:34–42

### *The Lord reassures the Saints and counsels them to be diligent in keeping His commandments*

Refer again to the picture of the Prophet Joseph Smith you displayed earlier. Summarize Doctrine and Covenants 136:34–40 by explaining that the Lord told Brigham Young that although many had “marveled because of [Joseph Smith’s] death” (verse 39), or wondered why he had died, Joseph had faithfully completed his mission (verse 38). The Lord also explained that the Prophet was slain so that he could “seal his testimony with his blood, that he might be honored and the wicked might be condemned” (verse 39).

Explain that the Lord concluded this revelation with words of encouragement. Invite a few students to take turns reading aloud from Doctrine and Covenants 136:37, 40–42. Ask the class to follow along, looking for what the Lord said to reassure the Saints.

- How might the Lord’s words have been reassuring to the Saints?
- According to verse 37, what blessing will we receive “if [we] are faithful in keeping all [the Lord’s words,” or commandments? (After students respond, write the following principle on the board: **If we are faithful in keeping all of the Lord’s words, we will one day behold His glory.**)

Point out that the Lord knows that it is difficult to keep, or obey, all of His words all the time, but He expects us to do our best.

- How can this principle encourage you to live the gospel?

Testify of the truthfulness of this principle. Invite students to strive to keep all of Lord’s words and to patiently await His promises.

## Supplemental Teaching Idea

### Doctrine and Covenants 134:5–12. Upholding government and protecting religious freedom

Instead of summarizing Doctrine and Covenants 134:5–12, consider doing the following:

Divide the class into three groups, and assign each group one of the following passages: Doctrine and Covenants 134:5–7; Doctrine and Covenants 134:8–10; Doctrine and Covenants 134:11–12. Ask each group to read their assigned verses, looking for the responsibilities of citizens and governments. Invite students to report what they find.

- What can we do as citizens to sustain and uphold our government and laws?
- In what ways do you think governments and citizens can support and defend religious freedom? (See verses 4, 7.)

Explain that religious freedom is under increasing attack throughout the world. Invite a student to read aloud the following statement by Elder Robert D. Hales of the Quorum of the Twelve Apostles. Ask the class to listen for what we can do to protect and promote religious freedom.



“We are responsible to safeguard [religious freedoms] for ourselves and our posterity. What can you and I do?”

“First, we can become informed. Be aware of issues in your community that could have an impact on religious liberty.

“Second, in your individual capacity, join with others who share our commitment to religious freedom. Work side by side to protect religious freedom.”

“Third, live your life to be a good example of what you believe—in word and deed. How we live our religion is far more important than what we may say about our religion” (Robert D. Hales, “Preserving Agency, Protecting Religious Freedom,” *Ensign* or *Liahona*, May 2015, 113).

- Why do you think it is important to follow Elder Hales’s counsel?

## LESSON 55

# Doctrine and Covenants 137–38

### Introduction and Timeline

On January 21, 1836, the Prophet Joseph Smith and other Church leaders held a special meeting in the nearly completed Kirtland Temple. On this occasion the Prophet saw a vision of the celestial kingdom, during which the Lord explained how He will judge those “who [die] without a knowledge of this gospel” (D&C 137:7). This revelation is recorded in Doctrine and Covenants 137.

On October 3, 1918, President Joseph F. Smith received the vision recorded in Doctrine Covenants 138, which further clarified the doctrine of salvation for the dead. In this vision, President Smith learned that between the Savior’s death and Resurrection, He ministered to the righteous in paradise who had been waiting for “redemption from the bands of death” (D&C 138:16). President Smith also witnessed the organization of missionary work in the spirit world.

#### **November 19, 1823**

Alvin Smith died in Palmyra, New York.

#### **January 1836**

The Kirtland Temple neared completion.

#### **January 21, 1836**

**Doctrine and Covenants 137 was received.**

#### **1918**

A global influenza pandemic killed millions of people worldwide. In November, World War I ended, in which over 17 million people died.

#### **October 3, 1918**

**Doctrine and Covenants 138 was received.**

#### **April 3, 1976**

Church members sustained and approved the Prophet Joseph Smith’s vision of the celestial kingdom and President Joseph F. Smith’s vision of the redemption of the dead as part of the standard works of the Church. They were added to the Pearl of Great Price.

#### **June 1979**

The First Presidency announced that Joseph Smith’s vision of the celestial kingdom (now Doctrine and Covenants 137) and Joseph F. Smith’s vision of the redemption of the dead (now Doctrine and Covenants 138) would be included in the 1981 edition of the Doctrine and Covenants.



## Suggestions for Teaching

### Doctrine and Covenants 137:1–10

#### *The Prophet Joseph Smith sees a vision of the celestial kingdom*

Display the following statement by President Henry B. Eyring of the First Presidency, and invite a student to read it aloud. Ask the class to listen for circumstances in mortality that seem unfair.



“Only a very small minority of God’s children obtain during this life a complete understanding of God’s plan, along with access to the priesthood ordinances and covenants that make the Savior’s atoning power fully operative in our lives. Even those with the best of parents may live faithfully according to the light they have but never hear about Jesus Christ and His Atonement or be invited to be baptized in His name. This has been true for countless millions of our brothers and sisters throughout the world’s history.

“Some may consider this unfair. They may even take it as evidence that there is no plan, no specific requirements for salvation—feeling that a just, loving God would not create a plan that is available to such a small proportion of His children. Others might conclude that God must have determined in advance which of His children He would save and made the gospel available to them, while those who never heard the gospel simply were not ‘chosen’” (Henry B. Eyring, “Gathering the Family of God,” *Ensign or Liahona*, May 2017, 20).

- According to this statement, what circumstances in mortality seem unfair?
- What do some people conclude about God based on their understanding of only these earthly circumstances?

Invite students to look for doctrine and principles as they study Doctrine and Covenants 137–38 that illustrate the love, justice, and mercy Heavenly Father shows to His children.

To help students understand the context of Doctrine and Covenants 137, explain that on January 21, 1836, the Prophet Joseph Smith gathered with his father and other Church leaders in an upper room of the nearly completed Kirtland Temple. During the meeting, the Prophet had a vision.

Invite a few students to take turns reading aloud from Doctrine and Covenants 137:1–6. Ask the class to follow along, looking for what the Prophet Joseph Smith saw in vision.

- How did the Prophet describe the celestial kingdom?
- Who did he see in the celestial kingdom?
- According to verse 6, why did Joseph Smith “marvel” when he saw his brother Alvin in the celestial kingdom?

To help students understand why this was especially meaningful for the Prophet, display the following paragraph and invite a student to read it aloud:





At the age of 17, Joseph Smith was heartbroken over the sudden death of his older brother Alvin, whom he greatly loved and admired. The Smith family “asked a Presbyterian minister in Palmyra, New York, to officiate at his funeral. As Alvin had not been a member of the minister’s congregation, the clergyman asserted in his sermon that Alvin could not be saved. William Smith, Joseph’s younger brother, recalled: ‘[The minister] ... intimated very strongly that [Alvin] had gone to hell, for Alvin was not a church member’” (*Teachings of Presidents of the Church: Joseph Smith* [2007], 401–3).

- If you had been in Joseph Smith’s position, how would you have felt during the minister’s sermon at Alvin’s funeral? Why?
- How would you have felt upon seeing Alvin in the vision of the celestial kingdom?

Invite students to read Doctrine and Covenants 137:7–8 silently, looking for how the Lord responded to the Prophet’s question.

- Based on what the Lord taught the Prophet, what doctrine can we identify about who will inherit the celestial kingdom? (Help students identify the following doctrine: **All people who die without a knowledge of the gospel but would have received it will inherit the celestial kingdom.**)
- How might this doctrine comfort those whose loved ones have died without hearing the gospel?

Invite a student to read Doctrine and Covenants 137:9–10 aloud. Ask the class to follow along, looking for additional truths the Lord revealed to the Prophet Joseph Smith. Invite students to report what they find. As they respond, write the following truths on the board: **The Lord will judge us by our works and the desires of our hearts. All children who die before they become accountable will be saved in the celestial kingdom.**

- What do the truths we identified in Doctrine and Covenants 137 teach us about the nature of God?

### Doctrine and Covenants 138:1–11

*President Joseph F. Smith ponders the scriptures and sees a vision of the spirit world*

Explain that on October 3, 1918, more than 82 years after the Prophet Joseph Smith had his vision of the celestial kingdom, President Joseph F. Smith had a vision that clarifies how those who die without a knowledge of the gospel can be saved. This vision is recorded in Doctrine and Covenants 138.

To help students understand the context for this revelation, invite a student to read the following paragraphs aloud.

“My soul is rent asunder. My heart is broken, and flutters for life! O my sweet son, my joy, my hope! ... O God, help me!”

“So President Joseph F. Smith wrote in his journal upon the death of his eldest son, Hyrum Mack Smith, the 45-year-old Apostle who succumbed in January 1918 to a ruptured appendix. Eight months later, on September 24, Hyrum’s widow, Ida Bowman Smith, died of heart failure just a week after giving birth to a baby boy. The couple left behind five children. At the time, the First World War ... was still raging. ...

“Death and the war were certainly on President Smith’s mind that year” (George S. Tate, “I Saw the Hosts of the Dead,” *Ensign*, Dec. 2009, 54; see also *Teachings of Presidents of the Church: Joseph F. Smith* [1998], 407).

Invite a student to read Doctrine and Covenants 138:1–4 aloud. Ask the class to follow along, looking for what President Joseph F. Smith was doing prior to receiving the vision recorded in Doctrine and Covenants 138.

- What doctrine was President Smith “reflecting upon” as he was “pondering over the scriptures” (verses 1–2)? (Students should identify the following doctrine: **Through the Atonement of Jesus Christ and by obedience to the principles of the gospel, all mankind may be saved.** Point out that this doctrine is a fundamental message of Doctrine and Covenants 138.)

Invite several students to take turns reading aloud from Doctrine and Covenants 138:5–10. Ask the class to follow along, looking for the teachings that impressed President Smith as he read the Bible. Ask students to report what they find.

Invite students to read Doctrine and Covenants 138:11 silently, looking for what happened as President Smith pondered these passages of scripture.

- What happened as President Smith pondered these passages of scripture?
- What principle can we identify from President Smith’s experience about how to prepare to receive revelation? (Help students identify a principle similar to the following: **As we read and ponder the scriptures, we prepare ourselves to receive revelation.**)

### **Doctrine and Covenants 138:12–24**

#### *President Joseph F. Smith sees the righteous awaiting the Savior in the spirit world*

Invite several students to take turns reading aloud from Doctrine and Covenants 138:12–17. Ask the class to follow along, looking for who President Smith saw in his vision of the spirit world. Ask students to report what they find.

- Why were these righteous spirits “filled with joy and gladness” (verse 15)? (You may want to invite students to read Doctrine and Covenants 138:50 and consider writing a cross-reference to this verse next to verse 15.)

Summarize verses 18–24 by explaining that during his vision, President Smith saw the Savior teaching “the everlasting gospel” (verse 19) to the righteous spirits while His physical body lay in the tomb. He also noted that the Savior did not visit the wicked spirits (verse 20).

## Doctrine and Covenants 138:25–60

*President Joseph F. Smith learns how the Savior organized the preaching of the gospel in the spirit world*

Write the following questions and scripture references on the board:

*What question did President Smith have about the Lord's ministry in the spirit world (D&C 138:25–28)?*

*What did Jesus Christ do while He was in the spirit world (D&C 138:29–32)?*

*What do the Lord's authorized messengers teach in the spirit world (D&C 138:33–35)?*

### **Small group discussions and assignments**

Small group activities can often allow a greater number of students to participate and can provide a safe environment where students can share feelings, thoughts, and testimonies with each other. You can help students to successfully participate in small group discussions and assignments by giving clear instructions and providing necessary information on the board or in handouts.

Divide the class into three groups, and assign each group one of the questions on the board. Invite members of each group to look for the answer to their assigned question by studying the accompanying scripture reference. After sufficient time, invite one or more students from each group to report what they learned.

Summarize Doctrine and Covenants 138:38–52 by explaining that President Smith listed the names of many “great and mighty” spirits whom he saw “assembled in this vast congregation of the righteous” awaiting the Savior’s appearance after His Crucifixion (verse 38). Among these were “Mother Eve, with many of her faithful daughters” (verse 39). In addition, President Smith saw many Old Testament prophets, as well as Book of Mormon prophets.

Explain that President Smith also saw in the spirit world “choice spirits who were reserved to come forth in the fulness of times” (verse 53). Invite several students to take turns reading aloud from Doctrine and Covenants 138:53–56. Ask the class to follow along, looking for how these individuals contributed in mortality to the salvation of those in spirit prison.

- How have latter-day Church leaders helped those in spirit prison?
- When did these leaders begin preparing for their work on earth?

Invite a student to read Doctrine and Covenants 138:57 aloud. Ask the class to follow along, looking for what President Smith learned about “the faithful elders of this dispensation.”

- What will faithful elders continue to do after death?

Explain that although verse 57 specifically mentions elders, President Joseph F. Smith also taught that faithful Latter-day Saint women who have died “will be fully authorized and empowered to preach the gospel and minister to the women” in the spirit world (*Gospel Doctrine*, 5th ed. [1939], 461).

Invite a student to read Doctrine and Covenants 138:58–60 aloud. Ask the class to follow along, looking for how those spirits “who are in darkness, and under the bondage of sin” (verse 57) can be redeemed.

- What doctrine can we identify from these verses about what the unrighteous must do to be redeemed? (Help students identify the following doctrine: **Spirits who repent, are obedient to the ordinances of the temple, and are cleansed through the Atonement of Christ will be redeemed and receive their reward.**)
- How does the preaching of the gospel in the spirit world and the redemption of the dead illustrate Heavenly Father’s mercy and His love for His children?

Remind students that we can help redeem those in spirit prison by identifying their names through family history and indexing and by performing ordinances for them in temples.

- How have you been blessed by participating in family history and temple service?

Conclude by sharing your testimony of Heavenly Father’s love for His children, demonstrated in His plan of salvation. Invite students to consider what they will do to help those in spirit prison—especially their own ancestors—receive saving ordinances so they can be redeemed.

## Supplemental Teaching Idea

### Doctrine and Covenants 138:1–11. Video presentation—“A Vision of the Redemption of the Dead”

To help introduce Doctrine and Covenants 138, consider showing the video “A Vision of the Redemption of the Dead” (3:06), which outlines the historical context of Doctrine and Covenants 138 and events from the life of President Joseph F. Smith. This video is available on LDS.org.

## LESSON 56

# Official Declaration 2

### Introduction and Timeline

As missionary work spread across the world during the 20th century, Church leaders prayed for guidance concerning restrictions that had existed on priesthood ordination and temple ordinances for Church members of black African descent. On June 1, 1978, the Lord revealed to President Spencer W. Kimball, his counselors in the First Presidency, and members of the Quorum of the Twelve Apostles that these restrictions should be removed. On June 8, 1978, the First Presidency announced this revelation in a letter to Church leaders. This letter is recorded in Official Declaration 2.

#### December 30, 1973

Spencer W. Kimball was ordained as President of the Church.

#### June 1, 1978

**President Kimball, his counselors in the First Presidency, and members of the Quorum of the Twelve Apostles received a revelation extending priesthood and temple blessings to all worthy Church members.**

#### June 8, 1978

The First Presidency issued a letter announcing the revelation.

#### September 30, 1978

The revelation received on June 1 was presented to Church members during general conference and was unanimously sustained as “the word and will of the Lord” (Official Declaration 2).

#### November–December 1978

Missionaries arrived in Ghana and Nigeria to establish the Church in West Africa.

### Suggestions for Teaching

#### Official Declaration 2

*The Lord reveals that priesthood and temple blessings may be extended to all worthy Church members*

#### **Understand historical context**

One fundamental of gospel teaching and learning is to understand the historical context of the scripture block. Context includes the circumstances that surround or provide background to a particular scriptural passage, event, or story.

To help students understand the historical context of Official Declaration 2, explain that “from the mid-1800s until 1978[,] the Church did not ordain men of black African descent to its priesthood or allow black men or women to participate in temple endowment or sealing ordinances” (“Race and the Priesthood,” Gospel Topics, topics.lds.org).

Invite students to consider how they might respond if they were asked to explain why these restrictions were instituted.

Invite a student to read aloud the introduction to Official Declaration 2 found in the 2013 edition of the Doctrine and Covenants. Ask the class to follow along, looking for what this paragraph teaches about “the origins,” or beginnings, of these restrictions.

- What does the introduction to Official Declaration 2 teach us about the origins of the restrictions on priesthood and temple blessings?

Point out that while some have suggested reasons for the priesthood and temple restrictions, these explanations are personal opinions and may not be accurate. Display the following statement, and invite a student to read it aloud:

“Some explanations with respect to [the priesthood restriction] were made in the absence of direct revelation and references to these explanations are sometimes cited in publications. These previous personal statements do not represent Church doctrine” (“Race and the Church: All Are Alike Unto God,” Feb. 29, 2012, [mormonnewsroom.org](http://mormonnewsroom.org); see also “Race and the Priesthood,” Gospel Topics, [topics.lds.org](http://topics.lds.org)).

Explain that Official Declaration 2 contains a letter dated June 8, 1978, to Church leaders throughout the world announcing a revelation President Spencer W. Kimball had received. Invite a student to read the first paragraph of the letter aloud (beginning under the words “Dear Brethren”). Ask the class to follow along, looking for what Church leaders said they had “witnessed” throughout the earth.

- What had Church leaders witnessed?

Explain that in the 1960s and early 1970s, thousands of people of African descent learned of the truthfulness of the gospel and desired to be baptized. Individuals in countries such as Nigeria and Ghana pleaded for missionaries to be sent to Africa. For years Church leaders prayerfully considered their requests but did not feel the time was right. Without the priesthood, local members would be unable to preside over congregations or perform essential ordinances. In Brazil, a growing number of black members served faithfully in the Church. Many also contributed generously to the building of the São Paulo Brazil Temple even though they would not be allowed to enter the temple because of the restriction.

- What desire were Church leaders inspired with as they witnessed this expansion of the Lord’s work?

Invite a student to read aloud the second paragraph of the letter recorded in Official Declaration 2 (beginning with “Aware of the promises”). Ask the class to follow along, looking for what else contributed to Church leaders’ desire to extend all gospel blessings to every worthy Church member.

- What else contributed to this desire?
- How did Church leaders act on this desire?
- What principle can we identify from this paragraph about what prophets do as they guide the Church? (After students respond, write the following principle

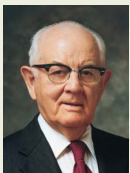
on the board: **Prophets seek divine guidance to know the Lord’s will concerning the Church.**)

Remind students of the scenario you presented at the beginning of the lesson.

- When discussing the decisions and teachings of the First Presidency and Quorum of the Twelve Apostles, why is it helpful to remember that prophets seek divine guidance to know the Lord’s will concerning the Church?

Point out that in 1978, President Kimball became especially concerned regarding the priesthood and temple restrictions, and he often pondered and prayed in the temple about the issue. He also frequently counseled with other General Authorities and invited them to express their feelings on the subject. (See Bruce R. McConkie, “The New Revelation on Priesthood,” in *Priesthood* [1981], 127).

Invite a student to read aloud the following account by President Kimball:



“I knew that something was before us that was extremely important to many of the children of God. I knew that we could receive the revelations of the Lord only by being worthy and ready for them and ready to accept them and put them into place. Day after day I went alone and with great solemnity and seriousness in the upper rooms of the [Salt Lake] temple, and there I offered my soul and offered my efforts to go forward with the program. I wanted to do what he wanted. I talked about it to him and said, ‘Lord, I want only what is right. . . . We want only the thing that thou dost want, and we want it when you want it and not until’ ” (*Teachings of Presidents of the Church: Spencer W. Kimball* [2006], 238).

- What stands out to you about President Kimball’s efforts to seek the Lord’s guidance?
- How can President Kimball’s example help us as we seek the Lord’s guidance?

Explain that on June 1, 1978, members of the First Presidency and Quorum of the Twelve Apostles met in the Salt Lake Temple. They had come to the temple fasting. President Kimball brought up their previous discussions about extending priesthood and temple blessings to all worthy Church members. He asked each person present to share his views regarding the matter. President Kimball then suggested they unite in prayer.

Invite a student to read aloud the third and fourth paragraphs of the letter recorded in Official Declaration 2 (beginning with “He has heard our prayers”). Ask the class to follow along, looking for how the Lord responded to the prayerful pleadings of these Church leaders.

- What did the Lord confirm to President Kimball and other Church leaders by revelation?
- What doctrine can we identify from these paragraphs regarding how the Church is led and directed? (After students respond, write the following doctrine on the board: **The Lord directs His Church through revelation to His prophets.**)



To further illustrate this truth, invite two students to read aloud the following accounts by President Gordon B. Hinckley (1910–2008) and Elder Bruce R. McConkie (1915–1985) of the Quorum of the Twelve Apostles, who related what they experienced when the June 1, 1978, revelation was received:



“There was a hallowed and sanctified atmosphere in the room. For me, it felt as if a conduit opened between the heavenly throne and the kneeling, pleading prophet of God who was joined by his Brethren. The Spirit of God was there. And by the power of the Holy Ghost there came to that prophet an assurance that the thing for which he prayed was right, that the time had come, and that now the wondrous blessings of the priesthood should be extended to worthy men everywhere regardless of lineage.

“Every man in that circle, by the power of the Holy Ghost, knew the same thing. ...

“No voice audible to our physical ears was heard. But the voice of the Spirit whispered with a certainty into our minds and our very souls. ...

“... We left that meeting subdued and reverent and joyful. Not one of us who was present on that occasion was ever quite the same after that. Nor has the Church been quite the same” (Gordon B. Hinckley, “Priesthood Restoration,” *Ensign*, Oct. 1988, 70).

“On this occasion, because of the importuning and the faith, and because the hour and the time had arrived, the Lord ... poured out the Holy Ghost upon the First Presidency and the Twelve in a miraculous and marvelous manner, beyond anything that any then present had ever experienced. The revelation came to the President of the Church; it also came to each individual present. ... The result was that President Kimball knew, and each one of us knew, independent of any other person, by direct and personal revelation to us, that the time had now come to extend the gospel and all its blessings and all its obligations, including the priesthood and the blessings of the house of the Lord, to those of every nation, culture, and race” (Bruce R. McConkie, “All Are Alike unto God” [Church Educational System Religious Educators’ Symposium, Aug. 18, 1978, 4, speeches.byu.edu).

- Based on Elder McConkie’s account, why did the revelation come when it did? (You might emphasize that the revelation came as result of importuning in faith and because the hour and time had arrived.)
- What do you think is significant about each individual member of the First Presidency and Quorum of the Twelve Apostles receiving the same confirming revelation from the Lord?

Refer to the two truths written on the board: “Prophets seek divine guidance to know the Lord’s will concerning the Church” and “The Lord directs His Church through revelation to His prophets.”

- How can understanding these truths help us have faith to follow the counsel that prophets receive from the Lord?

Ask students to consider times in their lives when they felt or came to know that the Lord directs His Church through revelation to His prophets. Invite a few students to share their experiences with the class. Consider sharing your own experience as well.

Testify that the Lord does reveal His will to His prophets, and encourage students to follow the counsel and leadership of the Lord’s prophets.

Explain that the letter announcing the June 1, 1978, revelation was issued on June 8, 1978. A few months later, President N. Eldon Tanner of the First Presidency presented the revelation to Church members at the semiannual general conference for a sustaining vote.

Invite a student to read aloud the second paragraph of Official Declaration 2 (beginning with “In early June of this year”). Ask the class to follow along, looking for what President Kimball asked President Tanner to tell Church members about the revelation. Ask students to report what they find.

- Why do you think it would have been important for Church members to know that the First Presidency and Quorum of the Twelve Apostles unanimously approved the revelation?

Explain that Church members in attendance at the conference unanimously accepted the revelation “as the word and will of the Lord” (Official Declaration 2). As a result of the revelation ending the priesthood and temple restrictions, missionaries now preach the gospel in nearly every country in Africa, temples have since been built on that continent, and hundreds of thousands of people of African descent have received the ordinances of the gospel for themselves and their deceased ancestors.

Conclude the lesson by inviting a few students to share their testimonies of modern-day prophets and the truths identified in this lesson.

## Supplemental Teaching Idea

### Official Declaration 2. “Witnessing the faithfulness of those from whom the priesthood has been withheld”

Consider using the following teaching idea after asking the question, “What else contributed to this desire?”

To illustrate “the faithfulness of those from whom the priesthood [had] been withheld” (Official Declaration 2), invite a student to read the following account aloud:

In Brazil, Helvécio and Rudá Martins and their children joined the Church in July 1972. Both Helvécio and Rudá are of African descent. Helvécio recounted, “We had found the truth, and nothing would stop us from living it. . . . When the Spirit tells you the gospel is true, . . . how can you deny it?” Because the Martins had received a testimony of the restored gospel through the Holy Ghost, they could move forward, trusting in the Lord, even though their family could not enjoy all the blessings of the priesthood and temple.

In 1975, President Kimball announced that a temple would be built in São Paulo, Brazil. Helvécio recalled, “Although we didn’t expect to enter it, we worked for the construction of the temple just like other members. . . . It was the house of the Lord, after all.’ Sister Martins sold her jewelry to help with fund-raising, and Brother Martins served on the publicity committee” (“Elder Helvécio Martins of the Seventy,” *Ensign*, May 1990, 106).

- How is the Martins family an example of faithfulness?

Before concluding the lesson, explain that the revelation removing the priesthood and temple restrictions profoundly impacted the Church, its members, and people throughout the world. Invite a student to read aloud the following account about how Helvécio and Rudá Martins reacted to news of the revelation:

“I could not contain my emotions. Rudá and I went into our bedroom, knelt down, and prayed. We wept as we thanked our Father in Heaven for an event we had only dreamed about. The day had actually arrived, and in *our mortal lives*” (with Mark Grover, *The Autobiography of Elder Helvécio Martins* [1994], 69–70). The Martins family was sealed in the São Paulo Brazil Temple. Their son Marcus was among the first Church members of African descent to serve a full-time mission after the June 1, 1978, revelation.

Helvécio Martins served as a local priesthood leader in Brazil and eventually was called as a member of the Second Quorum of the Seventy.





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