

*Doctrine
and
Covenants*

INSTRUCTOR'S GUIDE
RELIGION 324-325

Doctrine and Covenants Instructor's Guide

Religion 324-325

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Preface

Teaching any of the standard works of the Church is a challenge as well as a sacred and noble work. The Doctrine and Covenants is a book of scripture that is uniquely Latter-day Saint. It was revealed to the Latter-day Saints in these latter days to instruct them in doctrine and in the Lord's holy covenants. President Wilford Woodruff said, "I consider that the Doctrine and Covenants, our testament, contains a code of the most solemn, the most godlike proclamations ever made to the human family" (*Discourses of Wilford Woodruff*, p. 47).

The Bible is a great source of knowledge that members and nonmembers may use as a standard against which to measure their actions. The Book of Mormon contains the fulness of the gospel and teaches members and nonmembers alike the principles by which they may come to know the Savior Jesus Christ. But the Doctrine and Covenants contains the lofty principles and ordinances, revealed through the covenant-making process, by which men may become exalted and reign in power and glory in eternity as priests and kings unto the Most High. It is little wonder, then, that Elder Joseph Fielding Smith said, "In my judgment there is no book on earth yet come to man as important as the book known as the Doctrine and Covenants, with all due respect to the Book of Mormon, and the Bible, and the Pearl of Great Price" (*Doctrines of Salvation*, 3:198).

Elder Joseph Fielding Smith went on to explain how this scripture relates to the world: "This Doctrine and Covenants is my book and your book; but more than that, it belongs to all the world, to the Catholics, to the Presbyterians, to the Methodists, to the infidel, to the nonbeliever. It is his book if he will accept it, if he will receive it.

"The Lord has given it unto the world for their salvation." (*Doctrines of Salvation*, 3:201.)

As teacher and student meet together to study the Doctrine and Covenants, they should realize that no one can fully understand the mighty truths within this volume without viewing them through its history. Elder Joseph Fielding Smith further emphasized this concept in a statement concerning how to most effectively study the Doctrine and Covenants. The statement is quoted in the student manual preface under the heading "How This Manual Is Organized."

What an honor it is for an instructor to figuratively stand alongside the Prophet Joseph Smith and declare revealed truths to those who truly hunger and thirst after them. Fortunate is the teacher who understands the revealed will of the Lord, but blessed are the students whose teacher lives the will of the Lord.

Bearing personal testimony of the gospel truths being taught is a valuable teaching tool. Because of the frequent recurrence of gospel principles in the Doctrine and Covenants, the instructor should take the opportunity to bear his testimony frequently. It is not often that a text lends itself to such unique, personal use, but the Doctrine and Covenants is particularly personal to the Latter-day Saints.

Suggestions for Using This Manual

The curriculum staff recognizes that teachers have their own way of teaching a Doctrine and Covenants course. The student manual has been organized on a section by section basis so that an instructor may choose to group the sections in any way he feels without being restricted. Fifteen

doctrinal themes that recur in the Doctrine and Covenants are treated in a conceptual approach. These were put at the end of the student manual as "Enrichment" sections so that they would not have to be read in connection with a particular section. A suggested grouping of sections and recommendations for use of Enrichment sections has been made; however, these are only recommendations, and instructors may wish to organize the study in a different way. We strongly suggest that each teacher carefully examine the course outline and note how and when the lessons deal with the various major doctrinal themes. If a teacher chooses to teach a major doctrine at a place other than where outlined, he should make sure he will not be detracting from future lessons.

Teaching Philosophy of This Manual

Unlike many teaching manuals, this supplement will not give the instructor a detailed outline and a step-by-step set of instructions to guide him through each lesson. The needs, experiences, maturity, and responses of the students will vary tremendously from situation to situation and from location to location. No two classrooms are ever the same. Curriculum materials designed and produced centrally can and should determine the subject matter to be taught and specific content areas that need emphasis. But it is the teacher who has been given the stewardship to determine how the materials are actually taught in his classroom. He must prepare, adapt, and present the materials so that they meet the needs of his particular students. Thus, the teacher's supplement and the course materials have been designed to prepare teachers for lessons rather than preparing lessons for teachers.

This course is designed to allow the teacher the freedom to teach chronologically or topically. The student manual is chronological and the instructor's guide is topical. When teaching from the instructor's guide, refer to the student manual for historical background and context for each section. If you choose to teach section by section, the student manual will be of greater value to you than the instructor's guide.

The Lord has not left the teacher without special aid in the fulfilling of his stewardship. Two important guidelines for those who teach the gospel are given in the scriptures:

Teach by the Spirit. In Doctrine and Covenants 42:14 the Lord said: "And the Spirit shall be given unto you by the prayer of faith; and if ye receive not the Spirit ye shall not teach." A few months later the Lord made it clear how important this qualification is: "Verily I say unto you, he that is ordained of me and sent forth to preach the word of truth by the Comforter, in the Spirit of truth, doth he preach it by the Spirit of truth or some other way? And if it be by some other way it is not of God." (D&C 50:17-18.)

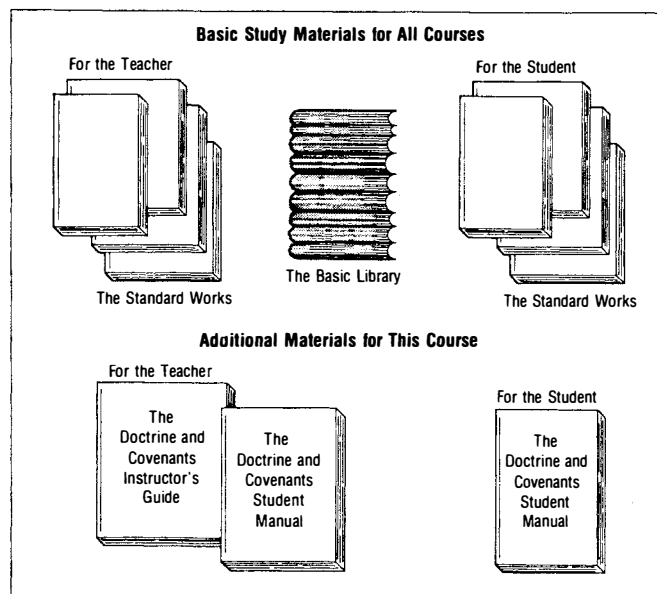
Who can, of himself, discern the spiritual problems, the emotional needs, and the mental readiness of every student who sits before him each day? Such a task is beyond human ability. The Spirit has that capability and can direct the responsive teacher to say things or to make a special emphasis that will touch the heart of a student in particular need. One of the thrills of gospel teaching is to have a student come, sometimes after much time has elapsed, and say, "I have been fasting and praying, and what you said was the answer to my prayers." The imparting of special inspiration in answer to an individual's unspoken need is not the only function of the Spirit. In the daily experiences of the

classroom, only when the Holy Ghost bears witness of what the teacher is saying will it have true spiritual impact. Without the Spirit we fail.

Treasure up the words of life. This second injunction adds an important dimension to teaching by the Spirit. The teacher who says, "I don't have anything prepared for today, so I'll have to teach by the Spirit," does not understand the charge given by the Lord to "treasure up in your minds continually the words of life, and it shall be given you in the very hour that portion that shall be meted unto every man" (D&C 84:85). Treasuring up the words of life constitutes a most important part of a teacher's preparation and involves a consistent and substantive study of the words of the Lord as given through his prophets. Elder Joseph Fielding Smith summed it up thus: "Treasuring up his word is far more than merely reading it. To treasure it one must not only read and study, but seek in humility and obedience to do the commandments given, and gain the inspiration which the Holy Spirit will impart." (*Doctrines of Salvation*, 1:305.)

The course materials for the Doctrine and Covenants, including the student manual and instructor's guide, have been designed to help you treasure up the words of life so that you can more effectively teach by the power of the Spirit. The diagram in the following section illustrates the materials available for both teacher and student.

Students should be encouraged to have the four standard works. The following diagram illustrates the materials available for both teacher and student.



Course Texts for This Course

As in almost every course, the most important text will be the four standard works. Special emphasis in this case will be given to the Doctrine and Covenants. Resource materials, listed under Basic Library, are available to all teachers.

In addition to the basic sources, there is a student manual used by both teacher and student and an instructor's guide exclusively for the teacher. A description of the materials found in the student manual is given in the introduction of the manual itself. The teacher should study both the manual and this guide carefully before beginning instruction in the course.

The following abbreviations are used in the Basic Library for brevity.

CR	Conference Report 1970 to present. (Note: In languages other than English, only talks by the First Presidency, the Council of the Twelve, and the Patriarch to the Church are included in Conference Reports. Therefore, in the lessons, if talks by General Authorities other than these are cited, they will be listed under Additional Sources.)
A of F	<i>The Articles of Faith</i> , James E. Talmage
Discourses	<i>Discourses of Brigham Young</i> , John A. Widtsoe, comp.
DS	<i>Doctrines of Salvation</i> , Joseph Fielding Smith (3 vols.)
Gos. Doc.	<i>Gospel Doctrine</i> , Joseph F. Smith
Jesus the Christ	<i>Jesus the Christ</i> , James E. Talmage
M of F	<i>The Miracle of Forgiveness</i> , Spencer W. Kimball
Teachings	<i>Teachings of the Prophet Joseph Smith</i> , Joseph Fielding Smith, comp.

Other sources use shortened references. For full publication facts, refer to the Bibliography.

The Instructor's Guide

Each lesson in the instructor's guide consists of one two-sided page. The first part provides a study guide for the teacher; the second part is suggestions and methods used by other teachers in presenting this lesson.

Theme

The objective of the lesson is summarized in a brief sentence stating the content theme that is to be taught.

Theme Analysis

The theme is outlined briefly, providing additional concepts to support the basic lesson objective.

Study Sources

Study guidelines are divided into five categories:

- (1) *Student Manual* indicates where the reading assignment relating to this lesson is found in the manual. Related Enrichment sections in the Appendix are also cited here.
- (2) *Standard Works* indicates important scriptural references which apply to the theme of this lesson and asks pertinent questions about each one. In certain cases additional scriptural help may be found in the topical guide of the LDS edition of the King James Version of the Bible.
- (3) *Basic Library* refers to references that provide in-depth information on the particular subject and which should be in every instructor's library. Except for the Conference Reports, they are available as a set of nine books (see the CES catalog).
- (4) *Additional Sources* lists references which may be studied if they are available but which are not absolutely essential to the presentation.
- (5) *Audiovisual* aids applicable to the lesson are listed in some cases.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

This section contains ideas suggested by other teachers for presenting the lesson material. These suggestions are not necessarily keyed to specific parts of the lesson, but they will provide ideas that may be useful in preparing your own lesson. The teacher should feel free either to adapt these suggestions to his own situation or to develop and create methods of his own. In this way the lessons will be individualized. Methods included here are only suggestions, and the teacher should use only those he finds valuable. Teachers should remember that this is not a sequential outline of how the lesson is to be presented.

Overhead Transparencies

There is an accompanying set of overhead transparencies to be used with various lessons. Their use is indicated in the respective lessons under Some Suggestions for Presentation. This set is not published with the instructor's guide and must be ordered from the Salt Lake City Distribution Center (stock number PMS11056).

Instructor's Guide and Student Manual

The student manual for the Doctrine and Covenants is designed so that each of the sections of the Doctrine and Covenants is treated separately with a Historical Background and Notes and Commentary for each section. The instructor's guide is divided into fifty-six lessons which cover the classroom experience for the complete academic year. Each lesson focuses upon one theme. Use the student manual with the instructor's guide for the material necessary to teach each section in its proper historical context. Historical information is not provided in the instructor's guide. A student assignment for a particular

lesson could be Doctrine and Covenants sections 2, 128; student manual sections 2, 128; Enrichment N, "Priesthood and Church Government, Part 2." The student readings are to be assigned by the instructor.

Adapting the Student Manual for Quarter, Semester, or Individual-Study

The majority of students in the Church Educational System are on a semester schedule, although many are on a quarter system, and still others participate in full-year individual-study programs. The following information should be helpful as teachers adapt the materials to their situation.

1. The average semester provides approximately twenty-eight sessions in which formal classroom instruction is given; the average quarter provides eighteen sessions. Individual-study classes usually meet weekly for about eight months, giving individual-study students twenty-eight to thirty class meetings.
2. Teachers will notice as they examine the lessons that some doctrine areas are emphasized more than others. Some concepts are so important that two or three lessons may be devoted to them.
3. The instructor should feel free to adapt the lessons to his own time requirements, perhaps expanding some lessons into two or more sessions or combining two or more lessons into one presentation.
4. This Doctrine and Covenants study can be used in either a quarter system, a semester system, or for a full year in areas where regular institutes are not available.
5. The following adaptation schedule could be used to teach the full course on either a semester or quarter basis.

Semester system. First semester, lessons 1-28; second semester, lessons 29-56.

Quarter system. First quarter, lessons 1-19; second quarter, lessons 20-37; third quarter, lessons 38-56.

"Search These Commandments"

Lesson 1

Introduction

Theme

The Doctrine and Covenants is the word of the Lord given to the Latter-day Saints and to the world for their salvation.

Theme Analysis

- A.** A historical overview of the Doctrine and Covenants is of value as one begins a study of this work of scripture.
1. The manner in which the revelations were received is significant.
 2. There were several important textual developments as the Doctrine and Covenants was printed in various editions.
- B.** The Doctrine and Covenants contains the word of God given in this dispensation.
1. Prophets testify to the truthfulness of the Doctrine and Covenants.
 2. Latter-day Saints have a special need and obligation to read and study the Doctrine and Covenants.

Study Sources

Student Manual

Introduction

Standard Works

- D&C 1:37.** What commandment has the Lord given the Saints?
- D&C 11:22; 26:1.** What should we study?
- D&C 33:16.** Why does the Lord give us the scriptures?
- D&C 42:12-13.** From what sources are the missionaries to teach?
- D&C 88:76-78.** What are we to learn from the study of the Doctrine and Covenants?
- D&C 88:118.** What could be included in a list of "the best books"? (see D&C 90:15; Smith, *Doctrines of Salvation*, 3:203-8).

Basic Library

- Teachings*, pp. 7-8. Why are the revelations in the Doctrine and Covenants important to the world today?
- Discourses*, p. 128. What is the purpose of the Doctrine and Covenants?
- Gos. Doc.*, p. 45. How does the Doctrine and Covenants help us in our understanding of other scripture?
- DS*, 3:192-94. How did we obtain the Doctrine and Covenants?
- DS*, 3:199-200. What is one way to study the Doctrine and Covenants?
- DS*, 3:202. Are all of the revelations given in this dispensation found in the Doctrine and Covenants?
- Spencer W. Kimball, in CR, Apr. 1977, p. 78. Does the Church continually receive revelation?

Additional Sources

- Joseph Fielding Smith, in CR, Oct. 1931, p. 17. Elder Smith explains the importance of the commandment of the Lord to "search these commandments" (D&C 1:37).
- Neal A. Maxwell, "The Doctrine and Covenants: The Voice of the Lord," *Ensign*, Dec. 1978, pp. 4-7. What are some of the great truths recorded in the Doctrine and Covenants?
- H. C. Lambert, "The Book of Doctrine and Covenants," *Improvement Era*, Sept. 1951, pp. 714-15, 734. Contains an account of some of the editions of the Doctrine and Covenants and also the languages into which it had been translated at the time the article was written.
- John A. Widtsoe, "Study of the Book of Doctrine and Covenants," *Improvement Era*, Nov. 1904, pp. 1-6. The importance of studying the Doctrine and Covenants is discussed as well as suggested methods on how to study the book.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

How We Received the Doctrine and Covenants (Chalkboard Illustration)

Begin a discussion by asking what is known about how Joseph Smith received the revelations recorded in the Doctrine and Covenants. The different ways in which the revelations were received could be listed on the chalkboard. Be careful to discuss revelation only as it pertains to the historical setting of the various sections throughout the Doctrine and Covenants. (Lesson 5 of this manual deals with personal revelation.)

According to the way they were received, the revelations contained in the Doctrine and Covenants may be grouped into the following categories:

1. *Personal visitation.* Angelic messengers such as Moroni (section 2), John the Baptist (section 13), an angel (section 27), the Savior, Moses, Elias, and Elijah (section 110) delivered messages.
2. *Urim and Thummim.* Many of the early revelations in the Doctrine and Covenants were given to Joseph Smith through the Urim and Thummim (see D&C 3, 6-7, 11, 14-17).
3. *Vision.* Through the visions of heaven, objects or personages may be shown which are beyond the veil or are hidden from ordinary sight. Section 76 is an example of this (see also D&C 107:93).
4. *Voice.* Joseph Smith indicated in D&C 130:12-13 that "a voice declared" to him that which he gave as prophecy.
5. *Inspiration and confirmation.* These terms refer to a broad category of heavenly communications which come by the spirit of prophecy and revelation through "the still small voice" (D&C 85:6). The Spirit acts upon the mind of the recipient, giving thoughts and ideas through inspiration.

These must then be expressed in the recipient's own language and according to his ability. Also, at times, an individual seeking understanding may study concepts, come to a conclusion, and then ask the Lord for a confirmation of the truth of what he has determined. Instructions from the Lord to Oliver Cowdery, recorded in Doctrine and Covenants 9:8-9, give an example of this form of revelation. Inspiration and spiritual confirmation are the means through which the Lord most often communicates to man. These were also the means by which most of the revelations in the Doctrine and Covenants were received.

Various Editions of the Doctrine and Covenants (Discussion)

Discuss the following points, but be brief.

1. November 1831. Decision to publish the revelations
2. Book of Commandments. Published in 1833 in Missouri by W. W. Phelps; most of the copies destroyed by a mob
3. 1835 edition. At this time the revelations were first published under the title "The Doctrine and Covenants." Contained 102 sections and the Lectures on Faith
4. 1844 edition. Contained 111 sections and the Lectures on Faith
5. 1876 edition. Contained 136 sections and the Lectures on Faith
6. 1921 edition. Headings and footnotes included as prepared by Elder James E. Talmage; Lectures on Faith taken out because they were theological lessons and not direct revelations

7. 1981 edition. Updated headings and expanded cross-references; sections 137-138, and Official Declaration 2 added

For additional references on the different editions of the Doctrine and Covenants see Smith, *Doctrines of Salvation*, 3:192-96 and the introductory lesson in the student manual. There have been several other editions of the Doctrine and Covenants. More of these editions could be added and discussed according to the time the teacher feels he can spend.

The Importance of the Doctrine and Covenants (Scripture Chain, Discussion)

To help students understand the importance of the Doctrine and Covenants, the following scriptures could be marked, discussed, and cross-referenced in the Doctrine and Covenants: D&C 1:37; 11:22; 26:1; 33:16; 42:12-13; 88:76-78; 88:118.

Take time to work through these references so students will understand their importance.

Personal Commitment to Read the Doctrine and Covenants (Discussion)

Read and discuss the statement by Elder Joseph Fielding Smith on the importance of the Doctrine and Covenants for our generation (*Doctrines of Salvation*, 3:198-99).

To help students set a goal to read the Doctrine and Covenants, share your personal testimony of the importance of reading and studying the Doctrine and Covenants.

The Voice of Warning

Lesson 2

Section 1

Theme

Two purposes for this final dispensation are to warn the world of the impending judgments and to prepare a people for the second coming of the Lord.

Theme Analysis

- A.** In his preface to the Doctrine and Covenants (D&C 1) the Lord gave a warning to all the inhabitants of the earth.
1. What he decreed will certainly be fulfilled.
 2. Every man will be recompensed according to his works.
 3. The day is speedily coming when peace will be taken from the earth.
 4. The Lord will have power over his Saints.
 5. The Lord called upon the world to prepare for his second coming.
- B.** The preface to the Doctrine and Covenants further bears witness that the gospel has been restored.
1. The Lord outlined conditions of the last days, during which the gospel has been restored.
 2. Through the restoration of the gospel, the Lord has established the power needed to prepare a people for the second coming of the Lord.
- C.** The Lord's preface closes with the commandment that men are to search the prophecies and promises in the Doctrine and Covenants.
1. The word of the Lord is sure, and whether by his voice or the voice of his servants, it is the same.
 2. The Spirit bears record of the prophecies and promises in the Doctrine and Covenants.

Study Sources

Student Manual

Section 1; Enrichment D, "Contributions of the Doctrine and Covenants to an Understanding of Jesus Christ"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 1.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 138:44.** What is the future of the kingdom of God? Compare Daniel 2:34-35, 44-45.
- D&C 88:81.** What is the duty of every man who has heard the gospel message?
- D&C 60:2-3.** How does the Lord feel toward those who fail to warn the world? (see also D&C 63:58).
- D&C 35:12-16.** What kind of people has the Lord chosen to carry the warning voice to the world?

- D&C 63:32-34.** What great promise has the Lord made to his Saints?
- 2 Nephi 30:10.** What did Nephi prophesy would happen in the last days?

Basic Library

- Teachings*, pp. 231-32. What is the purpose of the dispensation of the fulness of times? See also *Teachings*, pp. 252-53.
- Teachings*, p. 87. The warning voice will be sounded to all the nations, but will not be completed before the judgments of the last days commence.
- Ezra Taft Benson, in CR, Apr. 1978, p. 46. A voice of warning is raised to the nations.
- Mark E. Petersen, in CR, Oct. 1979, p. 15. What is the present situation of our modern world?
- Harold B. Lee, in *Ensign*, Nov. 1971, pp. 12-13. President Harold B. Lee gives interpretations of verses recorded in Doctrine and Covenants 1.

Audiovisual

16-mm film. President Spencer W. Kimball's address, "When the World Will Be Converted," was made into a film presentation called *Unto All Nations* (available from stake libraries or distribution centers).

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Background and Purpose of Doctrine and Covenants 1 (Discussion)

To review the background of this section the following questions could be asked:

1. In what year was section 1 given? (1831.)
2. Where was it given? (Hiram, Ohio, during a conference.)
3. Chronologically, where does section 1 come? (Between sections 66 and 67.)
4. Why is it placed at the beginning of the Doctrine and Covenants?

There is only one book on earth that has a preface and an appendix dictated by the Lord (sections 1 and 133). What is a preface? (The dictionary defines a preface as an author's introduction to his book.) What then is the primary purpose of Doctrine and Covenants, section 1?

"An Outline of the Lord's Preface" (Transparency)

The instructor could use this outline approach to help the class discover the points that the Lord considered vital. Placing the Doctrine and Covenants into scriptural perspective would help to guide in obtaining a proper understanding of the Doctrine and Covenants. The outline

presented on Transparency 1 is only one possible way to divide the section. You may wish to use your own outline.

A Voice of Warning and of Hope (Discussion)

This approach takes advantage of the student manual material and teaches the class that every prophet of the dispensation of the fulness of times has considered the challenge of raising the warning voice to the world as a major part of his stewardship. The following points could be made and discussed in class, using the supporting material under each concept.

- 1.** The warning trump of God will be a sound of hope for the Saints, but a sound of peril and judgment for the wicked.
 - a.** Doctrine and Covenants 1 is typical of the entire book, in that its message of raising a warning voice to the nations is reflected throughout the Doctrine and Covenants.
 - b.** God will not be mocked (see D&C 63:58).
 - c.** Those who heed the voice have hope for protection, while those who do not will suffer the judgments to come (see D&C 45:39-57).
 - d.** The Doctrine and Covenants is a warning voice for the whole world—not merely for the Latter-day Saints—and it is for their salvation if they will accept it (see Joseph Fielding Smith, in Conference Report, Oct. 1919, p. 146).
- 2.** The warning voice will polarize the world (see 1 Nephi 14:7; D&C 63:54).
 - a.** As righteousness increases, so will evil (see Spencer W. Kimball, as cited in *Church News*, 30 June 1979, p. 5).
 - b.** No nation or people will stand neutral as the witness goes forth (see Ezra Taft Benson, in Conference Report, Apr. 1978, p. 46).
 - c.** The Saints will hardly escape the judgments that will be poured out upon the wicked, but “will be put to tests that will try the integrity of the best of them” (Heber C. Kimball, as cited by Ezra Taft Benson, in Conference Report, Apr. 1978, p. 46).
 - d.** The Lord’s promise is, “If ye are prepared ye shall not fear” (D&C 38:30).
- 3.** The conspiracy of evil shall fall.
 - a.** There is a satanic conspiracy to deceive and to damn the souls of men (see Benson, in Conference Report, Apr. 1978, p. 47).
 - b.** The wicked walk after their own lusts, worshiping the self-serving attractions of Idumea, or the world (see D&C 1:15-16, 36).

- c.** The Church will always repudiate every evil philosophy (see Benson, in Conference Report, Apr. 1978, p. 47).
- d.** The Lord will leave the wicked “neither root nor branch,” in spite of their careful designs and their influence and power; but he will “burn them up, saith the Lord” (Malachi 4:1).

- 4.** Families have a responsibility in raising the warning voice.
 - a.** Parents must be a righteous anchor for their children, and those who are responsible must live exemplarily for the youth (see Benson, in Conference Report, Apr. 1978, p. 47).
 - b.** Because the wicked may rule, the righteous will suffer; but they must engage in doing much good “for the power is in them” (D&C 58:26-28; see also Benson, in Conference Report, Apr. 1978, p. 47).
 - c.** Families are to prepare their youth for the future through family prayer, family home evening, missions, temple marriage, gospel study, and prayerful preparation (see Spencer W. Kimball, in Conference Report, Apr. 1973, pp. 152-53; Apr. 1974, pp. 125-26; Oct. 1975, p. 6; Oct. 1976, p. 8; Mar./Apr. 1979, pp. 68-69).
 - d.** Families should be involved collectively and individually in the great mission of the Church: (1) to declare the gospel of the kingdom to all the world, (2) to redeem our kindred dead, and (3) to perfect the Saints of the Church (see Benson, in Conference Report, Apr. 1978, p. 48).
- 5.** Enduring great tests brings a great reward.
 - a.** “The days ahead will be sobering and will test the faith of the Saints. But we may obtain strength from the Lord’s assurances found in modern revelation.” (Benson, in Conference Report, Apr. 1978, p. 48.)
 - b.** The Lord leaves no room for doubt. His promises to the righteous are sure (see D&C 105:14; 1 Nephi 22:17; 3 Nephi 22:17; Moses 7:61; Revelation 11:15).
- 6.** Conclusion
 - a.** All Saints should remember that theirs is the task of watching and being ready, for Christ will come in an unknown hour.
 - b.** Part of watching and being ready is to “call upon the Lord, that his kingdom may go forth upon the earth, that the inhabitants thereof may receive it, and be prepared for the days to come, in the which the Son of Man shall come down in heaven, clothed in the brightness of his glory, to meet the kingdom of God which is set up on the earth. Wherefore, may the kingdom of God go forth, that the kingdom of heaven may come.” (D&C 65:5-6.)

The Lost Manuscript

Lesson 3

Sections 3, 10

Theme

Those who put their trust in God and keep his commandments receive power to overcome the cunning plans of the adversary.

Theme Analysis

- A.** Satan seeks to destroy the souls of men.
1. Lucifer rebelled in the premortal life and became totally committed to destroying the work of God.
 2. His evil purposes have continued here on earth, where he has established a kingdom intent on defeating the purposes of the Lord.
- B.** The loss of the 116 pages of the Book of Mormon manuscript is an example of Satan's efforts to destroy the Prophet Joseph Smith and to prevent the kingdom of God from being established.
1. The Lord told the Prophet Joseph Smith that Satan was behind the loss of the manuscript.
 2. Satan sought to discredit the Lord's Prophet and to eliminate the powerful witness for Christ that the Book of Mormon would provide.
 3. The Lord used this experience to teach the Prophet about the reality and methods of Satan.
- C.** Because God knows the end from the beginning, we can have implicit trust in what he requires of us.
1. God reminded the Prophet Joseph Smith that the works, designs, and purposes of God could not be frustrated.
 2. Joseph Smith made the following his rule: "when the Lord commands, do it" (*History of the Church*, 2:170).

Study Sources

Student Manual

Sections 3, 10

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 3, 10.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 76:25-29.** Who was Satan in the premortal world? Against whom did he rebel? Compare Isaiah 14:13-15.
- Moses 4:1-3.** Why was Satan cast out? Compare Doctrine and Covenants 29:36-37.
- Moses 4:4.** What is Satan's purpose? Compare Doctrine and Covenants 10:20-27.
- Moses 4:6.** What crucial knowledge is Satan lacking that makes him inept at frustrating the work of God?

D&C 10:62-63. What does Satan use to stir up men's souls and cheat them of their inheritance? Compare 2 Nephi 28:19-22; 3 Nephi 11:28-30.

D&C 38:1-2. Why is it safe to rely completely upon God in all things? Compare 2 Nephi 9:19-20; Doctrine and Covenants 130:7; Moses 1:6, 27-29; 7:36.

Alma 26:35. What faith did Ammon have in God's knowledge?

Alma 43:23-24. How does this incident in Nephite history illustrate the foreknowledge of God?

D&C 3:8; 10:5. What truths did Joseph Smith learn about the dangers of giving in to temptation? Compare Joseph Smith—History 1:16.

D&C 10:10-19, 29-43. Since the Lord knows all things, what preparations had he made to thwart the evil persons that stole the 116 manuscript pages of translation? See also Words of Mormon 1:7.

Basic Library

Teachings, p. 181. What gives mortal man an advantage over Satan? Compare *Teachings*, p. 187.

Gos. Doc., pp. 215-16. What confidence do we have that when we pray God will hear?

M of F, p. 21. What "sophisticated" ideas do men have about Satan today?

Marion G. Romney, in CR, Apr. 1971, pp. 24-25. To what is Satan "irrevocably committed"?

Additional Sources

Joseph Fielding Smith, *Ensign*, May 1971, pp. 2-3. What is so damaging about the doctrine that God does not know all things? See also Bruce R. McConkie, *Ensign*, Nov. 1980, p. 50.

Audiovisual

16-mm film, *The Lost Manuscript*

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Looking at Mortality from Two Perspectives (Chalkboard Illustration, Scripture Analysis, Discussion)

It is sometimes meaningful to contrast the plan and purposes of Satan with those of God, our Father. Looking at God's objectives first can often help us better understand why Satan does what he does. According to the Lord's own declaration (see D&C 10:22-24), Satan has a "cunning plan" to destroy God's work. The following chalkboard illustration could be used along with questions similar to those listed.

God's purposes (Moses 1:39)



God's way is to honor man's agency and lift and lead him home. This gives man hope.

Satan's purposes (Moses 4:4)



Satan's way is to crush man—to discourage, dishearten, and destroy. This brings hopelessness.

1. What are God's goals for his children?
 2. What are Satan's goals? See also 2 Nephi 2:27.
 3. What are some of the methods used by Satan to accomplish his goals?
 4. How was the loss of the 116 pages of manuscript an example of Satan's efforts to destroy the work of God?
- Note that in Doctrine and Covenants 10 the Lord uses the word *destroy* ten times with reference to Satan's objectives. This lesson provides an excellent opportunity to counteract the world's false teaching that Satan is a myth (President Kimball refers to this myth in *Miracle of Forgiveness*, pp. 21-22); however, care should be taken not to discuss personal experiences that people have had with Satan. Such experiences tend to increase fear rather than faith. One of the best ways to bear witness of Satan's reality is for the teacher to simply say, "I know that what the Lord taught about Satan in Doctrine and Covenants, section 10 is true."

Having Faith in God and His Purposes (Scripture Analysis, Discussion)

The experience of the loss of the 116 manuscript pages offers an excellent opportunity to teach what the prophet Mormon knew so emphatically: "I do not know all things; but the Lord knoweth all things which are to come" (Words of Mormon 1:7).

President Harold B. Lee said that a testimony that God knows all things is a beginning point to faith in God: "'O how great the holiness of our God! For he knoweth all

things, and there is not anything save he knows it.' (2 Nephi 9:20) Now, if you will just keep that in mind you have a beginning point, you have a relationship with Him. We are His son, His daughter. He knows us. He knows the very things and the times before appointed, and the place where we would live, and the times in which we would live." ("To Be on Speaking Terms with God," University of Utah devotional address, 12 Oct. 1973, p. 4.)

An excellent example of God's foreknowledge is the example involving the loss of the 116 manuscript pages of the Book of Mormon. The following questions could be discussed to assist the students in developing faith in God and his word.

1. Why would the retranslation of the lost portion of the Book of Mormon manuscript have proven to be a snare to the work of the Lord?
2. Did the deletion of the initial 116 pages of manuscript constitute a significant loss to the Book of Mormon as it stands today? Explain. (Transparencies 2A and 2B, "Compilation of the Book of Mormon" can assist the students in seeing that the loss of the pages was not as tragic as the loss of the small plates would have been.)
3. How did the Lord's foreknowledge of the eventual loss of the manuscript avert a latter-day tragedy? What provisions had the Lord made to frustrate Satan's plan?

"When the Lord Commands, Do It" (Discussion)

The students could be reminded that the Prophet Joseph Smith was near the age of many of them when this translation experience occurred. (He was twenty-three years old.) What lessons did the Lord want Joseph to learn? Discuss the following:

1. The reality, purposes, and methods of Satan
2. The foreknowledge of God
3. The importance of obedience to God's commandments (The Prophet Joseph Smith was later to say in 1834, "*I made this my rule: When the Lord commands, do it*" (*History of the Church*, 2:170).

The teacher could help students incorporate this lesson into their lives by discussing how the above principles apply to them.

Witnesses to the Book of Mormon

Lesson 4

Sections 5, 17

Theme

The Lord established the truthfulness of the Book of Mormon through witnesses.

Theme Analysis

- A.** The Lord has instituted the divine law of witnesses to assist his children in receiving the truth.
1. The Lord always sends his words through witnesses who testify of him and his word.
 2. Two or more witnesses give a binding voice in the testimony of truth.
 3. Through the testimony of witnesses the Lord establishes the truth of his work before his children.
 4. Men are left without excuse and may either accept or reject the word of God.
- B.** Witnesses were called to bear testimony to the Book of Mormon.
1. Joseph Smith is a witness to the book's truthfulness.
 2. Three men were called to bear witness to the world that the Book of Mormon came by divine power.
 3. Eight men were also called to bear witness to the world that Joseph Smith had the plates from which the Book of Mormon was translated.
- C.** The Savior bore witness of the truthfulness of the Book of Mormon.
- D.** We have the opportunity to receive our own personal testimony through the power of the Holy Ghost that the Book of Mormon is true (see Moroni 10:4-5).

Study Sources

Student Manual

Sections 5, 17

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 5, 17.** Keeping in mind the theme of this lesson, read and ponder these sections.
- 2 Corinthians 13:1.** How does the Lord establish the truthfulness of all his words?
- Deuteronomy 17:6; 19:15.** Upon what law was Israel governed?
- Exodus 4:10-17.** How was this principle followed in sending Aaron with Moses?
- Matthew 18:15-16.** How did the Lord apply this law?
- 1 John 5:7.** The Lord requires two witnesses of men to establish the truth. How many does he provide?
- D&C 6:28.** How was this principle used in the Restoration?
- D&C 13, 110.** Who was present with Joseph Smith when important keys were restored? See also Doctrine and Covenants 76:11-24.

2 Nephi 27:12, 14. What is the significance of this prophecy?

Basic Library

Gos. Doc., pp. 467-68. The Book of Mormon is a record with witnesses that are unimpeached.
DS, 1:203-28. A discussion of the law of witnesses.
DS, 3:227-32. Witnesses to the Book of Mormon.

Additional Sources

George Q. Cannon, *Gospel Truth*, 2:251-55. What witnesses do we have of the Book of Mormon?

Audiovisual

16-mm film, *The Three Witnesses* (28:00)

Some Suggestions for Presentation Ideas Other Teachers Have Used

The Divine Law of Witnesses (Discussion)

Why was it so important that witnesses were called to bear testimony of the Book of Mormon? (See Notes and Commentary for D&C 17:3-4 in the student manual.) Lucy Mack Smith, mother of the Prophet, described her son's feelings immediately after the Three Witnesses saw the angel Moroni and the plates (see Notes and Commentary on D&C 17:4). You may wish to read this with the students and explore the reasons why the Prophet would feel that way.

A discussion could also be held on how the testimony of the Three Witnesses fulfilled the divine law of witnesses. Scriptures under the study sources for this lesson could be used, as well as President Joseph Fielding Smith's explanation of the divine law of witnesses found in *Doctrines of Salvation*, 1:203-28 (see also 1 John 3:7). Students could be shown that the law of witnesses has at least two purposes: (1) it assists God's children in understanding the truth, and (2) it causes man to become accountable in using his own agency to either accept or reject the truth.

The teacher might also wish to review with the class the testimonies of the Three and Eight Witnesses of the Book of Mormon. Of what did each bear testimony?

Witnesses to the Book of Mormon (Discussion, Chalkboard Illustration)

The class could be asked to identify the witnesses that testified that the Book of Mormon was true. These witnesses could be listed on the chalkboard as they are identified. They could include the Prophet Joseph Smith, the Three Witnesses, the Eight Witnesses, internal evidences, external evidences, consistency of history, testimonies of those who

have read the Book of Mormon, and personal testimony received by the Holy Ghost.

Which of these is the most important witness? How does such a witness come?

The Spirit of Revelation

Lesson 5

Sections 6, 8-9

Theme

The instructions the Lord gave to Oliver Cowdery pertaining to receiving revelation can also be of great benefit to us.

Theme Analysis

- A.** Oliver Cowdery is an example of one who sought revelation so that he might assist in the Lord's work.
- B.** Oliver Cowdery was given the gift of receiving revelation which, if properly applied, is of great value to anyone who receives it.
1. He was promised knowledge by the Spirit if he asked in faith.
 2. Revelation comes as communication to the mind and heart.
 3. Revelation speaks peace to the soul.
 4. Through revelation Oliver could be delivered from his enemies.
 5. The Lord will communicate truth through feelings to the bosom if the recipient prepares himself by righteousness, study, and prayer.
- C.** Oliver Cowdery attempted to translate but was unsuccessful in his efforts.
1. The Lord indicated to Oliver that he had not yet learned to understand the spirit of revelation.
 2. The Lord instructed him to magnify the callings he had been given.
- D.** From the Lord's counsel to Oliver Cowdery we can learn important principles that will assist us in understanding and receiving personal revelation.
1. We can receive revelation to help us serve in the kingdom if we prepare ourselves and righteously seek it.
 2. The principles by which revelation is given and received are consistent for all.
 3. We can grow and develop in our ability to understand and benefit from personal revelation.

Study Sources

Student Manual

Sections 6, 8-9; Enrichment C, "Receiving Personal Revelation"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 6, 8-9.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 11:12-14.** How can we recognize the promptings of the Spirit? Compare Alma 32:28.
- John 16:13.** How may we know the truth of all things? Compare Moroni 10:5.
- 1 Nephi 10:17-19; 11:1.** What does Nephi say one must do

to receive the Holy Ghost? Compare Doctrine and Covenants 30:3; 88:61-63; 121:45-46.

D&C 76:12-19. How were Joseph Smith and Sidney Rigdon good examples of those who seek knowledge by the Spirit?

Alma 5:45-46. How did Alma prepare himself to receive personal revelation?

Alma 17:2-4. How had the sons of Mosiah prepared themselves to receive revelation?

D&C 6:15-16. How did Oliver Cowdery learn about the method of receiving inspiration and direction from the Holy Ghost?

Basic Library

Teachings, pp. 298-99. How might we unlock the mysteries of heaven?

Teachings, pp. 155-56. How are we to treat personal revelation? Compare *Discourses*, pp. 40-41.

Teachings, p. 111. When may we receive personal revelation? Compare *Discourses*, pp. 136-37.

Discourses, p. 41. Upon what principle is revelation received?

Boyd K. Packer, in CR, Oct. 1979, pp. 27-31. How might we more fully attune ourselves to receive answers to prayer?

Additional Sources

Spencer W. Kimball, "Prayer," *New Era*, Mar. 1978, pp. 14-19. Counsel concerning the importance of prayer, the way we should pray, and sensitivity to answers from the Lord.

Harold B. Lee, "When Your Heart Tells You Things Your Mind Does Not Know," *New Era*, Feb. 1971, p. 3. Understanding and benefiting from the workings of the Spirit of the Lord.

Marion G. Romney, "Seek the Spirit," *Improvement Era*, Dec. 1961, pp. 946-49. Instructions concerning how to benefit from the guidance of the Spirit when making decisions.

Bruce R. McConkie, *How to Get Personal Revelation*, Brigham Young University Speeches of the Year (Provo, 11 Oct. 1966); or *New Era*, June 1980, pp. 46-50.

Specific counsel concerning the steps we must follow in order to receive personal revelation.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Receiving Answers to Prayer (Discussion)

There are many voices which come into our lives seeking our attention. There is the voice of pleasure, the voice of fashion, and the voice of lust. There is also the voice of counsel and the voice of the Spirit. Learning to listen to the correct voice is truly a challenge of mortality. Elder Boyd K. Packer has stated that we have succeeded in a large measure to teach the members of the Church to pray. He

said that there is one part of prayer we have perhaps neglected—the answer (see Transparency 3, “Listening for Answers,” for his quote). Share this quote with the class as a lead-in to a discussion of the revelatory experiences of Oliver Cowdery.

Direct the discussion using the following questions:

1. How does this statement from Elder Packer relate to Oliver Cowdery's
2. How many in the class have had similar challenges?
3. Why does the Lord seldom respond to us until we ponder, struggle, and pray, using our capabilities and faculties?
4. What conditions must we fulfill to receive the confirming voice of the Spirit on a question or a problem?
5. How does one listen? With his ears or his heart?

The Example of the Brother of Jared (Scripture Analysis)

Some teachers have compared the story of Oliver Cowdery with that of the Brother of Jared.

	Oliver Cowdery (D&C 9)	Brother of Jared (Ether 2)
Problem or challenge	Translate	Obtain light for barges
Approach to problem	Ask the Lord (see vs. 7)	Ask the Lord (see vs. 22)
Lord's response	Study it out (see vs. 8) and then ask	Study it out (see vs. 23-25) and then ask

Receiving Answers to Prayer in Solving Problems (Discussion)

President Marion G. Romney has stated: “When confronted with a problem I prayerfully weigh in my mind alternative solutions and come to a conclusion as to which of them is best. Then in prayer I submit to the Lord my problem, tell him I desire to make the right choice, what is, in my judgment, the right course. Then I ask him if I have made the right decision to give me the burning in my bosom that He promised Oliver Cowdery. When enlightenment and

peace come into my mind, I know the Lord is saying yes. If I have a ‘stupor of thought,’ again, following the same procedure.

“In conclusion, I repeat: I know when and how the Lord answers my prayers by the way I feel.

“When we learn to distinguish between the inspiration that comes from the Spirit of the Lord and that which comes from our own uninspired hopes and desires, we need make no mistakes. To this I testify.” (*New Era*, Oct. 1975, pp. 34-35.)

Using President Romney's experience as a guide, discuss the process by which we can follow the guidance of the Spirit in making decisions and solving problems in our lives.

Some Principles (Discussion)

The following principles taken from the basic library might be discussed.

1. We have the opportunity to receive revelation for our personal stewardships, but not for others (see Smith, *Teachings*, p. 111).
2. We may grow in understanding the Spirit of God by noticing impressions that come to us (see Smith, *Teachings*, p. 151).
3. We must treat the inspiration we receive as very sacred (see Smith, *Teachings*, pp. 155-56; Young, *Discourses*, pp. 40-41).
4. The more we purify our lives the clearer the impressions from the Spirit will be (see Young, *Discourses*, p. 36).

How to Obtain Personal Revelation (Enrichment Section)

The Doctrine and Covenants teaches us a great deal about the process of receiving personal revelation. Though these insights are scattered throughout the book, this lesson provides the best place to teach the doctrine of personal revelation. Enrichment C, “Receiving Personal Revelation,” in the appendix of the student manual discusses this doctrine in some detail and could be used as the basis for a lesson.

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Two Men Called John

Lesson 6

Sections 7, 13

Theme

Revelations involving John the Revelator and John the Baptist help us understand the Lord's use of ministering servants.

Theme Analysis

- A.** The Lord revealed to the Prophet Joseph Smith some important truths about the mission of John the Revelator.
1. John had been translated that he might minister for a longer period of time among the inhabitants of the earth.
 2. With Peter and James, John held the keys of the kingdom.
- B.** John the Baptist returned to the earth as a resurrected being and conferred the priesthood of Aaron upon Joseph Smith and Oliver Cowdery.
1. He explained that he acted under the direction of Peter, James, and John, who held the keys of the Melchizedek Priesthood.
 2. He instructed them that the Aaronic Priesthood held the keys of the ministering of angels, the gospel of repentance, and baptism by immersion for the remission of sins.
- C.** Today we enjoy great blessings because of the restoration of the priesthood and keys held by John the Revelator and John the Baptist.

Study Sources

Student Manual

Sections 7, 13

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 7, 13.** Keeping in mind the theme of this lesson, read and ponder these sections.
- Luke 9:28-36; 22:8; John 19:25-27; 21:20-25.** What special opportunities did John have as an Apostle of the Lord? See also Mark 14:32-33.
- 1 Nephi 14:18-27; Ether 4:16.** What record was John the Beloved assigned to write?
- Revelation 10:9-11.** What special ministry was assigned to John the Beloved? See also Doctrine and Covenants 77:14.
- 3 Nephi 28.** From this account we gain added insight into the principle of translation.
- Isaiah 40:3; Malachi 3:1; 1 Nephi 10:7-10.** Prophets testified of the future ministry of John the Baptist.
- Luke 7:24-28.** How great was John the Baptist among the prophets?
- D&C 84:27-28.** How did John receive the authority to prepare the way for the Savior?

Basic Library

- Teachings*, pp. 273, 319. John the Baptist held the keys of the Aaronic Priesthood.
- Teachings*, pp. 335-36. What is the spirit and power of Elias under which John the Baptist functioned?
- Teachings*, pp. 275-76. Why was John the Baptist such a great prophet?
- DS*, 3:88-94. An explanation of why John the Baptist was chosen to restore the Aaronic Priesthood. Commentary on the restoration of the Aaronic Priesthood.
- Gos. Doc.*, pp. 435-37. The purpose of the ministering of angels and examples of ministrations by angels.
- DS*, 1:195-96. The appearance of John the Baptist to Joseph and Oliver attests to the truthfulness of the Restoration.
- Jesus the Christ*, p. 275. The greatness of John the Baptist.
- Teachings*, pp. 289-90. Of what events did John the Revelator specifically prophesy?
- DS*, 2:300-301. What is the status of translated beings?
- DS*, 3:253. John the Beloved was sent to minister to the ten tribes.
- Teachings*, pp. 170-71, 191. The doctrine of the translation of bodies.

Additional Sources

- Robert J. Matthews, *Burning Light*, pp. 110. A list of latter-day aids to understanding John the Baptist.
- "The Forerunners," *Church News*, 20 Dec. 1969, p. 16. A comparison of the missions of Joseph Smith and John the Baptist as forerunners to Christ (see also Matthews, *Burning Light*, pp. 111-12).

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

"Ask and Ye Shall Receive" (Historical Background, Scripture Analysis)

The backgrounds to both Doctrine and Covenants 7 and 13 could be reviewed and the question asked: "What is one lesson we can learn about receiving revelation from these backgrounds?" Note that both came as a direct result of questions that Joseph and Oliver had asked—a literal fulfillment of Doctrine and Covenants 4:7.

John the Beloved (Scripture Analysis, Discussion)

1. The teacher may wish to review some of the significant events in the mortal life and ministry of John the Beloved. A short review of his ministry is found in the Bible dictionary under "John." Transparency 4, "The Ministry of John the Beloved," could be used to aid this review.
2. Doctrine and Covenants 7 adds some significant insights into what Jesus said about John as recorded in John 21:20-23. This revelation could be reviewed and the points under A of Theme Analysis discussed.

3. How significant is the ministry of John the Beloved to Latter-day Saints? The following are examples of what might be discussed?

- a.** He was commissioned to record events about the last days that no other prophet was permitted to write (see 1 Nephi 14:18-27).
- b.** He was sent among the ten tribes to assist them in their preparation to return to Zion (see Smith, *Doctrines of Salvation*, 3:253; *History of the Church*, 1:176).
- c.** He assisted in the restoration of the Melchizedek Priesthood, which allows us to receive the blessings of that priesthood.

The Return of John the Baptist (Review, Quiz)

A review of John's mortal ministry might be conducted (see Bible dictionary, s.v. "John the Baptist").

A true or false quiz about the return of John the Baptist could be used to help motivate students to discuss the importance of Doctrine and Covenants 13. The following are only suggested questions, and you may wish to change them or add to them:

- 1.** John the Baptist appeared to Joseph Smith and Oliver Cowdery in consequence of their study in the New Testament concerning baptism. (False. The inquiry came as a result of translating the Book of Mormon. See JS—H 1:67-68.)
- 2.** The inquiry of Joseph and Oliver regarding the true order of baptism resulted in the visitation of John the Baptist. (True. See JS—H 1:67-68.)
- 3.** John the Baptist said that he was acting under the direct supervision of Jesus. (False. He said he came at the direction of Peter, James, and John. See JS—H 1:72.)
- 4.** John the Baptist performed the ordinance of baptism for

Joseph and Oliver. (False. He gave them the authority and they baptized each other. See JS—H 1:70-71.)

- 5.** At the time of his earthly ministry prior to the ministry of Christ, John the Baptist was the only legal administrator in the affairs of the kingdom. (True. See Smith, *Teachings*, p. 276.)

The Significance of the Restoration of the Aaronic Priesthood (Scripture Analysis, Chalkboard Illustration)

- 1.** Oliver Cowdery's description of the return of John the Baptist offers some significant insights that could be discussed. (See Historical Background for D&C 13 in the student manual.)
- 2.** The restoration of the Aaronic Priesthood provided one of the keys to unlock the door to salvation. It provided the keys of the gospel of repentance and of baptism. Discuss the significance of these keys to our progression.
- 3.** John also delivered the keys of the ministering of angels. Wilford Woodruff made a statement which is an example of this (see Notes and Commentary on D&C 13:1). President Harold B. Lee also gave insight concerning the ministrations of those on the other side of the veil: "When we begin to understand that, beyond sight, as Brigham Young said, is the spirit world right here round about us. If our spiritual eyes could be open, we could see others visiting with us, directing us. And if we will learn not to be so sophisticated that we rule out that possibility of impressions from those who are beyond sight, then we too may have a dream that may direct us as a revelation." (Harold B. Lee, *Divine Revelation*, Brigham Young University Speeches of the Year [Provo, 15 Oct. 1952 . pp. 10-11; see also A. Theodore Tuttle, *Ensign*, May 1980, p. 40, for statements about ministrations from the Lord's agents beyond the veil.)

Qualifications for Service

Lesson 7

Sections 4, 11-12, 14-16

Theme

The Lord accomplishes his work through those whom he calls to assist him.

Theme Analysis

- A.** The Lord has said (D&C 4:4) that this dispensation is the time when “the field is white already to harvest” (that is, the world is ready to be taught the gospel).
- B.** The Lord revealed to the early Saints of this dispensation the qualifications of those who would assist in this great work:
1. They must desire to bring souls to Christ.
 2. They must be called of God by revelation.
 3. They must prepare themselves to receive the spirit of revelation.
 4. They must be willing to serve God with all their heart, might, mind, and strength.
 5. They must be willing to teach repentance.
 6. They are to seek to establish the cause of Zion.
- C.** Those who serve the Lord in the manner he has prescribed obtain salvation themselves, as well as providing the means of salvation for many others.

Study Sources

Student Manual

Sections 4, 11-12, 14-16; Enrichment A, “The Warning Voice”

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 4, 11-12, 14-16. Keeping in mind the theme of this lesson, read and ponder these sections.

Moses 1:39. What is the work and glory of God?

Alma 29:9. In what should we glory?

D&C 42:29. What motivates one to serve others?

Mosiah 2:16-17. To whom should service be given without hesitation?

D&C 64:34; 76:5-10. What does the Lord promise to those who serve with a willing heart and mind?

Galatians 5:13. With what attitude should our service be rendered?

James 1:8; Luke 9:62. How do the scriptures refer to weak-hearted service?

Matthew 10:39. What does a person find who gives his life to the service of others?

Basic Library

L. Tom Perry, in CR, Apr. 1980, pp. 101-4. Elder Perry recounts the blessings that have come to him through his

service in the Church. Marvin J. Ashton, in CR, Apr. 1980, pp. 49-54. President Kimball’s visit to a prison is an example of how to serve others. Robert L. Simpson, in CR, Oct. 1975, pp. 17-20. President Spencer W. Kimball’s capacity for work and service in building the kingdom is a great example.

Additional Sources

Spencer W. Kimball, “Small Acts of Service,” *Ensign*, Dec. 1974, pp. 2-7. In what ways can we serve our fellowman? Neal A. Maxwell, “It’s Service, Not Status, That Counts,” *Ensign*, July 1975, pp. 5-7.

Some Suggestions for Presentation (Ideas other Teachers Have Used)

An Overview of the Reading Block (Chalkboard Illustration)

It might be helpful to briefly review the contents of the revelations to be discussed. This could be accomplished through student reports or class discussion. Background could be given on each of the men to whom a revelation was directed, and the major points in the section placed on the chalkboard.

Joseph Smith, Sr.

A marvelous work to come forth
Serve with heart, might, mind,
and strength
Field is white

Hyrum Smith

Great and marvelous work
Field is white
Keep commandments
Seek to bring forth Zion

Joseph Knight

Great and marvelous work
Field is white
Keep commandments

David Whitmer

Great and marvelous work
Field is white
Seek to establish Zion
Eternal life is greatest gift

John and Peter Whitmer

Desired many times to know Lord’s will
Should declare repentance

How to Prepare to Assist in the Lord’s Work (Scripture Analysis, Discussion)

1. Each of the revelations discussed in this lesson was directed to someone who desired to know how to best serve the Lord. What do these revelations have in common? Why is serving others the best way to serve God? A discussion could be directed as to how one prepares

himself or herself to serve others. Some examples are Doctrine and Covenants 4:5-7; 11:18-26; 12:8.

2. We must serve with all our heart, might, mind, and strength. The following words could be placed on the chalkboard and the possible meaning of each discussed as they relate to serving:

Heart – deepest feelings of the soul

Might – represents our entire physical effort

Mind – the source of thoughts

Strength – all physical and spiritual power applied to service

3. The following statements might be discussed:

“When I ask for more missionaries, I am not asking for more testimony-barren or unworthy missionaries. I am asking that we start earlier and train our missionaries better in every branch and every ward in the world.” (Spencer W. Kimball, “When the World Will Be Converted,” *Ensign*, Oct. 1974, p. 7.)

“Not only do we ‘find’ ourselves in terms of acknowledging guidance in our lives, but the more we serve our fellowmen in appropriate ways, the more substance there is to our souls. We become more significant individuals as we serve others. We become more substantive as we serve others—indeed, it is easier to ‘find’ ourselves because there is so much more of us to find!” (Kimball, “Small Acts of Service,” *Ensign*, Dec. 1974, p. 2.)

“God does notice us, and he watches over us. But it is usually through another person that he meets our needs. Therefore, it is vital that we serve each other in the kingdom. The people of the Church need each other’s

strength, support, and leadership in a community of believers as an enclave of disciples.” (Kimball, “Small Acts of Service,” p. 5.)

“If we serve with the idea that good service will bring promotion, we may be disappointed. If we serve with a willing heart because we love people and love to help them, the Lord will make us happy. . . . I think that is the secret of our happiness very much, brothers and sisters, the attitude which we have in the service which we render.” (Antoine R. Ivins, in Conference Report, Apr. 1963, p. 13.)

Desiring to Serve and Being Called to Serve (Discussion)

Distinction could be made as to the difference between feeling a desire to bless mankind and receiving a calling from those in priesthood authority (compare D&C 4:3 with D&C 11:15).

When we are baptized we enter into a covenant to serve and bless mankind. This is a calling to serve others in a general way. Specific callings in the Church, however, come through channels of authority.

A Model for Gospel Teachers (Transparency)

The revelation to Hyrum Smith (D&C 11) is one of the most direct revelations on gospel teaching found in the scriptures. Transparency 5, “The Lord’s Counsel to Those Who Would Teach,” outlines this emphasis and could serve as a basis for an in-depth class discussion.

The Worth of Souls

Lesson 8

Sections 18-19

Theme

The most important responsibility man has on earth is to assist the Lord in the perfecting of souls.

Theme Analysis

- A. The worth of souls is great in the sight of God.
 1. We are the offspring of God.
 2. We have the potential to become like God.
- B. The purpose of the Church organization is to assist in the perfecting of souls.
 1. The Lord instructed David Whitmer and Oliver Cowdery to begin to search out the Quorum of Twelve.
 2. The calling of an Apostle is to be a special witness of Christ in saving souls.
 3. All those who take upon themselves the name of Christ are called to help save souls by preaching repentance.
- C. Martin Harris was commanded to repent of his hesitancy to assist in the saving of souls.
 1. He was taught the extreme suffering the Lord endured that man might repent.
 2. He was reminded that he had but a foretaste of the suffering of the unrepentant at the time the Lord withdrew his Spirit from him.
 3. The Lord instructed him to repent by devoting his time and means to the saving of souls.
- D. We too can assist the Lord in the saving of souls by our genuine willingness to devote our time, means, and talents to the service of our fellowmen.

Study Sources

Student Manual

Sections 18-19; Enrichment E, "Overcoming Sin and Obtaining Forgiveness"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 18-19. Keeping in mind the theme of this lesson, read and ponder these sections.

Moses 1:39. What is the great work and glory of God?

D&C 18:10-16. According to this revelation, how may we best assist Christ?

Mosiah 18:8-10. How does the covenant we make at the time of baptism relate to our responsibility to other members of the Church?

D&C 15:6; 16:6. In light of our future possibilities to live as God, why is repentance the most important message we can declare? Compare Doctrine and Covenants 18:14; 19:21.

D&C 18:11; 19:16-19. For what and for whom did Christ suffer? Compare 2 Nephi 9:21.

Mosiah 3:7. What caused Jesus to suffer to the extent that he bled from every pore? Compare Doctrine and Covenants 19:18-20.

D&C 19:16, 29. What are the glad tidings we are to share with God's children?

Basic Library

Teachings, pp. 346-47. What is man's divine potential? *Discourses*, pp. 50-53. What does man's divine origin teach us about his worth to God?

Gos. Doc., pp. 68, 93. How might man attain his divine potential?

M of F, pp. ix-xii. What motivated President Spencer W. Kimball to write this book about repentance and the miracle of forgiveness?

Additional Sources

Spencer W. Kimball, "Privileges and Responsibilities of Sisters," *Ensign*, Nov. 1978, pp. 102-6. Why does God place such a high value on each individual?

Marvin J. Ashton, "In His Strength," *Ensign*, July 1973, p. 24. There are no "nobodies" to God.

Some Suggestions for Presentation

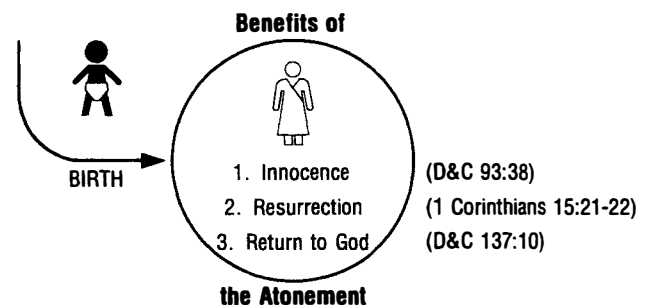
(Ideas Other Teachers Have Used)

The Church and It's Purpose: Extending the Blessing of the Atonement to All the World (Chalkboard Illustration)

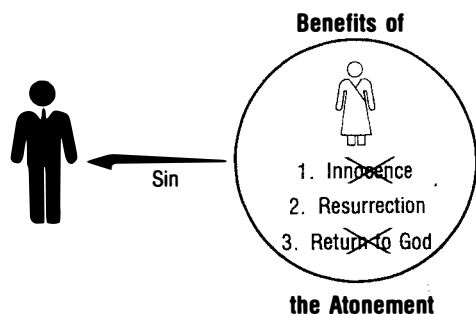
The following approach (with illustrations) could be used to teach the importance of sharing the gospel with others.

What is the major message of the Church (see D&C 11:9; 15:6; 18:11, 22; 19:4). The reason for this becomes clear as the following principles are understood:

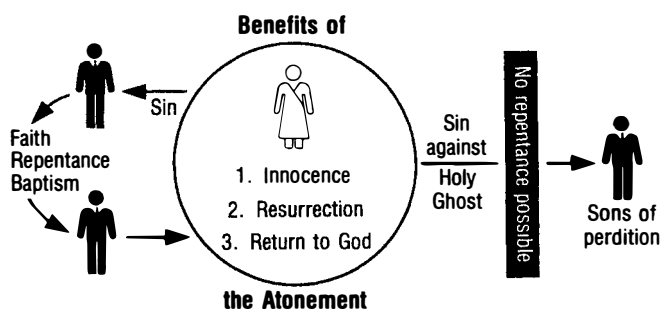
1. Without the Atonement, all would be condemned to live forever as Satan's subjects in darkness and misery (see 2 Nephi 9:8-9).
2. At birth, all people are worthy to receive the blessings of the Atonement.



3. When they become accountable, all men sin (see Romans 3:23), and thus they lose their innocence and become unclean, which puts them outside of the full benefits of the Atonement. They will still be resurrected after death, but they cannot return to God in their sins (see Alma 7:21).

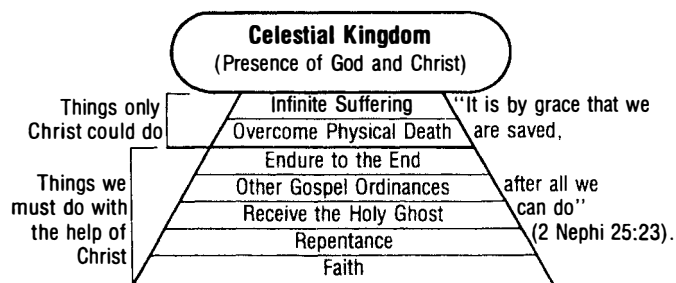


4. Through the principles and ordinances of the gospel men can regain the full benefits of the Atonement. Certain sins can put people beyond the forgiveness which is offered through the Atonement: (1) murder and (2) blasphemy against the Holy Ghost which makes men sons of perdition (see D&C 42:79; *Doctrines of Salvation*, 1:47-49).



5. Since the leaders of the Church hold the keys and powers for administering the gospel and its ordinances to men, unless men accept the gospel and come into the Church they cannot receive the full benefits of the Atonement and be freed from their sins. So, by sharing the gospel with others, we provide the means whereby they may benefit fully from the atonement of Christ.
 6. Personal effort is required but is not sufficient for our salvation. We need the benefit of the Atonement (read 2

Nephi 25:23). This could be compared to scaling a ladder:



By sharing the gospel with others, we enable them to begin climbing that ladder which can bring them back into the presence of God.

For more information on the process of repentance, see Enrichment E, "Overcoming Sin and Obtaining Forgiveness," in the student manual.

The Worth of Souls (Scripture Analysis, Discussion)

Doctrine and Covenants 18:10 declares that the worth of souls is great to God. Why is this so? President Spencer W. Kimball has testified: "God is your father. He loves you. He and your mother in heaven value you beyond any measure. . . . You are unique. One of a kind, made of the eternal intelligence which gives you claim upon eternal life.

"Let there be no question in your mind about your value as an individual. The whole intent of the gospel plan is to provide an opportunity for each of you to reach your fullest potential, which is eternal progression and the possibility of godhood." ("Privileges and Responsibilities of Sisters," p. 105.)

What are some of the evidences that we are of great worth to God? The following reasons are among those that might be discussed:

1. He has given us our agency to choose.
2. He has given us the plan of salvation which instructs us how to return to him.
3. He allowed his sinless Son to suffer, even unto death, to provide an Atonement for us.
4. His joy is great, and it is his work and glory to save his children.
5. He answers our prayers.
6. We are his spirit children, and he shows a perfect father's love.

The Restoration of the Church of Christ

Lesson 9

Section 20

Theme

The Church of Jesus Christ was restored to the earth in the latter days, being organized on 6 April 1830, as directed by divine revelation.

Theme Analysis

- A.** Ancient prophets testified that the Church of Jesus Christ, established in earlier dispensations, would be restored after a long period of apostasy.
1. The Church was organized on 6 April 1830 at Fayette, New York.
 2. The Church has become a worldwide organization since that day of beginning, officially starting with six members.
- B.** The Restoration was directed by divine revelation.
- C.** Doctrine and Covenants 20 constitutes the “articles and covenants,” or a constitution for the Church.
1. It provides an outline of the basic principles of the restored gospel.
 2. The Lord revealed the duties of Church membership and the general priesthood offices.
 3. Specific procedures for the fundamental ordinances were revealed.

Study Sources

Student Manual

Section 20; Enrichment N, “Priesthood and Church Government, Part 2”

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 20.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 84:2.** The restoration of the Church is in fulfillment of ancient prophetic declarations.
- D&C 10:53-56.** Upon what conditions did the Lord indicate he would establish his church among “this generation”?
- Joseph Smith—History 1:18-19.** What was Joseph Smith told concerning the churches of his day?
- Matthew 13:31-32.** How did the Savior describe the kingdom of God?
- D&C 64:33; 123:15.** How do these verses describe the rise of the restored Church?
- Acts 3:21.** What prophecy was given concerning the future restoration?
- Ephesians 4:11-16.** What is the purpose of the Church of Christ?
- For additional references see topical guide, s.v. “Restoration of the Gospel”; Bible dictionary, s.v. “Restitution; Restoration.”

Basic Library

- Teachings*, pp. 98-99. The Prophet Joseph Smith had a knowledge of the future of the kingdom of God.
- Discourses*, p. 7. What did Brigham Young say we are to declare to all the inhabitants of the earth?
- Gos. Doc.*, pp. 75-78. What is the destiny of the restored Church?
- A of F*, pp. 198-216. A discussion of the sixth article of faith.
- DS*, 1:236-46. Duties, purposes, and destiny of the kingdom of God and its members.
- Spencer W. Kimball, in CR, Apr. 1980, pp. 4-6, 74-79. The destiny of the kingdom of God.
- Gordon B. Hinckley, in CR, Apr. 1980, pp. 79-82. Joseph Smith is a witness to the divinity of the Restoration.
- Ezra Taft Benson, in CR, Apr. 1980, pp. 44-48. How the Church is a marvelous work and a wonder.
- Hugh W. Pinnock, in CR, Apr. 1980, pp. 108-10. References to section 20 of the Doctrine and Covenants and the duties of the Saints.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The Restoration of the Church of Jesus Christ (Scripture Analysis, Discussion, Report)

When Joseph Smith went into the grove to pray, his objective was not to start a church (see Joseph Smith—History 1:18). How do you think he felt when he was told that the true Church was not upon the earth? (see Joseph Smith—History 1:19). Many of the early revelations anticipated the day of the formal organization of the restored Church (see D&C 5:14; 10:53-56; 18:4-5).

Ancient prophets and Apostles prophesied that the true Church would be restored (see topical guide, s.v. “Restoration of the Gospel”).

The chronological accounts about the organization of the restored Church could be presented by a student in a report to the class. (A suggested source of information is *History of the Church*, 1:60-80.)

Note: Some may inquire about how the official name—The Church of Jesus Christ of Latter-day Saints—was given. This subject will be treated in lesson 45. (For additional background information see Doyle L. Green, “The Day the Church Was Organized,” *Ensign*, Jan. 1971, pp. 39-56.)

The Constitution of the Church (Scripture Analysis, Discussion)

The following ideas could be used in conducting a meaningful discussion of Doctrine and Covenants, section 20.

1. Doctrine and Covenants 20 has been called the constitution of the Church. *Constitution* may be defined as a written instrument embodying the principles and rules of an organization. In what manner does this revelation do that?

2. It is often helpful to students to give an "aerial view" of a revelation, such as section 20, that contains many doctrines and principles. The following is an example of what might be outlined on the chalkboard. Each item could be discussed relating it to Doctrine and Covenants 20 being like a constitution.

Verse 1. The date of the organization of the Church

Verses 2-7. The divine calling of the Prophet Joseph Smith
Verses 8-36. The important position of the Book of Mormon in the Restoration

The Book of Mormon witnesses of:

Verse 9. A fulness of the gospel

Verse 11. The scriptures and modern revelation

Verse 13. The judgment

Verse 17. A God in heaven

Verses 18-36. Other fundamental principles of the gospel

Verse 37. The importance of and the qualifications for baptism

Verses 38-67. The duties of priesthood bearers

Verses 68-71. The duties and responsibilities of Church members

Verses 72-74. The specific mode of baptism

Verses 75-79. The specific mode of administering the sacrament

Verses 80-84. The importance of membership and the seriousness of entering into covenants with the Lord and then transgressing (The unrepentant are to be excommunicated from the Church.)

The Rise of the Church of Christ (Discussion, Transparencies)

One of the greatest witnesses to the divinity of the Church is its rise from such small beginnings to its worldwide proportions today. Use Doctrine and Covenants 64:33; 123:15; and Matthew 13:31-32 to show that Christ's church was destined to rise in these latter days.

A statistical report of Church growth could be given to corroborate the scriptural account.

Charts and graphs found in the April 1980 *Ensign* (pp. 15-20) dramatically show the growth of the Church in its first 150 years. Refer to Transparencies 6A, 6B, and 6C, "A Statistical Profile." A current *Church Almanac* or the statistical report given in each April general conference can also be used for current growth figures.

Moving the Cause of Zion in Mighty Power

Lesson 10

Sections 21-24, 26

Theme

Two elements are necessary for the establishment of Zion: a living prophet who reveals the will of God and a people who sustain and follow a living prophet.

Theme Analysis

- A.** The purpose of this dispensation is to move the cause of Zion.
1. The cause of Zion is to prepare a people for the coming of the Lord.
 2. A people thus prepared are called the pure in heart, or Zion.
- B.** God has directed his living prophet to move the cause of Zion.
1. The living prophet, the President of the Church, holds the keys to direct the building of Zion.
 2. The living prophet will give us assistance and counsel to help us in becoming Zion.
- C.** Those who receive the prophet and sustain him receive great blessings.

Study Sources

Student Manual

Sections 21-24, 26; Enrichment B, "Establishing Zion"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 21-24, 26.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 105:4-5.** By what principles is Zion to be built up?
- D&C 97:21.** What does it mean to be a Zion people?
- D&C 21:4-6; 28:2-3; 105:37.** What did the Lord teach as the basis upon which Zion would be established? See also Doctrine and Covenants 1:14, 38; 43:2-6.
- D&C 84:99-102.** What song will the righteous sing in the day when Zion is redeemed?
- Moses 7:12-19.** What characterized the Zion of Enoch's time?
- 4 Nephi 1:2-5, 15-17.** What qualities did these Book of Mormon people demonstrate?
- 1 Nephi 13:37.** What great blessing is promised those who seek to bring forth Zion?

Basic Library

- Teachings*, pp. 160, 231-32. What should be a major motivating goal in our lives?
- Teachings*, p. 254. Upon what principle will Zion be built?
- Discourses*, p. 118. How must we begin to establish Zion?
- DS*, 3:78. Have we been released from the responsibility to build Zion?

- Gos. Doc.*, p. 76. What must Latter-day Saints do to fulfill the requirements of being a Zion people?
- Spencer W. Kimball, in *CR*, Apr. 1978, pp. 119-24. What are we accomplishing as we obey the Lord's prophet?
- Bruce R. McConkie, in *CR*, Apr. 1980, pp. 97-100. What yet lies ahead before Zion is redeemed?

Additional Sources

- History of the Church*, 4:537. What are we preparing for as we build Zion?
- Brigham Young, "General Epistle," *Ensign*, July 1971, pp. 37-43; see also *Millennial Star*, 15 Mar. 1848, pp. 81-88.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Refrain from "laying the foundation of Zion" in this lesson because that theme will be developed later. Also, avoid an in-depth discussion of the law of consecration and the order of Enoch for the same reason. The purpose of this lesson is to show the role the living prophet plays in the establishment of Zion in the last days.

It is a great advantage for a member of any organization to catch a vision of the purposes, goals, and objectives of that organization. Until a person has that vision he can never really feel a part of the organization. The kingdom of God on earth has purposes, goals, and a divine destiny. When a member of the Church sees this "big picture," the Church and its principles take on new meaning. The Lord gave Moses, Enoch, and other prophets visions of how their particular assignments fit into the ultimate purposes of the Lord. When Moroni appeared to the Prophet Joseph Smith, he gave him an understanding of the importance of his calling by quoting prophecies and by indicating that they were about to be fulfilled (see Joseph Smith—History 1:40-41). One of the purposes of this lesson is to assist each student in "catching a vision" of the cause of Zion that he might feel he is a part of the only kingdom with a divine destiny.

The Cause of Zion (Scripture Analysis)

In the early revelations of the Doctrine and Covenants, the Lord repeatedly stated, "Seek to bring forth and establish the cause of Zion" (D&C 6:6; see also D&C 11:6; 12:6; 14:6). When the Prophet was first called to assist the Lord in the restoration of the Church, he did not know much about its ultimate destiny. Perhaps his first insights came as he translated the Book of Mormon. Such references as 1 Nephi 22:14-23 spoke of a kingdom called Zion that would be triumphant over evil in the last days. Other scripture spoke of a New Jerusalem and the powers of heaven coming down among a people (see 3 Nephi 20:22; 21:23-26; Ether 13:1-12).

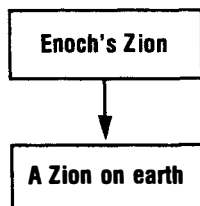
Later the Prophet was to learn that the word *Zion* could refer to a number of things. Write the word *Zion* on the chalkboard, and ask the students for a definition. The following are a few references:

1. A city built by Enoch (see Moses 7:19)
2. Jerusalem and its mount (see 2 Samuel 5:7; 1 Kings 8:1)
3. North and South America (see Smith, *Teachings*, p. 362)
4. The Church of Jesus Christ (see D&C 113:7-8)
5. New Jerusalem in Jackson County, Missouri (see D&C 57:1-5)
6. The pure in heart (see D&C 97:21)

A complete overview of the various meanings of Zion is found in Enrichment B of the student manual, "Establishing Zion."

Be sure the students understand that the term *Zion* can refer to places or, more importantly, to a condition of the people.

Possibly, one item that led to the Prophet's greatest insight into the cause of Zion was the revelations now contained in the book of Moses. By these the Prophet learned about the city of Enoch. Note how the Lord described this people (see Moses 7:16-21). Also in this revelation, he learned that the city of Enoch was to come back to earth sometime near the second coming of the Lord (see Moses 7:60-69). In what condition will Enoch's people find the Lord's kingdom on earth when they return?



What then is the cause of Zion? (The purpose of this dispensation is to prepare a people to become a Zion society; see Spencer W. Kimball, in Conference Report, Apr. 1978, pp. 119-24.)

How Will We Become a Zion People? (Scripture Analysis)

Doctrine and Covenants 21 holds the key to our becoming of one heart and one mind. This revelation was received as a commandment according to *History of the Church*, 1:74-78. Verses 4 and 5 of Doctrine and Covenants, section 21, give the commandment. What does "as if" (vs. 5) refer to? Why might it take patience and faith to receive the words of the prophets? Verse 6 gives the blessings that will come to those who do this. According to verse 7, who has been given the keys to move the cause of Zion? How then can we become a Zion people? (See Notes and Commentary for D&C 21 in the student manual.)

One of the challenges for the early converts of the Church was to learn the lesson taught by the Lord in Doctrine and Covenants, section 21. They had to learn that there was only one person who received revelation for the whole Church. They were to look to the Prophet and receive all of his words as if from the mouth of the Lord. Doctrine and Covenants 22 through 24 offers an excellent opportunity to teach the doctrine of common consent whereby the Saints are given the opportunity to outwardly consent, or covenant, to sustain the Lord's anointed—the Prophet. What is the responsibility established by this covenant as it relates to us? (See Notes and Commentary for D&C 26 in the student manual.)

Counsel for an Elect Lady

Lesson 11

Section 25

Theme

The daughters of God should seek and in order to fulfill their divine calling.

Theme Analysis

- A.** The Lord revealed to Emma Smith her callings and responsibilities.
1. She was to walk in virtue before the Lord.
 2. She was to sustain, comfort, and assist her husband.
 3. She was to spend her time writing and learning and was to expound scriptures and exhort the Church.
 4. She was to make a selection of sacred hymns to be used by the Church.
- B.** The Lord cautioned Emma in areas where she might be tempted.
1. She was not to murmur because she had not seen what her husband had seen.
 2. She was to lay aside the things of the world and seek for celestial glory.
 3. She was to beware of pride and to delight in the glory which came to her husband.
- C.** Emma Smith was promised that if she would remain faithful she would inherit eternal life.
- D.** Each daughter of God has special talents and capabilities. It is vital to the success of the Lord's work that they all serve valiantly in his kingdom.
1. Each should develop her own talents.
 2. Each should serve where called, and follow the Lord's counsel as given through his prophet.
- E.** All daughters of God who fulfill their divine callings will be crowned with eternal life.

Study Sources

Student Manual

Section 25

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 25.** Keeping in mind the theme of this lesson, read and ponder this section.
- 1 Corinthians 11:3, 11-12; Ephesians 5:22-33.** According to the Lord's plan, what is the proper relationship between man and woman?
- 1 Peter 3:1-6.** How can a woman best help her husband if he is weak in the gospel? See also Ephesians 5:22-24.
- D&C 83:2.** What great responsibility do men have to their wives?
- Proverbs 31:10-31.** What are some of the characteristics of righteous women? What will be some of their rewards?
- Alma 32:23.** Are women entitled to the ministration of angels?

Basic Library

- Teachings*, pp. 226-29, 238-39. Counsel of the Prophet Joseph Smith to women.
- Discourses*, pp. 211-18. Counsel from President Brigham Young for women.
- Gos. Doc.*, p. 272. Neither man without woman, nor woman without man, can be exalted.
- DS*, 3:178. Motherhood is a woman's most noble calling. Men are not superior to women. Discusses the relationship of men and women to the priesthood.
- N. Eldon Tanner, in *CR*, Oct. 1973, pp. 123-28; or *Ensign*, Jan. 1974, pp. 7-10. Discusses the role of womanhood, present-day allurements, the influence of women, an ideal home, and roles of mothers and fathers in the home.

Additional Sources

- Bruce R. McConkie, "Our Sisters from the Beginning," *Ensign*, Jan. 1979, p. 61. Men and women have equal claim on spiritual gifts.
- Spencer W. Kimball, "Privileges and Responsibilities of Sisters," *Ensign*, Nov. 1978, pp. 102-6. Women's fireside address.
- Spencer W. Kimball, "The Blessings and Responsibilities of Womanhood," *Ensign*, Mar. 1976, pp. 70-72. Role of men and women. Priorities defined.
- Harold B. Lee, "Maintain Your Place As a Woman," *Ensign*, Feb. 1972, pp. 48-56. The divine role of women.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Neither Is the Man without the Woman nor the Woman without the Man in the Lord (Discussion)

In this day, when so many people are challenging the divine callings of men and women, it is important that the youth of the Church understand the roles of men and women from a divine perspective. The Lord has not left us without direction—the standard works and the living prophets bear testimony of this divine perspective. Paul, through inspiration, gave an excellent summary of husband-wife relationships. Read 1 Corinthians 11:3, 11-12, and Ephesians 5:22-23 carefully with your students, discussing principles such as using the Church and the Savior as models for behavior.

A Charge to an Elect Lady (Scripture Analysis, Transparency)

Doctrine and Covenants 25 outlines Emma's callings from a divine perspective. Note her relationship to God (see vs. 2), her relationship to her husband and family (see vs. 5), and her Church callings (see vs. 7).

How does this counsel given Emma coincide with the Lord's counsel to mother Eve given in Moses 4:22? With Peter's counsel in 1 Peter 3:1-6? With Paul's counsel in Ephesians 5:22-23, 33?

The concluding verse of Doctrine and Covenants 25 states that this revelation is not applicable to Emma Smith alone, but "unto all." Therefore an examination of the qualities of an elect lady outlined here will be of value to all women everywhere. Transparency 7, "Instructions for an Elect

Lady," outlines these qualities.

As a conclusion you may wish to share the statement of Elder James E. Talmage, found on Transparency 8, "The Divine Potential of Women."

"Take upon You My Whole Armor"

Lesson 12

Sections 27-28

Theme

Those who put on the whole armor of God will be able to withstand and overcome evil.

Theme Analysis

- A.** The Lord reaffirmed the true purpose of the sacrament.
1. A person's intent is one of the most important elements of his participation in the sacrament.
 2. Christ will participate in a great with all the worthy Saints and the messengers of the Restoration.
- B.** Satan will exert great power against the Saints.
1. Satan's work is organized and has great influence in the world (see Ephesians 6:12).
 2. He will attempt to deceive the Saints (see D&C 28:11).
- C.** Those who put on the whole armor of God will be able to withstand and overcome evil.
1. The Lord warns that the virtues, strengths, and preparations of the Saints will be attacked.
 2. Satan will seek to deceive and overcome mankind through the vulnerabilities of their mortal nature.
 3. The gospel armor is a sure protection.

Study Sources

Student Manual

Sections 27-28

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 27-28. Keeping in mind the theme of this lesson, read and ponder these sections.

Ephesians 6:10-18. What does Paul say will aid the Saints to "be strong in the Lord"? (vs. 10).

Ephesians 6:11, 13. Why is it spiritually vital to put on the whole armor of God?

1 Thessalonians 5:8. Upon what principles does one establish a breastplate of righteousness?

Isaiah 11:5. What attributes provide strength to control lusts and passions?

Isaiah 59:16-17. What is the sustaining influence of the Messiah which enabled him to stand against evil?

Proverbs 30:5. How does this scriptural principle apply to the armor of God?

Basic Library

N. Eldon Tanner in CR, Apr. 1979, pp. 61-66. Provides scriptural examples on applying the concept of putting on the whole armor of God.

L. Tom Perry, in CR, Apr. 1974, pp. 140-42. Illustrates the shield of faith.
Bernard P. Brockbank, in CR, Apr. 1974, pp. 164-67. How to overcome the buffetings and temptations of Satan.
M of F, pp. 233-36. Planning a safe course to avoid evil.

Additional Sources

Harold B. Lee, *Stand Ye in Holy Places*, pp. 327-39. A complete commentary and application of Doctrine and Covenants 27:15-18. See also Ephesians 6:11-17.
Harold B. Lee, *Feet Shod with the Preparation of the Gospel of Peace*, Brigham Young University Speeches of the Year (Provo, 9 Nov. 1954), pp. 2-7. An overview of the principles of putting on the armor of God.
Bruce R. McConkie, "This Final Glorious Gospel Dispensation," *Ensign*, Apr. 1980, pp. 21-25. Reviews the mission of each of the messengers of the Restoration.
Boyd K. Packer, *Follow the Brethren*, Brigham Young University Speeches of the Year (Provo, 23 Mar. 1965), p. 10. Sustaining and following the prophets as part of the armor of God.
Delbert L. Stapley, in CR, Oct. 1971, pp. 101-5. Protection and fortification against evil.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Analysis of Doctrine and Covenants 27 (Scripture Analysis)

The following questions could be used in discussing section 27.

1. How was this revelation given? (From a messenger of God.)
2. What is the message of verses 1-4?
3. When will the Lord "drink of the fruit of the vine" again? (vs. 5; see also Matthew 26:29; Mark 14:25; Luke 22:18).
4. With whom will he drink it? (see vss. 5-14).
5. List each of the messengers mentioned and describe their role in the Restoration. (See the article by Elder Bruce R. McConkie under Additional Sources.)

Put on the Whole Armor of God (Scripture Analysis, Chalkboard Illustration, Discussion)

Elder Harold B. Lee provides an understanding of the need to be armored against the strategies of Satan.

"It was [Paul] who imagined a man shielded by armour to protect the vital parts of the body in order that he should be kept on his course through life. He prefaced that illustration by saying, 'For we wrestle not against principalities but against the wickedness in high places, against the power of darkness. Wherefore put on the whole armour of God that ye may be able to stand.' (Ephesians 6:12-14)

"Now notice the nature of the armour that he puts on the man whom he is now preparing to withstand the powers of darkness. He said, 'Therefore stand, having your loins girt

about with truth.' between the lower rib and the hip into which you will recognize are the vital organs which have to do with reproduction. He was saying here what a prophet in our day has echoed before. He was saying what President Joseph F. Smith had said to us that the three greatest sins confronting the Church in his day were first immorality; second, false educational ideas; and third, the flattery of the world. And so he was saying that that part of the body was one of the most vulnerable. We should have our loins girt about with armour. And then next we would have a breastplate over the heart. Now in the scriptures you will remember that the heart has always been used to typify our conduct. You remember the Master saying,

“ ‘From out of the abundance of the heart the mouth speaketh. For the good man out of the abundance of his heart bringeth forth good. But the evil man from out of the abundance of his heart bringeth forth evil.’ (Matthew 12:34-35)

“And so we would have a breastplate over the heart.

“And then he said we would have the feet shod with the kind of armour that would protect our feet, suggesting the feet as the objectives, the goals of life which we should have guided by some kind of armour and protected from getting off on the wrong foot. And finally we should have a helmet on our heads.” (*Feet Shod with the Preparation of the Gospel of Peace*, address to Brigham Young University MIA, 9 Nov. 1954, p. 2.)

You may wish to duplicate and hand out to your students Elder Lee's summary statement:

Now the loins

“We have the four parts of the body that . . . [are] the most vulnerable to the powers of darkness. The loins, typifying virtue, chastity. The heart typifying our conduct. Our feet, our goals or objectives in life and finally our head, our thoughts.” (*Feet Shod with the Preparation of the Gospel of Peace*, p. 2.)

After providing the students with a copy of the above statement, have them apply the types of protection listed in the scriptures as the armor of God (see D&C 27:15-18; Ephesians 6:12-18).

Girding of the loins	Truth
Breastplate	Righteousness
Shod feet	Preparation of the gospel
Shield	Faith
Helmet	Hope of salvation (Isaiah 59:17)
Sword	Spirit through revelation

Discuss how each of these types of gospel principles and characteristics can be a protection to the types representing man's vulnerabilities to evil (see Lee, *Stand Ye in Holy Places*, pp. 327-39).

Transparency 9, “The Whole Armor of God,” provides an illustration of a man clothed in armor that can be used as part of this presentation.

Prepare for the Days to Come

Lesson 13

Section 29

Theme

The days that will try the Saints and destroy the wicked are surely coming; therefore, our crucial concern is proper preparation.

Theme Analysis

- A.** Preparation is the means of protection for the Saints.
1. The world is ripe in iniquity, and terrible calamities await the wicked (see vs. 9).
 2. The fast approaching second coming of the Lord Jesus Christ necessitates the sounding of a warning trumpet, for wickedness must be destroyed and the righteous preserved.
 3. Signs serve as a warning to those who watch for them.
 4. Universal destruction of the wicked will cleanse the earth of all evil, individual and collective, that seeks power and dominion.
- B.** Agency is an important principle of the gospel, with accountability as one of its fundamental tenants.
1. At the end of the world, as in the beginning, agency will be the key issue between those who follow the Savior and those who follow Satan.
 2. To be prepared for the days that are to precede the coming of the Lord, we must use our agency and obey the laws of God.

Study Sources

Student Manual

Section 29; Enrichment H, "The Last Days"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 29.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 29:7-9.** What is the purpose of gathering the elect? Compare Doctrine and Covenants 10:65-67; 33:6-7; 38:20-21; 43:23-28.
- D&C 29:9, 17-21.** While the righteous are gathered to prepare themselves for the tribulation to come, what result will the days of tribulation have upon the wicked?
- D&C 29:27-29, 36.** What power enables the righteous to obtain eternal life in the presence of God?
- D&C 29:41, 44-45.** What is spiritual death, and who does it claim?
- Alma 34:30-35.** How urgent is it that Church members, children of the covenant, prepare *now* for the days ahead?
- 1 Nephi 22:15-17.** What promise is extended to the righteous?

Basic Library

- Teachings*, pp. 84-85. What must precede the second coming of the Son of God in order for the righteous to receive their blessings?
- Teachings*, pp. 94-95. Is there a significance attached to the gathering that extends beyond righteous Israel?
- Discourses*, p. 121. What is the purpose of the gathering of Israel?
- Gos. Doc.*, pp. 432-33. What are the implications of spiritual death to the unrepentant?
- DS*, 3:52. What is the purpose of the signs of the coming of the Lord?
- DS*, 3:53. What is the best way for a person to prepare for the second coming of Jesus Christ?
- W. Grant Bangerter, in CR, Oct. 1979, pp. 11-14. How can members of the Church, and nonmembers too, avoid deception in a world of deceit and wickedness?
- Spencer W. Kimball, in CR, Apr. 1979, p. 114. What evidence is there that the Saints today are prepared as a people to move forward in a way not before possible? Does this suggest anything about the preparation of the Church as a whole in establishing the Zion of the Lord?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Our Need for Preparation Today (Discussion)

The following account introduces the lesson objective:

Some years ago a tourist was traveling along the shores of Lake Como in northern Italy. When he reached the castle Villa Asconati, a friendly old gardener opened the gate and showed him the grounds, which the old man kept in perfect order. The tourist asked when the owner had last been there.

"Twelve years ago."

"Does he ever write to you?"

"No."

"From whom do you get your instructions?"

"From his agent in Milan."

"Does he come?"

"Never."

"Who, then, comes here?"

"I am almost always alone; only once in a while a tourist comes."

"But you keep this garden in such fine condition, just as though you expect your master to come tomorrow."

The old gardener promptly corrected: "Today, sir, today!"

This kind of readiness attitude is admirable and is a worthy pattern for us as we anticipate the coming of our Master.

The following questions could be asked of your students:

1. How long have you been taught that the Savior would come again?
2. Has this theme been of interest to you?
3. Do you believe it to be actual truth?
4. Has the possession of this knowledge made any difference in the way you live?
5. If the Savior came this year or this month, or if you were called by death into his presence, would you feel that the gardens of your life (personal righteousness) are in order?

When to Prepare: The Purpose of Mortality (Scripture Chain)

The following scripture chain may be profitable in demonstrating the importance of preparation and the development of worthy habits.

D&C 95:1, 3, 5-6. Many of the Saints at Kirtland had already undergone trials and persecution, had been forced from their homes, and were determined to build the Church in this new area. Why then did they deserve chastisement from the Lord?

2 Nephi 28:20-25. Is it possible that a Latter-day Saint could mean well, but be the subject of Satan's deception in thinking that his present performance is sufficient?

D&C 29:14-21. The signs of the coming of the Lord are multiplying in our day. Hardly a newspaper is printed but there is recorded another catastrophe or a destructive disturbance of nature. Should these things be telling us something? (see Smith, *Doctrines of Salvation*, 3:52-53). These are sure signals for the Saints that the approach of the Lord is near and imminent. Signs are increasing.

The Savior's coming will be as a thief coming in the night to those who are unprepared. "The righteous need not fear" (1 Nephi 22:17) because they will understand the signs, and will be worthy of Christ's protection and blessing on that day.

D&C 29:5-9. The Saints are being gathered for a purpose. As they are gathered into the gospel, they hear the voice of

the Lord; if they do not harden their hearts, they have reason to rejoice at the coming of the Lord, though the wicked will be as stubble. (Compare 1 Nephi 22:15-17; see also D&C 29:27-29.)

Alma 34:30-35. No Latter-day Saint can afford to procrastinate his repentance—even from a "good" life to a "great" one.

We have the laws of God and are responsible for what we possess.

If we procrastinate repentance, even of small things, we are choosing the way of the adversary. If we die in such a state, Satan's spirit dominates our nature.

If Satan "seals us his," we are classed among the wicked. Indeed, Satan's downward path is a careful one and requires vigilance to avoid.

There is no justification for procrastination and unfaithfulness. Only the true and faithful who endure to the end qualify for the blessings of salvation.

Summary (Discussion)

The instructor may wish to review *Gospel Doctrine*, pp. 432-33, on spiritual death and use it as commentary for Doctrine and Covenants 29:26-50.

What is our task? Prepare for the coming of the Lord by applying the principles of the gospel (see Smith, *Doctrines of Salvation*, 3:53). Teach and warn others (see D&C 88:81; Smith, *Doctrines of Salvation*, 3:53-54).

Do it, and do it now! (see Elder W. Grant Bangerter's conference talk, listed under Basic Library). This message includes a statement on the existence of God, a statement to nonbelievers, a warning to members, and the real test.

Remember: Preparation for the things of the Spirit comes from within, and no amount of synthetic external pressure or motive will do the job. My relationship with the Lord is a very personal affair; therefore, if I lack that burning desire to change, within my soul, it won't happen at all. Nothing works unless I do.

"Thrust in Your Sickle"

Lesson 14

Sections 30-34

Theme

The laborers are sent forth for the last time to gather the harvest from the Lord's vineyard.

Theme Analysis

- A.** The Lord directs his servants to thrust in their sickles to gather Israel.
1. "The laborer is worthy of his hire" (the success of the servant is based on his efforts; D&C 31:5).
 2. The Church is to be strengthened and prepared through the gathering.
- B.** "The field is white already to harvest" (D&C 33:3).
1. This is the last time servants will be called. (It is the eleventh hour of mortal time before the Second Coming.)
 2. The servants are to labor and reap with all their might.
 3. The faithful will receive great blessings.

Study Sources

Student Manual

Sections 30-34; Enrichment A, "The Warning Voice"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 30-34. Keeping in mind the theme of this lesson, read and ponder these sections.

Jacob 5:61-62, 70-77. What has been prophesied concerning this time period?

D&C 29:7. What is the gathering of the elect?

D&C 42:9. What does it mean to say that all will be "gathered in one"?

D&C 90:11. How will the message go forth to all nations?

D&C 110:11. What priesthood authority directs the gathering of Israel.

Matthew 20:1-16. How will the Lord of the vineyard reward the eleventh-hour laborers?

For additional references see topical guide, s.v. "Israel, Gathering of."

Basic Library

Teachings, pp. 70-71. What are some of the purposes of gathering?

Teachings, pp. 84-86. Presents an overview of gathering and its importance.

Teachings, p. 101. What is an important result of the gathering?

Teachings, p. 163. What are the promised blessings to those involved in the gathering?

Teachings, p. 183. What are the promises of combined effort? What is the resultant blessing promised the Saints?

Teachings, p. 231. What are the three gatherings spoken of?

Teachings, pp. 307-8. What is the relationship of temples to the gathering?

Discourses, p. 121. Another purpose of gathering is established.

DS, 3:254-58. An overview of the blessings of gathering. *A of F*, pp. 328-41. A thorough review of the doctrines of gathering.

Additional Sources

Neal A. Maxwell, "The Net Gathers of Every Kind," *Ensign*, Nov. 1980, pp. 14-15. Counsel for strengthening the gathered of Israel.

Howard W. Hunter, "'All Are Alike unto God,'" *Ensign*, June 1979, pp. 72-74. An overview of the development and challenges of gathering Israel.

Bruce R. McConkie, "Come: Let Israel Build Zion," *Ensign*, May 1977, pp. 115-18. The phases of the gathering work are detailed.

W. Grant Bangerter, "The Best of All Good News," *Ensign*, Apr. 1980, pp. 56-59. The role of members in gathering.

Some Suggestions for Presentation

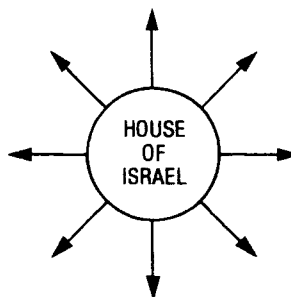
(Ideas Other Teachers Have Used)

The teacher should note that lesson 26, "Laborers in the Vineyard," also deals with missionary work.

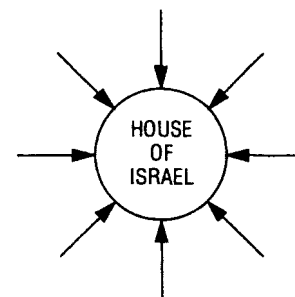
We Have Been Called to Gather the Lord's Elect
(Chalkboard Illustration, Scripture Analysis)

At the time Doctrine and Covenants 30 was given, there were sixty-two members of the Church (see Ivan J. Barrett, *Joseph Smith and the Restoration*, p. 147). What was the major assignment given each of those mentioned in sections 30-34? What is the doctrine of the gathering? (see 1 Nephi 10:14; 3 Nephi 16:5). Note the following chalkboard illustration.

Scattered among All Nations



The Lord has promised that the house of Israel will be gathered back into the Church.



Who has been called to assist in this gathering? According to Doctrine and Covenants 30-34, how involved should we be in this gathering? (see D&C 30:11; 31:5; 33:7).

Doctrine and Covenants 33:8-10 gives a commandment three times. What is the commandment? (see also D&C 30:5, 11). How does this relate to Doctrine and Covenants 60:2-3?

What blessings have been promised to those who will labor with all their souls? (see D&C 30:8; 31:5, 13; 32:3, 5; 34:11).

The Pruning in the Eleventh Hour (Scripture Analysis, Discussion)

Briefly review with the students the allegory of the tame and wild olive tree found in Jacob 5. Help the students to see the various scatterings of Israel (vss. 21-25, 39-45). Then review the gathering as prophesied (vss. 61-69) in this ancient scripture. How does this gathering relate to the destruction of the wicked, the unifying and strengthening of the Saints, and the establishment of Zion and ushering in of the Millennial reign? (vss. 65-66, 73-76).

The Joy and Blessings of Missionary Service (Scripture Analysis)

Have the students list the promises made to those who enter into the labor of gathering Israel.

D&C 30:8 _____

D&C 31:3 _____

D&C 31:5 _____

D&C 31:11 _____

D&C 32:3 _____

D&C 33:13 _____

D&C 33:15 _____

D&C 34:4-5 _____

D&C 34:11 _____

Discuss how it is possible to obtain these blessings through labor in the gathering process. Help the students to see the principles upon which the blessings are established.

Raising the Warning Voice to Effect the True Gathering of Israel (Discussion)

The following quotations could be used to lead a discussion on how we are to gather Israel in these last days.

"How is this gathering to take place? How will it be accomplished? Who will do the work involved? Who will identify the lost sheep of Israel, and what invitation will be issued to them to gather with the Lord's people?"

"In answer, the Lord says: 'I will send for many fishers, . . . and they shall fish them; and after will I send for many hunters, and they shall hunt them from every mountain, and from every hill, and out of the holes of the rocks.' 16:16.)

"That is to say, the gathering of Israel is a great missionary undertaking. It is a matter of inviting scattered Israel to return to the Lord their God, to worship once again the God of Abraham and of Isaac and of Jacob, to come unto the Lord and forsake their false gods and false creeds. It is a call to worship that God who made them. It is a matter of 'the servants of God'

voice: Fear God and give glory to him, for the hour of his judgment is come; And worship him that made heaven, and earth, and the sea, and the fountains of waters.'

133:38, 39.) . . .

"Now I call your attention to the facts, set forth in these scriptures, that the gathering of Israel consists of joining the true Church, of coming to a knowledge of the true God and of his saving truths, and of worshiping him in the congregations of the Saints in all nations and among all peoples. Please note that these revealed words speak of the *folks* of the Lord, of Israel being gathered *to the lands of their inheritance*, of Israel being *established in all their lands of promise*, and of there being congregations of the covenant people of the Lord *in every nation, speaking every tongue, and among every people* when the Lord comes again.

"Any person, therefore, who has accepted the restored gospel, and who now seeks to worship the Lord, in his own tongue, and among his own people, and with the Saints of his own nation has complied with the law of gathering and is entitled to all of the blessings promised the Saints in these last days. . . .

"The place of gathering for the Mexican Saints is in Mexico; the place of gathering for the Guatemalan Saints is in Guatemala; the place of gathering for the Brazilian Saints is in Brazil; and so it goes throughout the length and breadth of the whole earth. Japan is for the Japanese; Korea is for the Koreans; Australia is for the Australians; every nation is the gathering place for its own people.

"The Book of Mormon teaching is, 'There is one God and one Shepherd over all the earth. And the time cometh that he shall manifest himself unto all nations.'

42.) The gospel is the same everywhere. It does not matter where we live if we keep the commandments of God, and the commandments are the same in all nations and among all people." (Bruce R. McConkie, in Conference Report, Mexico City Area Conference 1972, pp. 44-45.)

"Let the Elders be exceedingly careful about unnecessarily disturbing and harrowing up the feelings of the people. Remember that your business is to preach the Gospel in all humility and meekness, and warn sinners to repent and come to Christ.

"Avoid contentions and vain disputes with men of corrupt minds, who do not desire to know the truth. Remember that 'it is a day of warning, and not a day of many words.' receive not your testimony in one place, flee to another, remembering to cast no reflections, nor throw out any bitter sayings. If you do your duty, it will be just as well with you, as though all men embraced the Gospel." (Smith, *Teachings*, p. 43.)

Preparation for a Greater Work

Lesson 15

Sections 35-36, 39-40, 47

Theme

Each individual has specific talents which, if diligently employed in the Lord's work, will enable him to contribute significantly to the building of the kingdom.

Theme Analysis

- A.** The Lord has given instructions and opportunities to individuals according to their talents and the needs of his work.
1. Each man's gifts and talents are enlarged through the Spirit as he is engaged in the service of the Lord.
 2. Each man has a part in building the kingdom as he serves loyally and faithfully.
- B.** Sidney Rigdon was called to support Joseph Smith.
1. Through the priesthood Sidney was called to watch over and strengthen the Prophet—as his scribe, as a preacher of righteousness, and as a witness to the world that Joseph Smith was the Lord's anointed.
- C.** Edward Partridge was called to preach the gospel.
1. Through the gift of the Holy Ghost, Edward Partridge would be strengthened to do the work.
 2. The promise of support from the Holy Ghost is given to every faithful member.
- D.** James Covill was commanded to be baptized.
1. If he would receive the gospel, he was called to preach by the power of the priesthood, and to bring souls into the kingdom.
 2. Covill, however, did not have enough faith to be baptized, and he fell away.
- E.** John Whitmer was appointed to be a record keeper.
1. He was promised that if he was faithful he would have the Holy Ghost to assist the Prophet in transcribing and in keeping historical records.
 2. He did not adequately fulfill his stewardship.
- F.** The Lord gives every worthy member such gifts and promises as are needed in order to fulfill their respective assignments.

Study Sources

Student Manual

Sections 35-36, 39-40, 47

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 35-36, 39-40, 47.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 4:1-7.** Who may serve in the Lord's ministry?
- D&C 46:11.** Can anyone in the Lord's kingdom rightfully claim an absence of spiritual gifts?

D&C 58:26-29. Having given us our free agency and our spiritual, intellectual, and physical capacities, what does the Lord expect of us?

D&C 60:2-3, 13. How does the Lord feel about those who hide the talents he has given them because of fear? What will be the result if they continue?

D&C 75:2-5. In what manner are laborers in the Lord's vineyard to work, and what will be their reward if they do so?

D&C 82:3. What does the Lord expect of those who have the gospel blessings as compared with those who do not?

D&C 78:7. What must we do if we desire a place in the celestial world?

Matthew 13:3-9, 18-23. How does the parable of the sower relate to the attitudes we have about the gospel?

1 Corinthians 12:12-31. Why is each member of the Lord's kingdom important in carrying forth the Lord's work? For further reference to the men mentioned in the revelations of this lesson see Doctrine and Covenants 41:9-11; 69:2-8; 100:9-11.

Basic Library

Teachings, p. 48. Knowing that everyone is to receive according to his diligence and perseverance should encourage us to improve our talents and to gain other talents.

Teachings, p. 51. Our faculties are "enlarged in proportion to the heed and diligence" we give to the light the Lord communicates to us.

M of F, pp. 94-96. With baptism we covenant to act as Church members, not just be members. Declining to serve when asked or shirking a responsibility one has accepted brings condemnation. People can break covenants by doing nothing.

Discourses, p. 223. Saints should awake to their duties. Labor is required of those who accept the gospel.

Discourses, p. 225. All the Lord requires of us is obedience to our covenants and service with a willing heart.

DS, 2:28-29. Those who are not valiant cannot obtain salvation.

Additional Sources

Heber J. Grant, *Gospel Standards*, pp. 184-86. If we are striving to do our duty to the best of our ability, we are on the straight and narrow path to life eternal.

Neal A. Maxwell, "It's Service, Not Status, That Counts," *Ensign*, July 1975, pp. 5-7. Our willingness to serve is more important than the prominence of our ecclesiastical calling.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Using Talents to Build the Kingdom (Scripture Analysis, Discussion)

Compare the instructions given to Sidney Rigdon, Edward Partridge, James Covill, and John Whitmer in Doctrine and Covenants 35-36, 39-40, 47. In what ways are they similar? How do they differ? Discuss the reasons the Lord would have for giving each the assignment he did. Review Paul's teachings concerning the need of the Church for every member (see 1 Corinthians 12:12-31).

Using several possible Church assignments, discuss the talents and skills needed for each. Show that different assignments require different skills, although all require righteousness and dependence upon the Lord. Personalize the discussion by asking and discussing such questions as:

1. Why are people called to certain assignments?
2. What if I don't like a calling I am given?
3. What if I don't feel qualified to do a job given me?
4. What if I feel better qualified to fill an assignment than the person who is called to it?
5. What should I do if I don't have a Church calling?

You could have students write a one-page paper on the subject How I Can Improve in My Present Church Assignment. (This should be brief and could be done in class if the spirit is right.)

Becoming More Valuable Servants (Student Writing, Discussion)

Have each student write a couple of paragraphs on the subject: Strengths That I Have and Strengths I Would Like to Develop. Tell the students that their papers are not to be handed in but are designed to stimulate thought and introspection. After students have had time to write the paragraphs, discuss how they can recognize and develop their talents and the fact that they can excel and become very proficient in areas they desire to achieve. Discuss the principles of service and the fact that the Lord will enlarge those who seek to serve and improve. (Use such scriptures as Mosiah 2:17; Matthew 25:14-29; Ether 12:27.)

The Importance of Church Records (Scripture Analysis)

Doctrine and Covenants 47 was given as a result of John Whitmer's reaction to a call given him to keep a history of the Church. This revelation specifically called John Whitmer to this important assignment. Why is it so important for the

Church to keep records? Note that since the Fall, the Lord's faithful children have kept written records (see Moses 6:5-8, 46; 1 Nephi 3:1-4; 5:10-22; Malachi 3:16; Abraham 1:31; Exodus 24:4). A statement by the Prophet Joseph Smith quoted in the student manual (see Notes and Commentary for D&C 47:1) gives some important reasons as to why written records are important.

What are some important Church records that should be kept?

"A regular history" of the Church (D&C 47:1)
Transcriptions and official declarations of the prophets
Personal journals
Personal and family histories
Records of ordinances performed
Financial records
Records of meetings

Every history is important to those for whom it is intended. It provides guidance, encouragement, inspiration, a record of progress and improvement, the contrast of the contribution made through righteous efforts against the contemporary world setting, and a record of the acts of men and the causes in which they are engaged. These records are more important than many have supposed.

Because the Prophet Joseph Smith had records kept, we can now realize that what may appear unimportant at the present may yet be an important record in the future and be vital to the interests and needs of others.

"After prayer by President Joseph Smith, Jun., he said, if we heard patiently, he could lay before the council an item which would be of importance. He had for himself, learned a fact by experience, which, on recollection, always gave him deep sorrow. It is a fact, if I now had in my possession, every decision which had been had upon important items of doctrine and duties since the commencement of this work, I would not part with them for any sum of money; but we have neglected to take minutes of such things, thinking, perhaps, that they would never benefit us afterwards; which, if we had them now, would decide almost every point of doctrine which might be agitated. But this has been neglected, and now we cannot bear record to the Church and to the world, of the great and glorious manifestations which have been made to us with that degree of power and authority we otherwise could, if we now had these things to publish abroad." (Smith, *Teachings*, p. 72.)

"Let Every Man Esteem His Brother As Himself"

Lesson 16

Sections 37-38

Theme

The Lord provides for his Saints and expects them to lift others by administering to their needs and sharing the gospel with them.

Theme Analysis

- A.** God cares for and watches over his children.
1. He created the earth and furnished it abundantly for our benefit.
 2. He provided the means for all to be free and to obtain salvation.
 3. He is in the midst of his Saints and is continually mindful of their needs.
 4. He will not allow the enemy to overcome the righteous.
- B.** God is no respecter of persons and desires that all receive the fulness of his blessings and be preserved from judgments.
1. The world is corrupted and is in great need of the gospel.
 2. The world will be given the opportunity to receive his gospel and reap its benefits.
 3. Judgments must come upon the wicked in order that the righteous may escape the power of the enemy.
- C.** The Saints must prepare and work diligently to extend the blessings of the gospel to all.
1. Those who are prepared need not fear the future.
 2. All should practice virtue and holiness.
 3. Each should esteem his brother as himself.
 4. Saints should care for the poor and needy and administer to them.
 5. Every Saint should declare the gospel warning to his neighbor.

Study Sources

Student Manual

Sections 37-38; Enrichment A, "The Warning Voice"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 37-38. Keeping in mind the theme of this lesson, read and ponder these sections.

John 15:13; 1 John 3:16-18; 4:7-11. What is the extent of God's love for his children? What should it cause us to do?

2 Nephi 26:24-28, 33; Acts 10:34-35. Whom does the Lord desire to come unto him and receive the blessings of his gospel?

Moroni 7:5-10. With what attitude should we serve and give to others?

D&C 52:40; 104:13-18; Mosiah 4:26. What does the Lord expect of those who are greatly blessed in his kingdom?

Matthew 7:12; James 1:22-2:26. How should the gospel cause us to act toward others?

Matthew 5:38-48. What should be the attitude of the Saints toward those who are of the world and who think and act differently?

Matthew 10:32-33. What can we do to retain Christ as our advocate?

D&C 1:10. According to what standard will men receive recompense from the Lord?

Basic Library

Teachings, p. 218. God looks upon the whole human family as a tender parent and is wise and just in his dealings with all of his children.

Gos. Doc., pp. 256-57, 270. Importance of loving our neighbors and counsel concerning how to do it.

Discourses, pp. 271-74. We should love our fellow men and treat them with kindness and charity.

Howard W. Hunter, in CR, Oct. 1978, pp. 14-16. What is true religion? Admonition to be truly religious.

Marion G. Romney, in CR, Oct. 1978, pp. 129-32. Church members have covenanted with the Lord to care for the poor. Many scriptures cited to show that the Lord expects us to do so.

Marion G. Romney, in CR, Apr. 1978, pp. 142-43. We must love our neighbors as ourselves. Caring for the poor, needy, and handicapped is a requirement in fulfilling the law of loving your neighbor as yourself.

Additional Sources

N. Eldon Tanner, "The Great Commandments," *Ensign*, July 1980, pp. 3-4. The importance of loving our neighbors as ourselves. The greatest joy comes from doing things for others out of love.

Howard W. Hunter, "All Are Alike unto God," *Ensign*, June 1979, pp. 72-74. Our Father loves all of his children and desires them to embrace the gospel. Saints should look beyond personal prejudices and reach out in love to all people.

Spencer W. Kimball, "It Becometh Every Man," *Ensign*, Oct. 1977, pp. 3-7. The best way to show our love for our neighbors is to teach them the gospel. God loves all his children and we must not sit idly by but must offer the gospel to them.

N. B. Lundwall, *Inspired Prophetic Warnings*, p. 54. Judgments shown in vision to President Wilford Woodruff. Joseph Fielding Smith, "The Predicted Judgments," Brigham Young University Speeches of the Year (Provo, 21 Mar. 1967). Because of wickedness the Lord will pour out his judgments upon the earth. See also Enrichment H, "The Last Days" in the student manual.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Note: Several sections of the Doctrine and Covenants deal with concepts treated in this lesson (such as judgments upon the wicked; preservation of the Saints; and declaring the warning voice). Though some reference can be made to these concepts, it needs to be correlated with more thorough treatments in other sections (see lessons 2, 13, 19, 23, 26, 33, 40, 52). It is recommended that the emphasis in this section be on the importance of unity in the Church and of loving and caring for our neighbors as God does for us.

What Is Religion? (Discussion)

Begin by asking what it means to be religious. You may want to ask each student to write a short answer to these two questions: What is a religious person? How can you tell if someone is religious?

Compare student responses and then discuss some of the statements the Lord has made in the scriptures about true religion (see D&C 38:24-26; James 1:22-2:26; Matthew 7:12; 25:31-40). List on the chalkboard items that are thought of as indicative of religious behavior, but are not necessarily always true indicators (such as Church attendance, giving talks, and knowledge of gospel principles). Also list items which are manifestations of true religion (such as service to others, missionary work, kindness, purity). Discuss the value of each approach to religion and the possible end products of each. Write on the board such words as *unselfishness*, *empathy*, and *compassion*. Ask students to share incidents they know of that illustrate the true application of these attributes. Conclude with some of the Lord's admonitions concerning love and service and with your own personal testimony and challenge to students.

The Golden Rule (Case Studies)

Ask students how they would like to be treated by their neighbors in each of the following situations:

1. You have been in a car accident and will be spending several weeks in the hospital.
2. You are the head of a household and have lost your job because of a cutback.
3. A member of your family has just died.
4. You are blind.
5. You have never been taught the gospel.
6. You have just moved into a new neighborhood.
7. You are part of a very small cultural or religious minority group in your area.
8. Your house has just been destroyed by a fire.

Ask students to think of people they know who have experienced similar situations. What does the Lord expect of us in relation to them? What should we expect of ourselves?

The Lord Is No Respector of Persons (Scripture Analysis)

List the following scriptures on the chalkboard and give the students a few minutes to read them: Doctrine and Covenants 38:16, 26; Acts 10:34-35; Romans 2:11; 2 Nephi 26:24-28.

Discuss the collective message of the scriptures. Whom does the Lord desire to receive the gospel and obtain its blessings? Does the Lord desire anyone not to receive it? Why does the Lord feel that way? What should be our feelings about it? What can we do about it? Discuss the concept of "covenant" or "chosen" people. What does it mean to be a part of the Lord's chosen people? Chosen for what? Why? What are the obligations of the Lord's chosen people who are heirs of the Abrahamic covenant? (see Abraham 2:8-11; D&C 1:4; 3:9-10; 29:4).

The Lord's Law to the Church

Lesson 17

Sections 42, 44

Theme

The Lord revealed to the Prophet Joseph Smith the fundamental laws for the establishment of Zion.

Theme Analysis

- A.** Doctrine and Covenants 42 contains important instructions to those who are called to preach the gospel.
1. They must be ordained to preach.
 2. They are to teach from the scriptures.
 3. They are to teach as directed by the Spirit.
 4. Conferences were to be held to strengthen and edify the Saints.
- B.** Doctrine and Covenants 42 gives instructions concerning principles of gospel conduct.
1. Some of the Ten Commandments were reemphasized.
 2. Principles governing the consecration of properties were revealed.
 3. Principles for the care of the poor were outlined.
 4. Warnings concerning pride and idleness were given.
 5. Principles pertaining to the administration to the sick were given.
 6. Laws of remuneration were given.
- C.** Doctrine and Covenants 42 and 44 reveal principles of ecclesiastical responsibility in dealing with transgressors.
1. Principles governing Church membership were made known.
 2. The relationship of laws of the Church and laws of the land were reviewed.
 3. The law of witnesses was reiterated.
 4. Instructions concerning reconciliation of personal offenses were given.

Study Sources

Student Manual

Sections 42, 44; Enrichment G, "The Nature and Purpose of Law"; Enrichment I, "Judges in Israel: Watching over the Church"; Enrichment L, "The Law of Consecration and Stewardship"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 42, 44.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 38:32.** Why were the Saints to be gathered to Ohio?
- D&C 41:3.** Why were the Saints to ask in faith in order to receive the law?
- D&C 88:34-35.** What is the purpose of law?
- D&C 88:22.** What is required to abide celestial glory?
- D&C 132:5.** Upon what basis are all blessings bestowed?

D&C 11:15. What is a prerequisite to preach?

D&C 36:5. What ordinance authorization is required to preach?

D&C 43:15. What approach is important to successful missionary work?

D&C 20:61-62. What is an important function of conferences?

D&C 59:5-6. Why did the Lord reiterate commandments that he had given in past dispensations?

D&C 66:9. Instructions for gospel service in behalf of the sick.

For additional references see topical guide, s.v.

"Administrations to the Sick"; "Preaching, Preach."

Basic Library

Discourses, pp. 162-63. What is a father's duty in administering to the sick?

DS, 3:172-80. Instructions concerning administering to the sick.

Teachings, p. 113. What is the Church's "greatest and most important duty"?

Discourses, p. 31. Preach by the Holy Ghost.

DS, 1:307-20. Responsibility of Church for preaching.

Teachings, pp. 11-12. What important admonition is given concerning scripture study?

Discourses, pp. 124-29. Suggestions for the use of scriptures.

DS, 1:322-24. Importance of standard works.

Teachings, p. 54. What is the purpose of law?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The teacher should note that lesson 30, "The Law of Consecration and Stewardship, Part 1," and lesson 31, "The Law of Consecration and Stewardship, Part 2," deal with the principles of consecration in detail.

Historical Background to Doctrine and Covenants 42 (Scripture Analysis)

The following historical summary can help give your students a better understanding of the reasons the Lord revealed Doctrine and Covenants 42:

1. December 1830. The Lord commanded the Saints to gather in Ohio (see D&C 37).

2. 2 January 1831. The Lord instructed the Saints that in Ohio they would receive his law and be endowed with power. He further instructed them to look to the needs of the poor and to preach the gospel (see D&C 38).

3. 5 January 1831. The Saints were again commanded to preach the gospel (see D&C 39).

4. 4 February 1831. Those who receive and live the Lord's law (which was yet to be given) will be disciples of the Lord (see D&C 41).

5. 9 February 1831. Doctrine and Covenants 42 was received.

What problems might have occurred as the Saints went out to preach the gospel? As they gathered together in Ohio? Note that Doctrine and Covenants 42 provides certain basic laws concerning the preaching of the gospel and loving one another.

The Law of the Church (Student Assignment)

Doctrine and Covenants 42 and 44 outline some fundamental laws that deal with the preaching of the gospel and also with how the Saints should live in accordance with gospel principles. Give the students the assignment as shown below and have them fill in principles under each column.

Principles Relative to Preaching (D&C 42):

1. Vs. 11 (must be ordained) _____
2. Vs. 12 _____
3. Vs. 13 _____
4. etc. _____

Laws Governing Conduct and Relationships

1. Vss. 18-19 _____
2. Vs. 20 _____
3. etc. _____

When the students have completed their scripture study, discuss their answers, applying these laws to the Church today and the future establishment of Zion.

Obedience and Power (Scripture Analysis)

The following chain of reasoning could be used to show the power that comes when man is obedient to God's laws:

Faith is power. "We understand that the principle of power which existed in the bosom of God, by which the worlds were framed, was faith; and that it is by reason of this principle of power existing in the Deity, that all created things exist; so that all things in heaven, on earth, or under the earth exist by reason of faith as it existed in HIM.

"Had it not been for the principle of faith the worlds would never have been framed neither would man have been formed of the dust. It is the principle by which Jehovah works, and through which he exercises power over all temporal as well as eternal things. Take this principle or attribute—for it is an attribute—from the Deity, and he would

cease to exist." (Smith, in *Lectures on Faith* 1:15-16.)

Those who have faith demonstrate great power. Discuss Moses 7:13; Joshua 10:12-14; Moroni 7:37-38; and others.

To have faith we must know certain things. "Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

"First, the idea that he actually exists.

"Secondly, a *correct* idea of his character, perfections, and attributes.

"Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful, abounding in righteousness, unto the praise and glory of God the Father, and the Lord Jesus Christ." (Smith, in *Lectures on Faith* 3:2-5.)

An assurance of God's approbation comes from a willingness to sacrifice. In other words, we must do whatever God requires of us.

"Let us here observe, that a religion that does not require the sacrifice of all things never has power sufficient to produce the faith necessary unto life and salvation; for, from the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. It was through this sacrifice, and this only, that God has ordained that men should enjoy eternal life; and it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth's sake, not even withholding his life, and believing before God that he has been called to make this sacrifice because he seeks to do his will, he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life.

"But those who have not made this sacrifice to God do not know that the course which they pursue is well pleasing in his sight; for whatever may be their belief or their opinion, it is a matter of doubt and uncertainty in their mind; and where doubt and uncertainty are there faith is not, nor can it be." (Smith, in *Lectures on Faith* 6:7, 12.)

The Doctrine and Covenants clearly teaches that through obedience to our covenants with God (to his laws) we gain power (see D&C 130:20-21; 82:4-10; 54:3-6; 97:8; 103:5-8).

True Disciples and Faithful Stewards

Lesson 18

Sections 41, 48, 51, 69-70, 72

Theme

Every member of the Church is a steward over temporal and spiritual blessings and is accountable to the Lord through the instrumentality of their bishop and other priesthood leaders.

Theme Analysis

- A. The principle of stewardship is the foundation of a true disciple's ministry in the kingdom.
- B. A stewardship is both temporal and spiritual.
 - 1. A stewardship is established by covenant.
 - 2. Accountability is associated with the fulfillment of one's stewardship.
- C. Temporal stewardship is received under the law of consecration.
 - 1. Stewardship is determined jointly by the individual and the judge in Israel.
 - 2. One's stewardship is private, not communal, property.
- D. Spiritual stewardship is received through the ordinances and one's callings.
 - 1. The ordinances of baptism, priesthood offices, and celestial marriage, including all temple ordinances, constitute the basis of one's spiritual stewardship.
 - 2. Faithful fulfillment of the covenants and magnification of callings consummate the spiritual stewardship.
- E. Accountability for stewardship is administered by judges in Israel.
 - 1. The bishop administers and evaluates the temporal stewardship.
 - 2. Authorities in the ecclesiastical line (such as bishops and stake presidents) are the judges of worthiness for spiritual stewardships.
 - 3. Records are a part of the accountability program for stewardships.

Study Sources

Student Manual

Sections 41, 48, 51, 69-70, 72; Enrichment L, "The Law of Consecration and Stewardship"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 41, 48, 51, 69-70, 72.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 51:3-5; 42:20, 32-33.** How are temporal stewardships secured to the Saints? Why are they so established?
- D&C 82:17-19.** How is an individual able to improve or enlarge his temporal stewardship?
- D&C 104:11-13.** What is an individual's accountability?

- D&C 104:70-75.** If any man needs extra resources to help him in his stewardship, how can he obtain them?
- D&C 107:74.** What is one of the duties assigned to the bishop relating to stewardships?
- D&C 107:8-14.** Note the temporal and spiritual designations for priesthood.
- For additional references see topical guide, s.v. "Disciple"; "Stewardship, Steward"; Bible dictionary, s.v. "Disciple."

Basic Library

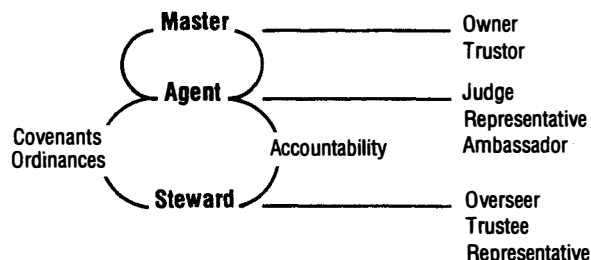
- Teachings*, p. 157. Discusses accountability to Christ for prophet's stewardships.
- Jesus the Christ*, p. 453. The cost of discipleship reviewed.
- A of F*, pp. 437-39. Is there a relationship between stewardship and consecration?
- DS*, 3:117. What stewardship do priesthood holders have?
- Boyd K. Packer, in *CR*, Apr. 1978, pp. 137-39. Discusses principles of self-reliance and stewardship.
- Dean L. Larsen, in *CR*, Apr. 1980, pp. 104-7. Instruction on the importance of self-accountability.
- Neal A. Maxwell, in *CR*, Apr. 1975, pp. 149-52. Discusses the "man of Christ" as a disciple of the Master.
- Marion G. Romney, in *CR*, Oct. 1978, pp. 53-57. How does an individual become a true disciple of Christ?

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The teacher should note that lesson 30, "The Law of Consecration and Stewardship, Part 1," deals with the importance of covenants as associated with stewardship. Lesson 31, "The Law of Consecration and Stewardship, Part 2," discusses the principles of consecration and its administrative system.

Stewardship, a Sacred Trust (Chalkboard Illustration)

The following diagram could be put on the chalkboard showing the relationship of a steward to his master.



The teacher could direct the discussion, developing the outline on the chalkboard or on an overhead.

1. If you were going to entrust your most valuable possessions to someone, who would you choose?
2. Would you entrust your possessions all at once?

3. Would you desire an agreement or contract?
4. To manage a large group, would you delegate and work through agents?
5. Would you require a regular accounting and reports?
6. If your trustee had been valiant, would you enlarge or increase the position entrusted to his care?

The teacher might point out that our individual stewardships begin even before we make covenants with God. Through the light of Christ, all are "instructed sufficiently that they know good from evil" (2 Nephi 2:5). Even the physical body "belongeth to him who created you" (Mosiah 2:25).

The students could be invited to assess their valiancy by reviewing the gospel evaluation presented by Elder Bruce R. McConkie in Conference Report, Oct. 1974, pp. 43-47.

Evaluate Your Temporal Stewardship (Student Inquiry)

Provide each student with the following excerpt from an article by President Spencer W. Kimball:

"The Lord has blessed us as a people with a prosperity unequalled in times past. The resources that have been placed in our power are good, and necessary to our work here on the earth. But I am afraid that many of us have

been surfeited with flocks and herds and acres and barns and wealth and have begun to worship them as false gods, and they have power over us. Do we have more of these good things than our faith can stand? Many people spend most of their time working in the service of a self-image that includes sufficient money, stocks, bonds, investment portfolios, property, credit cards, furnishings, automobiles, and the like to *guarantee* carnal security throughout, it is hoped, a long and happy life. Forgotten is the fact that our assignment is to use these many resources in our families and quorums to build up the kingdom of God—to further the missionary effort and the genealogical and temple work; to raise our children up as fruitful servants unto the Lord; to bless others in every way, that they may also be fruitful." ("The False Gods We Worship," *Ensign*, June 1976, p. 4.)

Have the students then evaluate their own orientation and goals as they pertain to their temporal stewardship—*now* and *future*. Why are they in school? What overall objectives do they have financially? How do they relate to President Kimball's counsel and teaching? The teacher might also discuss with the students why President Kimball is counseling the Saints on *temporal* matters. How do they relate to stewardship?

Looking Forth to the Great Day of the Lord

Lesson 19

Sections 43, 45

Theme

Those who watch and prepare will be able to discern the signs of the times.

Theme Analysis

A. One of the great messages of the Doctrine and Covenants is that we are to prepare for the great day of the Lord.

1. We must follow the prophets and their counsel.
2. We need to "treasure" the prophecies in our hearts (D&C 43:34).
3. The faithful should "be looking forth for the great day of the Lord" (D&C 45:39).
4. "He that watches not . . . shall be cut off" (D&C 45:44).
5. Those who "have taken the Holy Spirit for their guide" will not be deceived (D&C 45:57).

B. Many signs relating to the coming of the Lord have been revealed (see references under Suggestions for Presentation), including:

1. The gathering of Judah
2. The times of the Gentiles
3. Wars and rumors of wars
4. The earth in commotion
5. Iniquity abounding
6. Desolations and judgments
7. Signs shown on earth and in the heavens
8. Appearances of the Messiah to Judah

C. The Lord has revealed that Zion will provide the Saints with places of refuge and safety.

1. Those who are prepared are likened unto the wise virgins.
2. Those who "stand in holy places" will be blessed and have peace (D&C 45:32).
3. Zion and her stakes are the places of peace and safety.

Study Sources

Student Manual

Sections 43, 45; Enrichment B, "Establishing Zion"; Enrichment H, "The Last Days"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 43, 45. Keeping in mind the theme of this lesson, read and ponder these sections.

Joseph Smith—Matthew 1:1-55. This is the Joseph Smith Translation (JST) of Matthew 24. Doctrine and Covenants 45 is a true scriptural review and commentary on Matthew 24. For helpful correlations, compare Matthew

24; Joseph Smith—Matthew 1:1-15; JST, Matthew 24; Doctrine and Covenants 45.

D&C 1:12. How near is the Lord's coming?

D&C 29:11. In what manner will the Lord finally manifest or reveal himself?

D&C 29:14-16. What judgments are spoken of here in connection with the events of the Lord's coming? Correlate with Doctrine and Covenants 45.

D&C 38:12. What sign is prophesied of in this passage?

D&C 64:24. If now is today, when is tomorrow?

D&C 65:2. How does this sign help prepare the Saints for the coming of the Lord?

D&C 68:9-11. What promise is given to faithful members in the last days?

D&C 110:16. Why will the Lord's coming be both great and dreadful?

D&C 112:25-26. Where will the vengeance begin? Why?

Matthew 16:1-4. Will all be able to discern the signs of the times?

For additional references see topical guide, s.v. "Jesus Christ, Second Coming"; "Last Days."

Basic Library

Teachings, pp. 70-71. Through what established places will deliverance come to the Lord's people?

Teachings, pp. 160-61. How does the Prophet Joseph Smith describe the events of the last days?

Teachings, pp. 162-63. Will the Saints escape all the judgments?

Teachings, pp. 279-80. How will the sign of the Son of Man be made known to the world at large?

Teachings, pp. 286-87. What additional signs are given by the Prophet Joseph not mentioned in Doctrine and Covenants 45 (or Matthew 24)?

Teachings, pp. 305, 340-41. What important sign is mentioned?

Teachings, pp. 365-66. What is the contrast between the righteous and wicked in the last days?

Discourses, pp. 121-22. Instruction on gatherings.

A of F, pp. 356-74. Overview of events leading up to the millennial reign.

DS, 3:1-52. Detailed review of the signs of the time.

Harold B. Lee, in CR, Oct. 1972, pp. 128-29. What should be the "guide" for every Latter-day Saint in understanding the signs of the times?

Marion G. Romney, in CR, Oct. 1971, pp. 68-72. Counsel to prepare for the Lord's coming and discerning the signs.

Bruce R. McConkie, in CR, Apr. 1980, pp. 97-100. We rejoice and tremble at what lies ahead.

Bruce R. McConkie, in CR, Apr. 1979, pp. 130-33. We must prepare for whatever may befall us.

Additional Sources

Harold B. Lee, "Preparing to Meet the Lord," *Improvement Era*, Feb. 1965, pp. 121-27. Emphasis on family preparations.

Hugh B. Brown, "The Second Coming," *Improvement Era*, Feb. 1965, pp. 114-18. "Frequent visits to the temple will

encourage us to watch and be ready for his coming as the day and hour are not known to anyone, but they who do watch and prepare for that day will be able to read the signs of the times and approximate the time of the second coming."

Bruce R. McConkie, *Mormon Doctrine*, pp. 715-35. An extensive listing of the signs of the times.

Joseph Fielding Smith, in CR, Apr. 1966, pp. 12-15. An application of prophetic signs to current events.

Joseph Fielding Smith, *Signs of the Times*. This book deals with the Second Coming and the signs.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The teacher should note that lesson 52, "The Second Coming of Jesus Christ," should be correlated with this lesson.

Signs of the Lord's Second Coming (Scripture Analysis, Discussion)

A meaningful discussion can be had as you work through the following scriptures in class, seeking to answer the question, What are the signs prophesied of?

D&C 43:25 (judgments)

D&C 45:25 (gathering of Jews)

D&C 45:26 ("wars and rumors of wars")

D&C 45:27 ("iniquity shall abound")

D&C 45:25, 28-30 ("times of the Gentiles")

D&C 45:31 ("desolating sickness")

D&C 45:33 ("desolations")

D&C 45:40-42 (signs in the heavens and in the earth)

D&C 45:47-49 (judgments at the appearance of the Messiah to Judah)

For additional insights, check Notes and Commentary in the student manual under these references.

Discuss the fulfillment of the signs. Point out that they are a continuing process, not a sequence of singular occurrences. The signs should be assessed in view of these questions: Which signs have been fulfilled? Which are now being fulfilled? Which are yet to be fulfilled?

To help students see the importance of watching for the signs of the times, discuss Transparency 10, "A Chronology of the Earth's Temporal History."

Stand in Holy Places (Scripture Analysis, Discussion)

D&C 45:34-38. What was the reaction of Jesus' disciples to the prophecies of the Savior?

D&C 45:32. What does it mean to "stand in holy places"?

D&C 45:65-71. What are the promises of the Lord to the Saints of Zion?

What must the righteous do to be prepared? Discuss Doctrine and Covenants 43:20-21, 34. ("Prepare yourselves" and "treasure these things up in your hearts.") Compare Doctrine and Covenants 45:56-59. (Be wise, receive truth, use the Holy Spirit as your guide, and be not deceived.) See also Doctrine and Covenants 45:39, 44. ("Be looking forth" for "he that watches not for me shall be cut off.")

"To Every Man Is Given a Gift"

Lesson 20

Sections 46, 49-50

Theme

Every member of the Church is entitled to one or more of the gifts of the Spirit for the blessing of the work of the kingdom of God on the earth.

Theme Analysis

- A.** The Saints are commanded to seek the direction of the Spirit.
1. "That which the Spirit testifies . . . ye should do."
 2. There are three sources of doctrines and commandments: evil spirits and devils, men, and the Godhead.
 3. The gifts of the Spirit are to be sought after.
 4. The gifts are given according to need and not for the curiosity of men.
 5. Every member of the Church is given a gift.
- B.** There are numerous gifts of the Spirit given unto the Church.
- C.** It is given to the bishop to discern all of the gifts.
- D.** Gifts of the Spirit are for the benefit of the children of God.
- E.** The Lord gave warning of false teachings among the Shakers.
1. Marriage is ordained of God.
 2. Abstinence from meat is not required.
 3. False claims concerning the Messiah were corrected.
 4. True prophetic signs were mentioned.
- F.** Edification is the result of true workings of the Spirit.

Study Sources

Student Manual

Sections 46, 49-50; Enrichment J, "Keys for Avoiding Deception"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 46, 49-50.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 8:2.** How does the Spirit communicate to man?
- D&C 11:12.** What is characteristic of the promptings of the Spirit?
- D&C 11:13-14.** How are the workings of the Spirit described?
- D&C 52:16.** What other characteristics are manifest by those who speak by the Spirit?
- D&C 84:44-47.** To whom is given the enlightenment to know good from evil?
- John 7:17.** What relationship is there between obedience and knowing?

- 1 Corinthians 2:10-16.** How are spiritual things discerned?
- 1 Corinthians 12:4-12.** Compare this list of spiritual gifts with Doctrine and Covenants 46:13-27.
- 1 Corinthians 14:1-31.** What does Paul teach about the gift of tongues?
- Moroni 10:7-18.** What does Moroni say about the differences of administering the gifts?

Basic Library

- Teachings*, p. 161. If a person receives a vision should he also receive an interpretation?
- Teachings*, p. 199. What is the difference between the Holy Ghost and the gift of the Holy Ghost?
- Teachings*, pp. 202-17. How can we "try the Spirits"?
- Teachings*, pp. 242-48. What are the gifts of the Spirit?
- Gos. Doc.*, pp. 201-2. How important is the gift of tongues?
- Gos. Doc.*, pp. 375-77. Does Satan ever try to imitate the powers and gifts of God?
- A of F*, pp. 223-33. Overview of all the gifts.
- DS*, 1:239-40. Will the gifts of the Spirit always be found in the Church of Jesus Christ?

Additional Sources

- Stephen L Richards, in CR, Apr. 1950, pp. 161-66. Reviews the gifts of the Spirit as manifest in the Church today.
- Marion G. Romney, in CR, Apr. 1956, pp. 68-73. Provides guidelines for discerning the false manifestations of spirits.
- Bruce R. McConkie, *Mormon Doctrine*, pp. 314-15. Describes the conditions of continual manifestations of the gifts of the Spirit.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Gifts of the Spirit (Scripture Analysis, Discussion)

Discuss each gift of the Spirit, helping the students to get a clear delineation of what each entails.

To know Jesus is the Christ. No one can know that Jesus is really the Christ except by revelation. This is one of the primary gifts from God.

To believe on another's testimony. This gift is closely allied with the foregoing gift. "It is the gift of believing others who have been given the revelation to know of Jesus and his mission" (Oscar W. McConkie, Jr., *God and Man*, p. 188).

To know the differences of administration. It is a spiritual gift to know the different duties and responsibilities of the priesthood in its operations in Church government.

To know the diversities of operations of various spirits. This gift makes known whether an influence is from the Holy Ghost or from another source.

To have the word of wisdom. Wisdom is one of the divine attributes of deity. "Wisdom presupposes a proper use of

knowledge. Wisdom is both the knowledge and the use of knowledge of saving truths." (McConkie, *God and Man*, p. 190.)

To have the word of knowledge. "Knowledge is a carefully-stored-up supply of facts, generally slowly acquired. The ability to instruct is the gift to impart of this supply to others." (Smith and Sjodahl, Commentary, p. 274.)

To be healed or to heal. To be healed or to heal requires great faith. Often this gift is thought of in terms of physical healing. The scriptures, however, speak of the healing of a sick soul and the removing of spiritual darkness.

To work miracles. "Miracles, as spoken of as one of the gifts of the Spirit, are those occurrences that are performed by the power of God which are beyond the power of man to perform. They take place when God manifests his power. Such power is manifest upon his own volition or upon the petition of a faithful person." (McConkie, *God and Man*, p. 192.)

To prophesy. This is indeed one of the greatest of all the many gifts of God. To be able to speak inspired utterances of things of the past, present, or future is the gift of prophecy. Compare 1 Corinthians 14:1-31.

To speak in tongues. An individual is enabled by this gift to speak in a foreign or unknown language. This gift may be manifest in the ability, sometimes beyond natural capability, of a missionary to learn a foreign language.

To interpret the gift of tongues. "The devil can speak in

tongues; the adversary will come with his work; he can tempt all classes; can speak in English or Dutch. Let no one speak in tongues unless he interpret, except by the consent of the one who is placed to preside; then he may discern or interpret, or another may." (Smith, *Teachings*, p. 162.)

To discern all the gifts. Some have been given the gift of recognizing the gifts of the Spirit to ensure that there is no iniquity in the Church. This would be true of a bishop, who has the gift of discerning all of the other gifts.

A comparison might also be made with the account in 1 Corinthians 12:4-12 and Moroni 10:8-19. Include the following in the discussion: What are the "best gifts" to be sought? (The best gifts are the ones we need to fulfill our stewardship in priesthood leadership, in administration, etc.)

How to Know or Recognize the Gifts of the Spirit or False Manifestations (Discussion)

Enrichment J, "Keys for Avoiding Deception," provides some valuable insights for determining when false spirits are operating. An editorial by the Prophet Joseph Smith on "the gifts of the Spirit" is found in *Teachings*, pp. 242-48. In his presentation, the Prophet discusses the purposes of the gifts, how they are to be used, how they are manifested and understood, and why the sinful world cannot know or understand them. Using these sources, lead a discussion on how one can obtain the true gifts and recognize them and recognize false or counterfeit gifts.

A Call to Forsake the World

Lesson 21

Sections 52-56

Theme

Faithful Saints of God are called upon to “forsake the world” and to manifest that desire by their willingness to sacrifice all things for the building of the kingdom of God.

Theme Analysis

- A.** A commitment to Christ is a commitment to forsake the world.
1. In order to forsake the world one must study God’s word to learn what is acceptable and what is forbidden.
 2. One must commit oneself to live by every word of God.
- B.** One who forsakes the world sacrifices for the building of the kingdom of God.
1. Sacrifice includes laboring in a Church calling or as a missionary for the kingdom.
 2. It also includes a willingness to sacrifice time, talents, financial means, and every earthly possession for the building up of God’s kingdom.

Study Sources

Student Manual

Sections 52-56

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 52-56.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 84:43-44.** Why did the Lord warn the priesthood to give heed and to live by every word of God?
- D&C 84:79-85.** What physical blessings attend those who faithfully serve?
- D&C 52:14.** Why did the Lord give the Saints a “pattern in all things”?
- D&C 53:2, 7.** What two great truths do we learn through the Lord’s instruction to Sidney Gilbert?
- D&C 56:3-4.** What can the members of the Church who will not forsake the world expect? Compare verses 8-10.
- D&C 56:18.** Who shall “see the kingdom of God” and be delivered from evil?
- 2 Corinthians 11:24-28.** Compare the kinds of sacrifices asked of us today with those made by Paul. Use Matthew 5:10-12 as a standard of measure.
- D&C 64:22-23, 34.** What is each child of God expected to do, and with what attitude or spirit should he give?
- Matthew 19:16-29.** What is required of those who gain eternal life?

Basic Library

- Gos. Doc.*, p. 211. How may a man rise above the world? What is the price one must pay to forsake evil?
- Gos. Doc.*, p. 341. Who are the greatest enemies of man according to President Joseph F. Smith?
- Gos. Doc.*, p. 373. From what sources in the Church might one expect false doctrine to come?
- Jesus the Christ*, pp. 293-94. The parable of the pearl of great price and an explanation of why one must be willing to sacrifice for great blessings.
- Spencer W. Kimball, in CR, Oct. 1971, pp. 155-56. Story of a young German boy who greatly sacrificed to remain on his mission.
- Bruce R. McConkie, in CR, Apr. 1975, pp. 74-75. The laws of sacrifice and the laws of consecration are inseparably related.

Additional Sources

- Charles W. Penrose, in *Journal of Discourses*, 21:231. If we are guided by the scriptures and the living oracles, we will never go astray.
- Joseph Smith, in *Lectures on Faith* 6:7. One who sacrifices all worldly treasures has the faith and testimony necessary to obtain eternal life.
- Harold B. Lee, *Decisions for Successful Living*, pp. 220-34. Discusses how one may successfully overcome sin and thus forsake the world.
- David O. McKay, *Gospel Ideals*, pp. 538-40. A story of one who failed to forsake sin. Discusses what can and often does happen in such cases.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Forsaking the World (Chalkboard Illustration)

Draw a cross on the chalkboard and then ask the class what it represents. Bring out the point that it is a symbol to the world. Lead the students to understand that in the scriptures it is a symbol for something other than what the world generally believes. Use the following scriptures.

D&C 53:2. Sidney Gilbert learned that the Lord commands us to forsake the world. Does that mean becoming a recluse?

Luke 14:26. What does it mean “If any man come to me, and hate not his father, and mother, . . . he cannot be my disciple”? (One must forsake all “riches, home, friends, family, even his own life” in the service of the Lord [Bruce R. McConkie, *Doctrinal New Testament Commentary*, 1:503]. This is not to hate in the sense of abhorring one’s own family, for we are to love even our enemies, to say nothing of our own flesh and blood. Clearly, nothing should come before our devotion to the Lord. (Matthew 10:37 gives a

clearer understanding of what the Lord meant than does Luke 14:26. See also Matthew 19:17, 29.)

D&C 56:2. What does it mean to “take up our cross” and follow the Savior? By using the LDS edition of the Bible and its notes of the Joseph Smith Translation, we learn from Matthew 16:24-26 that it means to deny ourselves of “all ungodliness,” even every worldly desire and to keep the commandments of the Lord. Therefore, anything that would tend to divert or sidetrack us in that effort should be *forsaken*, whether it be father, mother, treasures of the earth, or power and influence among men. (Compare Mark 10:17-22; John 17:3; Philippians 3:13-20; Moroni 10:32-33.) Jesus forsook every earthly desire to carry his “cross,” the physical wooden burden being but the symbol of the infinite, eternal weight of the sins of the world. (Compare D&C 19:15-19.)

D&C 52:14-20. Notice the four-step “pattern in all things” given the Latter-day Saints, so that we will not be deceived:

- (1)** He whose spirit is contrite is in the proper spiritual condition and if he obeys he is accepted of the Savior.
- (2)** The man whose heart is broken and whose spirit is contrite will speak the truth that edifies, for he is meek and follows the Spirit, or is of God.
- (3)** He that receives the mighty power of God shall find that his weaknesses

become strengths (compare Ether 12:27), and they shall produce much fruit (compare the parable of the four soils). **(4)** He who fears and falters lacks sufficient faith and will be overcome and will hearken to the evil spirit. This is the pattern to avoid deception, and it will reveal the person whose heart is not right and who has not forsaken all things to follow the Lord (see D&C 52:14-20).

What would have happened if Jesus had not completed his mission? Could we have made our own atonement? (see Alma 34:10-11).

We take upon ourselves solemn covenants in the waters of baptism and in the temples of the Lord. Therefore, “much is required” (D&C 82:3), for we have been given more than any other people in the earth. Simply stated, it is the obligation of those who live under the law of the priesthood to live by every word that proceeds from the mouth of God (see D&C 84:33-48, especially vs. 44). This is done not only by living the doctrine taught in the scriptures, but also by following the living prophets. In this way we take up our cross and keep ourselves unspotted from the world.

Note: You may wish to refer to the sixth lecture on faith and to Bruce R. McConkie’s *Mormon Doctrine*, pp. 663-64, to support this lesson.

Laying the Foundation of Zion

Lesson 22

Sections 57-59

Theme

Joseph Smith was called by the Lord to lay the foundation of Zion in these latter days.

Theme Analysis

- A.** The place for the city of Zion was identified by the Lord.
1. Lands were to be purchased in Missouri as an “everlasting inheritance.”
 2. The Saints in the land of Zion were to prepare for others to come.
- B.** The Lord indicated that blessings would come after tribulations.
- C.** Many early Saints were honored to assist in laying the foundation for Zion.
1. Those traveling to Missouri were to bear testimony along the way.
 2. The establishment of the latter-day Zion would fulfill ancient prophecies.
 3. The bishop was to act as judge in dividing inheritances.
 4. The land and temple lot were to be dedicated and consecrated.
- D.** The Saints were commanded to observe the laws of the land.
- E.** The Saints were counseled to act without needing always to be commanded.
1. The fulfillment of the Lord’s promises to man is based on his obedience.
 2. The Saints were enjoined to build up the Church in all regions.
 3. The gathering to Zion was to be according to wisdom and order.
- F.** The inhabitants of Zion were to be blessed as they obeyed the gospel.
1. The Lord reiterated several commandments.
 2. Works of righteousness will be rewarded.

Study Sources

Student Manual

Sections 57-59; Enrichment B, “Establishing Zion”

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 57-59. Keeping in mind the theme of this lesson, read and ponder these sections.

D&C 1:15-22. What was the Lord’s intention in restoring the gospel?

D&C 6:6; 11:6; 12:6; 14:6. What was the Lord’s response

to several of the early brethren who sought his will concerning them?

D&C 21:7. What was Joseph Smith personally assigned and inspired to do?

D&C 63:25-31; 101:69-75. How did the Lord instruct his Saints to obtain lands for an inheritance in Zion? What method were they commanded not to use in obtaining lands in Zion?

D&C 52:3, 7-8, 22-33. What instructions were given to the elders mentioned here? See also Doctrine and Covenants 53:5; 55:5; 56:5.

D&C 58:19-23. What laws were the Lord’s people commanded to obey in the land of Zion?

D&C 136:37-38. Was Joseph Smith successful in fulfilling the Lord’s command to lay the foundation of Zion?

D&C 64:33. Although Zion had small beginnings in Joseph’s day, what was the Lord’s evaluation of it?

Basic Library

A of F, pp. 345-55. We believe in two Zions—the Old and the New Jerusalem.

Teachings, p. 34. Even the Prophet Joseph Smith did not know the full means by which the establishment of Zion would be accomplished.

Teachings, p. 17. The latter-day Zion will be built in America.

Teachings, pp. 79-80. God designated to Joseph Smith “the very spot” for the city of Zion or New Jerusalem of the latter days.

Teachings, p. 160. “We ought to have the building up of Zion as our greatest object.”

Teachings, pp. 231-32. “The building up of Zion is a cause that has interested the people of God in every age.” We are the people blessed with the privilege of bringing it about.

Discourses, pp. 119-20. Zion is the pure in heart as well as a specific place on the earth—North and South America and eventually the whole earth.

Additional Sources

Marion G. Romney, “To Save Souls,” *Relief Society Magazine*, Feb. 1970, p. 86. “It has been the vision of Zion, with the hope and expectation of securing a place therein, which has held the righteous on course through the ages.”

Wilford Woodruff, in *Journal of Discourses*, 17:250. Zion can only be built up by celestial law, and those who inherit it must abide by that same law.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Why Should Zion Be Established? (Scripture Analysis)

Students need to know why it is so important to establish Zion. Using the Zion societies of the past as examples,

have students identify from the scriptures the benefits which come to those who establish such a society. List in detail the characteristics and blessings which come to a Zion people. Give students the following references and help them discover these concepts: Moses 7:18-21, 62-69; JST, Genesis 14:33-36; Acts 2:44-45; 4:34-35; 4 Nephi 1:1-18; Doctrine and Covenants 45:66-71.

Prophecies Concerning the City of New Jerusalem (Scripture Analysis)

Many prophets have anxiously anticipated this dispensation. In the dispensation of the fulness of times, preparations for the return of the Son of God will be completed. Ancient prophets knew, and some saw, that as part of that work a city of holiness, the New Jerusalem, would be established. Review with students some of the prophecies that have been given about the city of New Jerusalem as recorded in Moses 7:60-64; Ether 13:1-10; and 3 Nephi 20:22; 21:1-29.

Review with students the role of the early Saints in laying the foundation of Zion. Discuss what they must do themselves to prepare to complete the work.

Joseph Smith's Role in the Latter-day Zion (Discussion)

Point out that Joseph Smith was chosen of the Lord to lay the foundation of the latter-day Zion by revelation (see D&C 21:7). He was to be assisted by others who were "honored in laying the foundation" (D&C 58:7).

Review the events associated with Joseph Smith's visit to Missouri in 1831 and the dedication of the land of Zion and the temple lot. You may want to also discuss Joseph Smith's plan for the city of Zion (see William E. Berrett, *The Restored Church*, pp. 87-92; B. H. Roberts, *A Comprehensive History of the Church*, 1:311-12).

Also discuss the following questions:

1. How successful were these early Saints in establishing Zion?
2. Why did Zion not become a reality? (see D&C 101:6-8). Did they fail? (Point out that although Zion was not built, its foundation was laid. Joseph Smith in particular was commended by the Lord in regard to his faithful labors (see D&C 136:37-39).

A Commission to Testify

Lesson 23

Sections 60-62

Theme

When a person has a testimony of the gospel and bears witness to others, that testimony is recorded in heaven, and the angels rejoice. The Lord will cleanse and forgive the sins of those who serve in righteousness and testify of the gospel to the world.

Theme Analysis

- A.** A testimony of the gospel is a sure witness of gospel truth from the Holy Ghost.
1. The Holy Ghost bears witness of gospel truths to the spirit of man.
 2. That witness is a sure knowledge.
- B.** One who has a testimony is under the charge to share his witness.
1. We are commanded to let our light shine for others to see; this includes our testimony of the truth.
 2. When one bears witness, that testimony is recorded in heaven for the angels of God to look upon.
 3. A powerful, true testimony is accompanied by the confirming witness of the Holy Ghost in the hearts of the bearer and the receiver.

Study Sources

Student Manual

Sections 60-62; Enrichment A, "The Warning Voice"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 60-62.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 58:47.** The early elders of the Church were commanded to "preach by the way, and bear testimony of the truth in all places."
- D&C 84:61-62.** A measure of forgiveness was promised to the early elders who would do what?
- D&C 62:3.** When one bears righteous witness of the truth, what occurs in heaven?
- Moroni 10:4-5.** How is any spiritual truth learned?
- Alma 5:45-46.** Even though Alma had the visitation of an angel (see Mosiah 27:10-32), he had to acquire a testimony of the gospel. How did he accomplish this?
- 1 Corinthians 2:1-5.** What does man's own wisdom have to do with the testimony he may rightly share with another?

Basic Library

Teachings, p. 29. What did Joseph Smith express about the testimony God had given him? What does he say the Holy Spirit will do?

Teachings, p. 160. According to the Prophet Joseph Smith, how is salvation always ministered unto men?

Discourses, p. 429. According to President Brigham Young, a true testimony does not proceed from human sources. From whence, then, does it come, and how?

Discourses, p. 430. It is impossible for one human being to communicate his witness of the truth to another except in one way. What is that way?

Gos. Doc., p. 501. What specific knowledge had President Joseph F. Smith received from the Holy Ghost?

A of F, pp. 162-63. What special function does the Holy Ghost perform as described in scripture? In a word, what is the special "office" of the Holy Ghost?

Additional Sources

Bruce R. McConkie, *Mormon Doctrine*, p. 785. In any gospel dispensation, a testimony consists of a man's receiving "revelation from the Holy Ghost, of the divinity of the great latter-day work" available in that era.

Harold B. Lee, *Ye Are the Light of the World*, p. 18. Through sin, one can fall "out of a testimony" just as one can fall from grace.

David O. McKay, *Gospel Ideals*, pp. 427-28. We should remember that mighty testimony does not come all at once. Discusses an experience of Peter, the powerful President of the Church in the meridian of time.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

How to Obtain a Personal Witness (Discussion)

The birth of a personal witness to the truthfulness of the gospel of Jesus Christ is an exciting experience if you recognize what is happening. It is helpful to remember that the things of man may be understood by the spirit of man, but the things of God can only be understood by the Spirit of God. If a man is attracted to the things of the world, he cannot discern spiritual things (see 1 Corinthians 2:11-14). If a person is unacquainted with the workings of the Spirit and with the promptings of the Holy Ghost to his own soul, he may not recognize the witness of the Spirit when he has received it. Read Doctrine and Covenants 46:13-14 with the students and discuss its implications.

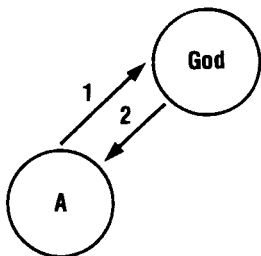
Many who feel they do not have a testimony have been privileged to hear a powerful witness that has stirred them to the depths and caused them to say "I know that *he* knows." If you know that someone else knows the truth of the gospel, what do you then know? How can you know when another son or daughter of God declares a true witness? (Only by the witness of the Holy Ghost.) This kind of witness, if recognized for what it really is, is a prelude to greater things, to receiving a direct or personal witness.

Responsibility of Having a Personal Witness (Chalkboard Illustration)

A summary of the foregoing reasoning and its application

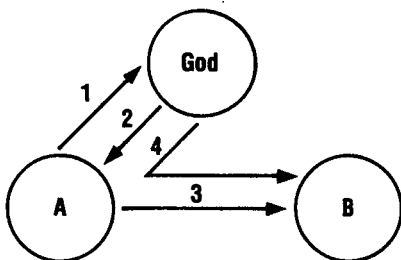
may be diagrammed on the chalkboard as follows:

1. Draw two circles (person A and God) connected by arrows.



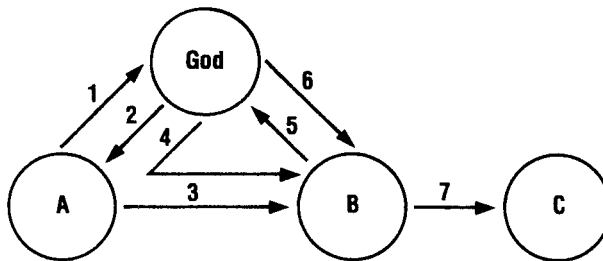
2. Person A has a great desire for a witness of gospel truths and prayerfully petitions the Lord (arrow 1). In response the Lord confirms a personal witness to his soul (arrow 2).

3. Add a third circle (person B) to the chalkboard illustration. When person A receives such a spiritual treasure, he has a natural desire to share it with person B (arrow 3). But more than that, he has a responsibility to do so (see D&C 82:3; Luke 12:48).



4. Note that as person A bears righteous witness of the gospel truth to person B (arrow 3), it is accompanied by the witness of the Holy Ghost (arrow 4). Thus, person B knows that person A is telling the truth.

5. This light and knowledge causes person B to have a great desire to know for himself and not be contented with the witness of person A alone; therefore, he petitions the Lord prayerfully (arrow 5) and receives the sure witness for himself (arrow 6).



6. Now that person B has his own witness, he is prepared to bear it (arrow 7) to person C (add another circle), and the process begins all over again.

The teacher could, if desired, read the following definition of testimony by Elder Bruce R. McConkie: "A *testimony* of the gospel is the sure knowledge, received by revelation from the Holy Ghost, of the divinity of the great latter-day work. In former dispensations a testimony was the revealed knowledge of the divinity of the work in that day. A testimony in this day automatically includes the assurance of the truth of the same gospel in all former ages when it has been on earth." (*Mormon Doctrine*, p. 785.)

7. The crucial principle is that once a person has received the witness and knows with surety the gospel truths, he is then required to testify to others. This witness qualifies a man to be a witness for Christ. (Read Smith, *Teachings*, p. 160, with the students.)

Thus we see that in the sense that a man can give a sure witness of Jesus Christ, he has the spirit of prophecy and is a prophet. The Prophet Joseph Smith explained it (see *Teachings*, p. 269).

8. Why can such personal witness be considered so certain, so sure, even to a perfect knowledge? (see Smith, *Doctrines of Salvation*, 1:47-48).

9. How serious is it to receive knowledge from God?

- a. Does it give us more freedom?
- b. Does it obligate us?
- c. Can we do nothing thereafter?
- d. What happens if we do not share it with others? (see D&C 60:2-3).
- e. Let us be strong, be watchful, and avoid temptation (see D&C 61:38-39).
- f. Let us be true to our testimony that it may be recorded in heaven (see D&C 62:3).

"The Lord Requireth the Heart and a Willing Mind"

Lesson 24

Sections 63-65

Theme

Nothing less than complete devotion to God and his work will qualify men for a celestial reward.

Theme Analysis

- A.** Throughout the ages men of God have emphasized the need to love and serve the Lord with all one's heart, might, mind, and strength.
1. Some have failed in this quest because they have accepted the evil precepts of other men or have followed the enticements of Lucifer.
 2. Those who are lukewarm about the gospel or who willfully turn their backs on God cannot attain celestial glory.
- B.** Righteous men and women have always applied their hearts and minds to understanding and obeying the laws of God.
1. Understanding comes through study, faith, and earnest prayer.
 2. Once he understands what to do and how to do it, the righteous person strives with all his heart to obey what he knows and feels is right.

Study Sources

Student Manual

Sections 63-65

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 63-65.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 4:2.** How are we to serve the Lord today? What will be the result?
- D&C 6:16.** How extensive is God's knowledge of our inner thoughts and feelings? See also Hebrews 4:12.
- D&C 45:29.** What do the precepts of men often cause people to do?
- D&C 78:10.** What does Satan seek to do to cause men to be blinded and fail to understand the things of God?
- Deuteronomy 4:29.** How was ancient Israel admonished by Moses to seek the Lord?
- Matthew 22:36-37.** When Jesus was asked to name the first and great commandment, what was his reply?
- Isaiah 29:13-14.** What does Isaiah say will be the justification for the "marvellous work and a wonder" of the latter days?
- Mosiah 2:9.** What did King Benjamin urge his people to do in order to have "the mysteries of God" unfolded to their view?

- Mosiah 12:27.** What did Abinadi tell the priests of Noah that they had failed to do?
- Moroni 7:6-10.** How does the Lord feel about that which we do grudgingly or without real intent?
- Moses 7:18.** Why did the people of Enoch's day dwell in righteousness?
- Revelation 3:15-16.** What will be the result for those who are "lukewarm" in the gospel?
- D&C 137:9.** What is the criteria by which all will be judged?

Basic Library

- Teachings*, p. 216. "To go where God is, you must be like God, or possess the principles which God possesses."
- Discourses*, p. 169. A pure heart is worth more to God and his work than all the talent and eloquence man can produce.
- Discourses*, p. 221. "To know the will of God is one thing, and to bring our wills, our dispositions, into subjection to . . . the will of God is another."
- Gos. Doc.*, p. 213. Negative qualities would not be present in our lives if we would only love the truth and obey it as Jesus taught.
- Jesus the Christ*, pp. 293-94. The pearl of great price parable illustrates that if one would have eternal life, he must sacrifice all earthly possessions to attain it. The cost is nothing less than all one has—heart, mind, strength, and very soul.
- Jesus the Christ*, pp. 305-6. Discusses three incidents from the ministry of Jesus in which men offered themselves for his service. In each instance, however, they fell short because theirs was not a whole-hearted dedication to the Master's cause.

Additional Sources

- Joseph F. Smith, in *Journal of Discourses*, 25:59. "God delights in the willing heart" and will not force man against his will.
- Franklin D. Richards, in CR, Apr. 1964, pp. 65-67. Cites a comment from Elder Francis M. Lyman about putting the Church first in our hearts and affections, and then discusses the principle of complete dedication to the Lord's eternal cause.
- Orson F. Whitney, *Life of Heber C. Kimball*, pp. 103-9. An account in which Elder Kimball, at great sacrifice to himself and family, went forth on an appointed mission. "Nothing but a sense of duty and love to God and attachment to His cause" could have induced him, under the circumstances, to do it.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

"O Ye That Embark in the Service of God"
(Discussion)

Have the students write the word *dedication* on a piece of

paper. Ask them to take a few minutes to write down everything they are called upon to do in the Church that requires dedication. When it becomes apparent that there are many requirements laid upon us, ask the question: Why do you feel the Lord requires so much of our time, talent, energies, and service?

Read Doctrine and Covenants 4:2. Then ask: How does this scripture indicate we should serve? Why? Is there a direct relationship between our present level of service and our future position in God's eternal worlds?

Point out that in requiring us to pay tithing, engage in genealogy and temple work, hold our family home evenings, do our visiting and home teaching, and so forth, God is reaching for our hearts as well as our minds. "I, the Lord, require the hearts of the children of men" (D&C 64:22; see also vs. 34).

Conclude by briefly alluding to some of the several scriptural passages which admonish us to serve the Lord with all our hearts, might, mind, and strength (see the Standard Works section of this lesson). Point out that lukewarm service is not good enough. The Lord requires our whole-hearted devotion to his work if we are to return to him.

Luke-warm Service Is Not Enough (Case Study)

You may wish to present an example from the life of some

unnamed person where devotion or dedication was less than 100 percent. Could an Olympic champion expect to win a gold medal with a half-hearted training effort? Is the celestial kingdom to be had only for the asking?

Point out that there are many competing philosophies and earthly attractions pulling us away from our commitments to the Lord. You may wish to invite students to name a few of the more alluring enticements that pull us from our allegiance to God. You could conclude by reading Elder James E. Talmage's statement about the cost of discipleship in the kingdom of God (see *Jesus the Christ*, pp. 293-94). Heaven is not attained simply by wishful thinking; it requires effort.

Sacrificing One's All for the Kingdom (Discussion)

You might wish to illustrate by some examples of your own where righteous men and women have made great sacrifices for God's kingdom: Enoch overcame lack of eloquence, Moses overcame the fear of Pharaoh's might, Gideon defeated thousands of Midianites with only three hundred men and faith in God. The story of Mary Ann Gobel Pay (grandmother of Elder Gordon B. Hinckley's wife) is a good example from this dispensation of one who was willing to give whatever was required for the gospel (see Hinckley, in Conference Report, Apr. 1970, pp. 22-23). Read or tell the story and have the class compare her sacrifices for the kingdom with those we are asked to make.

The Everlasting Covenant: The Fulness of the Gospel

Lesson 25

Sections 66-68

Theme

Those who join the Church of Jesus Christ enter into a contractual arrangement with the Lord known as the new and everlasting covenant.

Theme Analysis

- A.** The new and everlasting covenant is the fulness of the gospel of Jesus Christ.
1. It is new because it has been revealed or restored in each dispensation of time.
 2. It is everlasting because it never changes—the things that would save a man in Adam's day are the very things that will save a man today.
- B.** The new and everlasting covenant is a contractual arrangement in which God and man agree to abide by certain terms and conditions in return for certain benefits.
1. Man agrees to keep all of God's commandments and observe every ordinance of salvation.
 2. God, in return, agrees to share with man all the blessings and benefits of eternal life.

Study Sources

Student Manual

Sections 66-68

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 66-68.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 66:2.** How does the Lord define the everlasting covenant? Why was it restored?
- D&C 45:9.** What three special roles does the everlasting covenant perform for man?
- D&C 133:57-58.** What is another purpose for the new and everlasting covenant?
- Jeremiah 31:31-34.** Those in the last days who have the new covenant placed in their inward parts will be blessed with what special honor?
- Acts 3:19-21; Ephesians 1:10.** Peter and Paul speak of the "restitution of all things" and the "dispensation of the fulness of times."
- D&C 20:8-9.** According to this revelation, which book of scripture contains the "fulness of the gospel of Jesus Christ"?
- D&C 132:6-7.** According to this scripture, why was the new and everlasting covenant instituted? What penalty does one who fails to abide by its conditions face?

D&C 131:2; 132:4. A specific law of the new and everlasting covenants is that of eternal marriage. The same is true of baptism (see D&C 22), priesthood ordination (see D&C 84:33-40), and all other gospel ordinances and covenants.

Basic Library

- DS*, 1:153-59. The gospel of Jesus Christ is *the* new and everlasting covenant. See also *Gos. Doc.*, p. 85.
- DS*, 1:154. God stipulates all covenants relating to salvation and eternal life, and man has no right to alter them.
- Discourses*, p. 160. What do Latter-day Saints receive by covenant when they enter the Church through baptism?
- Teachings*, p. 323. What is the significant difference between covenants made through the Aaronic Priesthood and those of the Melchizedek Priesthood?
- DS*, 1:160-64. The word *dispensation* is defined and some of the dispensations of the gospel are briefly mentioned and commented upon.
- DS*, 2:338-47. What is the purpose of sacrament meeting?

Additional Sources

- Bruce R. McConkie, *Mormon Doctrine*, pp. 529-30. The gospel is both a "new" and an "everlasting" covenant.
- Harold B. Lee, *Decisions for Successful Living*, p. 140. The endowment is but the revealing of covenants received at the time of baptism.
- John Taylor, in *Journal of Discourses*, 25:165. The violation of our sacred covenants is a very serious matter.
- David O. McKay, *Gospel Ideals*, pp. 72-73. We make three special covenants when partaking of the sacrament.
- David O. McKay, *Gospel Ideals*, p. 3. Opportunities to learn the gospel have been present in every dispensation.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

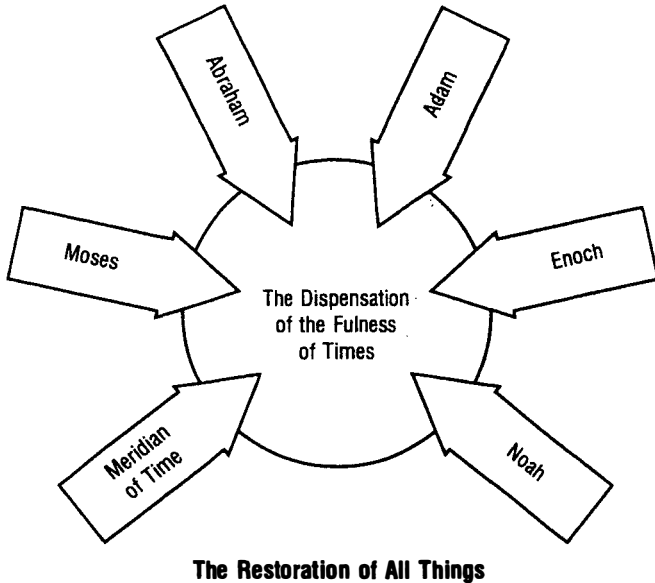
The teacher should note that lesson 51, "Eternal Marriage," should be considered in preparing this lesson. Note also that Doctrine and Covenants 131 and 132 deal with the new and everlasting covenant, but from the perspective of eternal marriage.

The Dispensation of the Fulness of Times (Chalkboard Illustration)

If desired, write the words *apostasy* and *dispensation* on the chalkboard and call for student definitions. Help students to see that a new dispensation is needed each time a major apostasy from divine truth occurs. Point out that there have been many such dispensations.

Draw a large circle on the chalkboard and label it "The Dispensation of the Fulness of Times." Write "The Restoration of All Things" under it. Then indicate that every

former dispensation is included in this, the grandest of all dispensations, and the keys and powers of each have been restored in the latter days. Draw six arrows entering the circle and label them with the names of the major dispensations. Indicate that these dispensations are shown in the diagram as being representative of all dispensations which "feed into" and are comprehended by the dispensation of the fulness of times.



Indicate that every key or power necessary for the salvation of man which has ever been on the earth has been restored in our time. In addition to the keys of former dispensations, the dispensation of the fulness of times includes additional knowledge and keys that are necessary to our time in preparing all things for the coming of the Savior (see D&C 101:32-35; 121:26-32; 124:41; 128:18).

Read Doctrine and Covenants 66:2. Point out that the gospel is the new and everlasting covenant—new because it has been restored, everlasting because it is always the same gospel message. That which would save a man from death and sin in former days will save a man from sin and death today.

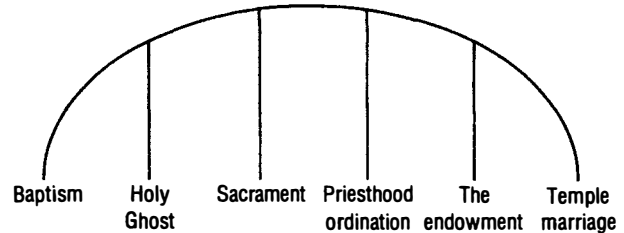
The New and Everlasting Covenant: A Contractual Arrangement (Scripture Analysis, Chalkboard Illustration)

Read Doctrine and Covenants 132:4-7 with the class. Call the students' attention to the wording. Verse four speaks of "a new and everlasting covenant," while verse six speaks of "the new and everlasting covenant." The latter we have already defined as the fulness of the gospel itself. Point out

that no one principle or ordinance of the gospel stands alone. Temple marriage (vs. 4) is a new and everlasting covenant, but it is not the *fulness* of the gospel, and neither is baptism, priesthood ordinations, the sacrament of the Lord's supper, or the temple endowment. Each of these is a part of, but not the whole of, the gospel in its fulness.

This may be represented on the chalkboard by listing *some* of the gospel principles under the umbrella of "the new and everlasting covenant."

The New and Everlasting Covenant (The Fulness of the Gospel)



Point out that the sacrament not only calls to mind the atoning sacrifice of Jesus Christ, but it is also an excellent time to renew covenants made with the Lord. Through it we indicate our sorrow for any past wrongdoing, our repentance from sin, and our determination to fulfill our original pledge to be true to any and all promises made to Jesus Christ. It is a time for solemn self-examination and recommitment to our Savior, Jesus Christ.

The sacrament ordinance is a good example of how a gospel covenant is a contractual arrangement. Man makes three promises to God: to always remember his Son, to take upon himself God's name and keep it pure, and to keep all of God's commandments. In return, God promises that if man keeps his covenants he may always have Christ's spirit to assist him in his daily life.

A similar analysis could be made of each of the gospel ordinances.

Encourage young people to keep their covenants with God. Conclude by reading the following statement from President John Taylor: "We enter into obligations . . . and pledge ourselves in the most solemn manner . . . and if we violate these covenants, and trample under foot the ordinances of God, we ought to be dealt with by the Church and either repent of our sins or be cut off from the Church so that by purging the Church from iniquity, we may be acceptable before God. For the Gods spoken of, are not going to associate with every scallawag in existence; scallawags are not going where they are; and if men do not live according to the laws of a Celestial kingdom, they are not going into a Celestial glory; they cannot pass by the angels and the Gods, who are set to guard the way of life. Straight is the gate and narrow is the way that leads to life, and few there be that find it." (In *Journal of Discourses*, 25:165.)

Laborers in the Vineyard

Lesson 26

Sections 71, 73, 75

Theme

Members of the Church of Jesus Christ have a solemn obligation to declare the message of the Restoration.

Theme Analysis

- A. The Saints are commanded to proclaim the gospel and the message of the Restoration, which includes the following important concepts:
1. Jesus is the Christ, the Only Begotten Son of God.
 2. Joseph Smith and his legal successors are God's true prophets.
 3. The Church of Jesus Christ of Latter-day Saints is the only true Church of Christ on the earth and possesses true authority, teachings, and ordinances.
- B. The Saints are commanded to warn the inhabitants of the earth of the judgments which shall come upon the unrepentant.
- C. The Saints have a responsibility to labor in the vineyard.
1. Prepare for and serve a mission.
 2. Help prepare and support others to fulfill this obligation.
 3. Be a living example of the gospel to all they associate with.

Study Sources

Student Manual

Sections 71, 73, 75

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 71, 73, 75.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 71:9-10; 109:25; Isaiah 54:17; 3 Nephi 22:17.** Will man stop the work of God's kingdom?
- D&C 1:17-23; 135:3.** For what purpose was Joseph Smith chosen and called to bring to pass the work of the Restoration?
- D&C 1:30.** How does the Lord describe the Church restored through Joseph Smith?
- D&C 36:4-6; 38:40-41.** What is the calling and commandment given to members of the Lord's kingdom?
- D&C 63:37; 88:81.** What warning is to be given to the wicked?
- D&C 112:21.** How are the doors of the nations to be opened for missionary work?
- D&C 31:5; 33:3.** Is the harvest complete? What approach is recommended for missionary work?
- D&C 33:8-10.** What is the Lord's expectation of those who are members? See also D&C 30:5, 11.

D&C 60:2-3. What of those who are hesitant or fearful to spread the work?

For additional references see topical guide, s.v. "Missionary Work."

Basic Library

Teachings, p. 77. All souls are precious to the Lord.
Teachings, pp. 86-88. Counsel on teaching the gospel.
Teachings, p. 113. What is our most important duty?
Discourses, pp. 319-37. Counsel on missionary work.
Gos. Doc., pp. 355-70. Instructions to missionaries.
DS, 1:307-20. Responsibility of the Church for missionary work.
M of F, p. 206. "Every member a missionary."
M of F, p. 204. Blessings of missionary service.

Additional Sources

Spencer W. Kimball, " 'When the World Will Be Converted,' " *Ensign*, Oct. 1974, pp. 3-14. The challenge of the Church to take the gospel to every nation.

Spencer W. Kimball, " 'The Uttermost Parts of the Earth,' " *Ensign*, July 1979, pp. 2-9. Meeting the commission to teach all nations.

Spencer W. Kimball, " 'It Becometh Every Man,' " *Ensign*, Oct. 1977, pp. 3-7. Practical suggestions for doing member missionary work.

Wilford Woodruff, in *Journal of Discourses*, 21:122. Missionary responsibility of this generation.

Heber J. Grant, in CR, Apr. 1927, pp. 175-76. Describes the supreme obligation of Church members to "call upon the world to repent."

George Albert Smith, in CR, Oct. 1916, p. 49. Obligation to preach to neighbors and associates.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

"Why Should I Go on a Mission?" (Case Study)

Use the following case study to illustrate that every young man should keep himself worthy and should fulfill a mission.

James Adams couldn't see why he, of all people, should fill a mission. He was slow of speech, hesitant about meeting people, and very uncomfortable at the thought of knocking on strange doors and asking to be admitted. "Missionary work is for other people," he was often heard to say, "but not for me." When the bishop issued a formal call to submit an application to serve, Jim was unnerved. Even when the bishop explained that the local elder's quorum would be glad to help shoulder the financial burden, Jim was reluctant. "I just don't see the need for me to serve a mission," he told the bishop. "Aren't there other ways to serve the Lord?"

Now ask the following questions:

How would you respond to Jim's objections? What would you say to help him see the need for his service? Perhaps the following quote from President Spencer W. Kimball would help.

"The question has been often asked, Is the mission program one of compulsion? And the answer, of course, is no. Everyone is given his free agency. The question is asked: Should every young man fill a mission? And the answer of the Church is yes, and the answer of the Lord is yes. Enlarging this answer we say: Certainly every male member of the Church *should* fill a mission, like he *should* pay his tithing, like he *should* attend his meetings, like he *should* keep his life clean and free from the ugliness of the world and plan a celestial marriage in the temple of the Lord. . . .

"Every person has his free agency. He may steal or curse or drink; he may defile himself with pornographic material; he may lazy away his life, fail to do his duty, commit sexual sins, or even take life. There is no force. . . .

"Again the Lord answers the question: 'And that every man should take righteousness in his hands upon his loins, and lift a warning voice unto the inhabitants of the earth; and declare both by word and by flight that desolation shall come upon the wicked.' you note that he said 'every man,'—and every boy that is becoming a man? Of course, we do not send young men

steeped in uncleanness and sexual or other sins. Certainly such an one would need to be cleansed by deep repentance before he could be considered. And so we repeat it: Every LDS male who is worthy and able should fill a mission." (In Conference Report, Apr. 1974, pp. 125-26.)

What Is Our Specific Missionary Message? (Discussion)

You could divide the class into groups and tell them that they have five minutes to list everything they can think of that is a specific teaching of the Church. Bring the students together and list their ideas on the chalkboard. What is our most fundamental message as a Church? What principal things do we wish people who join the Church to have a testimony of?

Read Elder Bruce R. McConkie's statement and ask the students to evaluate it in terms of what prospective members need. "Three great truths must be included in every valid testimony: 1. That Jesus Christ is the Son of God and the Savior of the world (D. & C. 46:13); 2. That Joseph Smith is the Prophet of God through whom the gospel was restored in this dispensation; and 3. That The Church of Jesus Christ of Latter-day Saints is 'the only true and living church upon the face of the whole earth.' (D. & C. 1:30.)" (*Mormon Doctrine*, p. 786.)

Plain and Precious Truths Restored

Lesson 27

Sections 74, 77, 86, 91, 113

Theme

The Doctrine and Covenants contains many plain and precious truths restored to the earth through Joseph Smith.

Theme Analysis

- A.** Through the devil's work of apostasy, many of God's plain and precious truths have been taken from the Bible.
1. These truths were left out through carelessness or removed by evil and designing men who were anxious to change the biblical text.
 2. As a result the Bible can sometimes be a stumbling block to the children of God.
- B.** As part of the work of the Restoration, God provided the means of removing this stumbling block by giving "other books."
1. The Doctrine and Covenants helps in this important work of restoration.
 2. The Book of Mormon, the Pearl of Great Price, and the Joseph Smith Translation of the Bible also contain many of the "plain and precious truths" which have been restored.

Study Sources

Student Manual

Sections 74, 77, 86, 91, 113

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 74, 77, 86, 91, 113. Keeping in mind the theme of this lesson, read and ponder these sections.

1 Nephi 13:26-27. Why have many plain and precious parts been removed from the Bible?

1 Nephi 13:28-29. What problem has occurred because these plain and precious parts have been removed?

Moses 1:41. What promise was made to Moses?

1 Nephi 13:32-34, 39. After the Gentiles had been made to stumble because of the removal of plain and precious parts from the Bible, what would the Lord do?

D&C 6:26-27. Why has the Lord kept back many records? See also Doctrine and Covenants 8:1; 9:2.

D&C 107:53-57. What is one record that is yet to come forth?

Basic Library

Teachings, pp. 10-11. Have there been many important truths taken from the Bible?

Teachings, p. 61. Are there other truths not found in the Bible?

Teachings, p. 327. Why does the Bible contain many errors?

DS, 3:190-91. Do we need scriptures other than the Bible? *Gos. Doc.*, p. 45. Does the Doctrine and Covenants contain principles which are revealed in greater clarity than in the other scriptures?

Additional Sources

Bruce R. McConkie, *Mormon Doctrine*, pp. 453-54. "Only a small part of the recorded revelations and scriptural writings of the past are now available to men." A discussion of why.

"Christ and the Old Testament," *Church News*, 22 Jan. 1966, p. 16. What was the Bible like before it was stripped of its plain and precious parts?

Joseph Fielding Smith, *Man, His Origin and Destiny*, pp. 111-12. What are the other books which God provided to restore the plain and precious things taken from the Bible?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

What Causes Apostasy? (Discussion)

Begin by asking students to relate as many causes of apostasy as they can, and then read the following:

"Apostasy is born of the teaching of false doctrine. Nephi described our present religious world by saying, 'There shall be many which shall teach . . . false and vain and foolish doctrines,' and by specifying that 'Because of pride, and because of false teachers, and false doctrine, their churches have become corrupted.'

world, he said: 'They have all gone astray save it be a few, who are the humble followers of Christ; nevertheless, *they are led, that in many instances they do err because they are taught by the precepts of men.*' Then he added this awful interdiction: '*And all those who preach false doctrines, . . . wo, wo, wo be unto them, saith the Lord God Almighty, for they shall be thrust down to hell!*' (2 Ne. 28:8-15.)"

Point out that men of the world are in an apostate condition not so much because they wish to be, but because they are blind leaders of the blind. Why are these leaders blind?

Read 1 Nephi 13:26-29. Many plain and precious truths are missing from the Bible, the book which many Christians hold to be the word of God. Having only part of the truth causes men to "stumble" in darkness, to err innocently.

Elder Bruce R. McConkie writes: "Apostles and prophets have been set in the Church for the purpose of teaching and identifying true doctrine, lest men be 'tossed to and fro, and carried about with every wind of doctrine.'

14.) If a church has no prophets and apostles, then it has no way of knowing whether its doctrines are true or false. 'Whosoever transgresseth, and abideth not in the doctrine

of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son.' (2 John 9.)" (*Mormon Doctrine*, p. 205.)

The Lord planned to remove blindness and apostasy through the restoration of the gospel. Read 1 Nephi 13:32-34, 39. Point out the reference to "other books" in verse 39. Ask the class to name these other books. Then, discuss one by one, in brief fashion, how the Book of Mormon, the Pearl of Great Price, the Joseph Smith Translation, and the Doctrine and Covenants help to remove men's stumbling blocks. Ask the students to be specific as to how these "other books" help to clarify the Bible. (A good example is the question of the baptism of little children; see D&C 74:7; Moroni 8:8-21.)

At this point lead students into an examination of various added doctrinal insights found in Doctrine and Covenants 74, 77, 86, 113, and elsewhere. Point out also that in his sermons and in the Joseph Smith Translation, the Prophet made numerous changes through inspiration from the Lord in an effort to clarify doctrine and to restore truths that had been lost in earlier ages. Transparency 11, "The Doctrine and Covenants Clarifies Other Scripture," could be used as

part of your discussion. Conclude with the following statement by Joseph Fielding Smith:

"We are all aware that there are errors in the Bible due to faulty translations and ignorance on the part of translators; but the hand of the Lord has been over this volume of scripture nevertheless, and it is remarkable that it has come down to us in the excellent condition in which we find it. Guided by the Book of Mormon, Doctrine and Covenants, and the Spirit of the Lord, it is not difficult for one to discern the errors in the Bible.

"The Church uses the King James Version of the Bible because it is *the best version translated by the power of man*.

"The revision of the Bible which was done by Joseph Smith at the command of the Lord was not a complete revision of the Bible. There are many parts of the Bible in which the Prophet did not change the meaning where it is incorrect. *He revised as far as the Lord permitted him at the time*, and it was his intention to do more, but because of persecution this was not accomplished. However, all that he did is very helpful for the major errors have been corrected." (*Doctrines of Salvation*, 3:191.)

The Vision, Part 1

Lesson 28

Section 76:1-49, 71-91, 97-112

Theme

The Lord has prepared kingdoms for those who are not worthy to dwell in his presence.

Theme Analysis

- A.** In the eternal realm, there are several different kingdoms in which individuals will obtain their inheritance, according to the laws they lived on earth.
- B.** Only those who are valiant in the testimony of Jesus will inherit celestial glory in the presence of God the Father.
- C.** All who do not live the celestial law will, in the hereafter, dwell in kingdoms suited to their nature.
1. Those who are able to live terrestrial law will inherit the terrestrial kingdom of glory.
 2. Those who live according to telestial law will obtain an inheritance in the telestial kingdom of glory.
 3. Those who sin against the Holy Ghost will inherit a kingdom of darkness wherein there is no glory.
- D.** Since we know the laws and conditions upon which inheritances in the hereafter are received, we should strive to be worthy to dwell in the celestial kingdom of glory.

Study Sources

Student Manual

Section 76:1-49, 71-91, 97-112; Enrichment G, "The Nature and Purpose of Law"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 76: 1-49, 71-91, 97-112.** Keeping in mind the theme of this lesson, read and ponder these verses.
- John 14:2.** What did Jesus teach about the nature of his Father's kingdom?
- 1 Corinthians 15:40-42.** What types of bodies will there be in the Resurrection?
- D&C 88:21-24, 28-32.** Upon what basis will inheritances in the eternal worlds be determined?
- Mormon 9:1-5.** Could unrighteous people be happy in the presence of God?
- Alma 7:21.** Who is not permitted into God's presence? See also 1 Nephi 10:21; Moses 6:57.
- John 5:28-29.** What are the two resurrections and who comes forth in each?
- Matthew 25:31-46.** Jesus likens the resurrection unto the dividing of sheep and goats. What did he say would be the criterion for judgment?
- D&C 76:71-80.** What types of individuals will inherit the terrestrial glory?
- D&C 76:81-86, 99-106.** What types of individuals will inherit the telestial glory?
- D&C 76:30-38, 43.** What will characterize those who will

become sons of perdition? See also Matthew 12:31-32; Hebrews 6:4-6.

Basic Library

- Teachings*, p. 11. The greatness of the vision of the eternal worlds.
- Teachings*, p. 366. John 14:2 should read, "In my Father's kingdom are many kingdoms."
- Teachings*, pp. 218-19. God will judge righteously according to the laws each person has.
- Teachings*, pp. 324-25. "The disappointment of hopes and expectations at the resurrection would be indescribably dreadful."
- Discourses*, pp. 382-83. There will be a variety of glories and kingdoms in eternity.
- A of F*, pp. 385-92. There are two general resurrections set forth in scripture.
- DS*, 2:21-23, 27-31. Discussion of reasonableness of degrees of glory and kingdoms.
- A of F*, pp. 405-11. There will be graded inheritances in the hereafter.
- Teachings*, p. 12. Baptism is required for entrance into the celestial kingdom, but not for other kingdoms of glory.
- DS*, 2:287-88. Procreative powers will be denied those outside the highest degree of the celestial kingdom.

Additional Sources

- Melvin J. Ballard, *Three Degrees of Glory*. A pamphlet discussing the hereafter and the conditions upon which eternal inheritances are based.
- Joseph Fielding Smith, *Answers to Gospel Questions*, 4:10-15. Explains Doctrine and Covenants 76:72.
- N. B. Lundwall, comp., *The Vision*. This book contains several helpful items which you may want to study in preparing this subject.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The Future Is Based upon Law (Discussion)

Read Elder Bruce R. McConkie's story found in Notes and Commentary on Doctrine and Covenants 76:72-74 of the student manual. Stop after the example of the man is finished, without reading Elder McConkie's conclusions. Ask students to tell what they think is wrong with the man's reasoning.

Have the students read, mark, and explain Doctrine and Covenants 88:21-35 and Alma 34:32-35. Each student should understand that his future condition in eternity is based upon the law he has chosen to obey in life. Conclude by finishing Elder McConkie's quote.

Laws Governing Eternal Inheritances (Discussion, Scripture Analysis)

The degrees of glory are interesting to students. This lesson

can be used to clarify misconceptions about the hereafter as well as to increase the students' understanding of the scriptures. Since students generally have a fairly good knowledge of the factors which lead people to the various kingdoms, a series of questions could be used as a preassessment of their understanding and also as a means of stimulating discussion. Ask questions and require the students to support their answers from the scriptures, particularly from Doctrine and Covenants 76. When students are able to support their answers, move on, but where they have trouble, stop and look more closely at the verses involved and offer explanations or cross-references to help the class come to an understanding of the concept involved. Be sure your questions focus on concepts that will help students understand clearly the message of the portion of section 76 being studied. The following are some questions that could be used:

1. How did the Lord compare the glory of the terrestrial kingdom with that of the celestial? (see vs. 71).
2. What will be the result for those who reject the testimony of Jesus in this life but receive it in the hereafter? (see vs. 74).
3. Who in the hereafter will dwell in the presence of Christ? (see vss. 62, 77).
4. What are the qualifications of those who receive a terrestrial inheritance? (see vss. 72-79).
5. Who will be thrust down to hell before they are resurrected? (see vss. 31-36, 84, 103-6).
6. What will happen to those who never accept the gospel? (see. vss. 82, 98-101).
7. How glorious is the least of the kingdoms of glory? (see vs. 89)
8. Who will become sons of perdition? (see vss. 31-35).
9. What did the Lord mean when he said the sons of perdition would suffer the second death? (see vs. 37; see also D&C 29:41).

Comparison of Kingdoms (Transparencies, Scripture Analysis)

Transparencies 12A, 12B, and 12C, "Three Degrees of Glory," contain a comparison of the degrees, including the determining conditions, the rewards and blessings, and the status of those who go to each. This could be used to summarize the information revealed in Doctrine and Covenants 76. (A similar thing could be done in chart form on the chalkboard. Allow the students to work through the exercise as you write it.)

Using the transparencies or chalkboard chart, point out how little the Lord has said of the rewards in the lower kingdoms as compared to the celestial kingdom. Discuss why.

Note: The next lesson, "The Vision, Part 2," will also refer to these transparencies. You could complete the chart during that lesson.

Order of the Resurrection (Discussion, Scripture Analysis)

The whole approach to the three degrees of glory may be based on the Resurrection. Using Doctrine and Covenants 88:28-32 and 1 Corinthians 15:40-42, discuss the first and second resurrection and their relationship with one's eternal inheritance.

Laws of Restoration (Scripture Analysis)

Use the concepts found in Alma 41 with those in Doctrine and Covenants 76 to show the naturalness and fairness of the laws governing eternal inheritances. Use also Mormon 9:1-5 to indicate that to place an individual in a kingdom which is not in harmony with his nature would bring him misery rather than happiness.

The Vision, Part 2

Lesson 29

Section 76:50-70, 92-96, 113-19

Theme

Those who are valiant in following the Savior will obtain exaltation in the celestial kingdom.

Theme Analysis

- A. The Lord's purposes never fail.
- B. The Lord delights to honor those who serve him.
 - 1. By the Spirit they are enlightened and given knowledge of the mysteries and wonders of eternity.
 - 2. They shall obtain eternal glory.
- C. Those who are to be exalted in the celestial kingdom will come forth in the resurrection of the just.
 - 1. They are they who received Jesus.
 - 2. They received baptism according to his commandment.
 - 3. By keeping the commandments they are cleansed from their sins and receive the Holy Ghost.
 - 4. They overcome the world by faith.
 - 5. They are sealed to eternal life by the Holy Spirit of Promise.
- D. Exalted beings, who are the church of the Firstborn, shall receive all things from the Father.
 - 1. They shall have celestial bodies.
 - 2. They shall overcome all things and be perfected.
 - 3. They shall dwell with God the Father and Christ forever.
 - 4. They shall be gods.

Study Sources

Student Manual

Section 76:50-70, 92-96, 113-19

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 76:50-70, 92-96, 113-19.** Keeping in mind the theme of this lesson, read and ponder these verses.
- D&C 131:1-4.** Will all inhabitants of the celestial kingdom receive the same reward?
- D&C 132:19-20.** What must individuals do to be exalted?
- D&C 132:37, 48-49.** Do we know of anyone besides Christ who has obtained exaltation?
- Romans 8:14-18.** What will be the condition of those who are led by the Spirit of God and spiritually become his children? See also 1 John 3:2; Revelation 3:21.
- Philippians 3:8-15.** What was Paul's great goal? Is it attainable? See also Matthew 5:48; Luke 6:40.
- Revelation 21:7.** What will be the reward of those who overcome the world?
- D&C 88:107.** What is the Lord's promise to his Saints who are valiant?
- D&C 84:33-38.** What did the Lord promise to those who receive the priesthood and magnify their calling?

Basic Library

- Teachings*, p. 374. "Every man who reigns in celestial glory is a God to his dominions."
- DS*, 2:23-26. The celestial kingdom is the kingdom of God. Describes the nature of exaltation in the celestial kingdom. Salvation comes to those who overcome all.
- DS*, 2:32. Some in celestial glory have limitations.
- DS*, 2:35-57. The whole chapter is about exaltation. Those who are exalted will become like God. Faithful will become sons and daughters of God. The church of the Firstborn, path to exaltation, and salvation of children are discussed.
- Teachings*, pp. 345-48. God is an exalted man. We have got to learn to be Gods ourselves by going from one small degree to another.
- Teachings*, p. 331. Anyone who is exalted to the highest mansion of God must be able to abide the whole celestial law.
- Discourses*, pp. 391-92. Individuals will be exalted to different degrees of exaltation according to their capacities.
- Discourses*, p. 392. Those who "desire to obtain seats in the celestial kingdom, will find that they must battle every day."
- DS*, 2:76-77. Exaltation will not be withheld from faithful unmarried women.
- DS*, 3:131-32. The fulness of the priesthood is required for exaltation.
- M of F*, pp. 6, 8-9. None can obtain eternal life except by the path Christ has given. Only the valiant who receive the proper ordinances and are faithful, will obtain eternal life.
- M of F*, pp. 242-46. Celestial marriage is the way to exaltation. Regardless of other virtues, those who are not married cannot be exalted.
- M of F*, p. 261. Exaltation comes only to those who are clean, worthy, and perfect. This state comes only through repentance.
- Spencer W. Kimball, in CR, Oct. 1978, pp. 3-8. Living the letter of the law is only the beginning of achieving perfection.
- Bruce R. McConkie, in CR, Oct. 1974, pp. 43-47. We must be valiant to obtain celestial glory. What it means to be valiant is discussed.

Additional Sources

Melvin J. Ballard, *Three Degrees of Glory*. An excellent pamphlet discussing Doctrine and Covenants 76.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Nature of Those Who Are Celestial (Discussion, Scripture Analysis)

Invite students to read by themselves Doctrine and Covenants 76:50-70. When they finish, first permit them to

tell what they know or understand and then ask the following questions.

1. What does it mean for one to "receive the testimony of Jesus"? (vs. 51). (Point out that to "receive" in this context means not only to obtain a testimony of Jesus but to obey the first principles and ordinances of the gospel.)
2. What does it mean to "overcome by faith" and be "sealed by the Holy Spirit of promise"? (vs. 53). (You may wish to pause and discuss how faith in Christ aids one in overcoming temptations and evils that would keep us out of God's presence. Point out that the Holy Spirit of Promise, the Holy Ghost, must ratify and seal every ordinance and work of man that is efficacious beyond death. He does so by reading our hearts and attesting to our honesty and worthiness.)
3. What does it mean to become "priests and kings" and to receive the Father's fulness? (vs. 56). (Point out that verse 58 says that such persons "are gods, even the sons of God." All persons are the spirit sons and daughters of God, but only those who overcome all things and obey every ordinance required for exaltation become what the Father is, that is, receive of his fulness. Direct student attention to Doctrine and Covenants 131:1-4 and point out that celestial marriage is the key to exaltation. Those who observe this ordinance as well as all others required by the gospel shall "be gods" because they enjoy the blessings of eternal increase or "a continuation of the seeds forever and ever." [D&C 132:19-20].)
4. What is meant by "just men made perfect through Jesus the mediator"? (D&C 76:69). (Point out that even though one enters the Church and obtains forgiveness of past wrongs, he must continue in worthiness before the Lord.) Since we all sin, we need a Savior to aid us in our attempts to "retain a remission" of sins (Mosiah 4:12). Continued faith in Christ and repentance from sin answers the requirement.

In the end we will be just men, that is, we will be men who lived righteous but not perfect lives who are made perfect through the atonement of Christ (see Moroni 10:32-33).

What Does It Mean to Be Valiant? (Discussion, Analysis of Conference Reports)

Prepare for each student a copy of the two talks from the conference reports listed under Basic Library. Using the portions of President Kimball's and Elder McConkie's talks which deal with what it means to be valiant in the gospel, list several of the specific items mentioned. Discuss the difference between being lukewarm and being valiant in the gospel. Using other quotes from references in the Basic Library, discuss the importance of becoming able to live the full celestial law in attaining exaltation.

The Blessings of Exaltation (Individual Study, Discussion)

If you have Elder Melvin J. Ballard's discourse, *The Three Degrees of Glory*, you may wish to copy the portion which deals with the celestial kingdom and assign your students to read it (pp. 5-18, 30-37, 1975 printing). Assign this reading a few days before class. Ask students to mark for discussion the items they consider significant. Using both the scriptures and items from Elder Ballard's talk, discuss the great blessings and glory of those who are exalted and the importance of doing all in our power to attain those blessings.

Comparison of Kingdoms (Chalkboard Illustration, Transparency)

If you used this method in the previous lesson, continue by completing Transparencies 12A, 12B, and 12C, "Three Degrees of Glory" (see lesson 28).

The Law of Consecration and Stewardship, Part 1

Lesson 30

Sections 78-82

Theme

A covenant order or organization was established to build up the kingdom of God and to prepare for Zion.

Theme Analysis

- A.** A Church unit (stake) was organized as a covenant order for those who accepted the law of consecration.
1. The objective of the order was to develop temporal and spiritual unity.
 2. Another purpose was to develop the kingdom so that it would stand "independent above all other creatures beneath the celestial world" (D&C 78:14).
- B.** Participants in the order were bound by solemn covenant to build the kingdom and advance the cause of Zion.
1. The covenant was prescribed and only wilful rebellion or sin would break it.
 2. Those who broke the covenant were to be cut off from their office and standing in the order and kingdom.
 3. Every covenant member was to seek to build the kingdom and to bless his neighbor in the improvement of his talent and stewardship.

Study Sources

Student Manual

Sections 78-82; Enrichment B, "Establishing Zion"; Enrichment L, "The Law of Consecration and Stewardship"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 78-82.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 78:3-4.** For what purposes did the Lord direct the establishment of the covenant order?
- D&C 78:5-7.** The Lord desired that the covenant members would share equally in the blessings. Was this to be only temporally or spiritually or both? (See the section in the student manual, Enrichment L, on the united order.)
- D&C 78:11-12.** How was full participation in the order possible? What were the consequences of breaking the covenant?
- D&C 78:14.** What was to be the relationship of the kingdom, or Church, to the world?
- D&C 82:10.** How does this familiar citation relate to the law of consecration?
- D&C 82:19-20.** What were covenant members to seek for? For additional references see topical guide, s.v. "Covenants."

Basic Library

- Teachings*, p. 183. Are great temporal blessings possible through individual effort?
- Teachings*, p. 174. What are some of the blessings of unity?
- Teachings*, p. 231. How did the Prophet Joseph define *common*?
- Discourses*, p. 178. What quality is essential for those who would enter the covenant order?
- Discourses*, pp. 285-89. The principles of unity and the application of the term *equal* are discussed.
- DS*, 1:245-46. Applying the blessings of unity.
- Bruce R. McConkie, in CR, Apr. 1979, pp. 130-33. Why does the Lord expect us to "stand independent above all other creatures"?

Additional Sources

- J. Reuben Clark, Jr., "The United Order and Law of Consecration as Set out in the Revelations of the Lord" (see the Appendix for the complete article). One of the most comprehensive treatments of the law of consecration.
- J. Reuben Clark, Jr., in CR, Apr., 1944, pp. 110-16. Discusses the principles of unity (oneness) and order in the kingdom.
- David O. McKay, in CR, Oct. 1967, pp. 4-11. Excellent counsel on the importance and power of unity.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The teacher should note that lesson 18, "True Disciples and Faithful Stewards," and lesson 31, "The Law of Consecration and Stewardship, Part 2," cover similar material. Lessons 10, 22, and 40 deal with Zion.

"All Things Common" and "Equal" (Scripture Analysis)

Use the scriptural citations on the united order listed in the section of Enrichment L (in student manual) to evaluate the above expressions—historically and in principle—as taught in the scriptures. President J. Reuben Clark, Jr., explains these concepts in his article which is contained in the Appendix of this manual.

The United Order (Chalkboard Illustration)

Using the materials found in Enrichment L of the student manual and President Clark's talk found in the Appendix, outline briefly how the order functioned, how a person entered the order, and so on. The following is a suggested way for this to be done.

Note: The next lesson, "The Law of Consecration and Stewardship, Part 2," also discusses this subject, so you could have an extended lesson.

I. Two Basic Ideas

- A.** The earth is the Lord's; he is the true owner of all things (see D&C 38:16-17; 104:13-17).
- B.** Men are only stewards and are accountable to God in their stewardship (see D&C 104:13, 54-57, 70; 72:3-4).

"A Mormon did not enter [the United Order] to *become* good, but because he was good. . . . Men must first organize their own lives; then they might be united into a more perfect social and economic order." (As cited in *Prepare Ye the Way of the Lord*, [Melchizedek Priesthood Study Guide 1978-79], p. 95).

II. Four Supporting Concepts

- A.** Men are to be equal in temporal things – God's ideal (see D&C 49:20; 70:14; 78:5-7).
- B.** The basic motivation in the order is love and righteousness (see D&C 42:29-30; 82:18-20).
- C.** Equality is achieved by the rich voluntarily helping the poor (see D&C 104:15-16, 18; 84:112; 56:16-20).
- D.** Idleness is not tolerated (see D&C 42:42; 56:17; 60:13; 68:30; 75:28-29).

III. How the Order Works

- A.** One enters the order by solemn covenant (see D&C 78:11-12; 82:11, 21; 104:5-10).
- B.** All property is legally given to the Church by deed (see D&C 42:30-32; 72:15; *History of the Church*, 1:363).

1. Husband and wife have to sign (see *History of the Church*, 1:364).

2. Included are only major items of property such as real estate, buildings, and businesses; personal items such as clothing and furnishings are not included.

C. An equal stewardship is given to each family (see D&C 42:32-33).

1. These are called portions (see D&C 51:4-6), inheritances (see D&C 83:3), or stewardships (see D&C 104:11-12).

2. They are deeded to the person as his legal property.

3. *Equality* is defined as each family's circumstances, wants, and needs being equally met (see D&C 51:3; 82:17).

4. The bishop and the family head jointly determine these needs (see *History of the Church*, 1:364-65).

5. The stewardship is to "amply" supply his wants and needs (D&C 42:33).

D. Surplus property, also called residue, goes to the bishop's storehouse (see D&C 42:34-36).

E. The family operates their stewardship on a free enterprise basis motivated by love for God and fellowmen.

F. Those found unworthy are expelled from the order, but they keep their inheritances or portions (see D&C 51:5).

The Law of Consecration and Stewardship, Part 2

Lesson 31

Sections 83, 85, 92, 104

Theme

The law of consecration is the foundation of celestial living and the united order is the administrative organization which oversees it.

Theme Analysis

- A.** The law of consecration is the foundation for the practice of gospel principles in society.
1. A Zion society is established upon the principles of the celestial kingdom.
 2. Purity of heart is the personal attribute upon which consecration functions.
- B.** All things belong to the Lord.
1. All that man possesses is a sacred trust from God.
 2. Man is accountable for all earthly things.
- C.** The principles of consecration are as follows:
1. Man acknowledges God's ownership of everything.
 2. All seek the best interest and benefit of their neighbors.
 3. Every Saint receives a stewardship for which he is accountable.
 4. Surpluses and residues are used for the care of widows, orphans and the poor, and also for the public benefit and to provide for new "inheritances in Zion."
- D.** The administration of the law of consecration is done through the united order.
1. Each stake of Zion forms a part of the order.
 2. Storehouses and treasuries are the administrative and distributive centers of the order.
 3. "All things common" means all members have equal rights in the operation of the order.
 4. "Every man equal" means all members have equal claim and voice in the order.
 5. The bishop is the administrator of the order.

Study Sources

Student Manual

Sections 83, 85, 92, 104; Enrichment L, "The Law of Consecration and Stewardship"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 83, 85, 92, 104.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 105:5.** Upon what principles only can Zion be established? See also D&C 82:14, 19.
- D&C 97:21.** What is Zion? See also Enrichment B, "Establishing Zion."

- D&C 42:30-32.** What course does the Lord direct the Saints to follow?
- D&C 51:3-5; 85:1.** How are individual rights to ownership preserved in the order?
- D&C 51:3, 9.** How is equality to be administered individually?
- D&C 82:17.** How do members have equal claim on property in the order?
- D&C 82:18.** What scriptural interpretation is provided for *common*? See application in Acts 2:44; 4:32; 3 Nephi 26:19; 4 Nephi 1:3.
- D&C 42:34-36.** What is the purpose of the storehouse? For additional references see topical guide, s.v. "Consecration."

Basic Library

- Teachings*, pp. 22-23. Instructions on how consecrations are to be made.
- Teachings*, p. 127. To what extent and for what purpose are consecrations to be made?
- Gos. Doc.*, p. 238. Suggestions on applying the principles of consecration.
- A of F*, pp. 437-41. An overview of consecration and its relationship to stewardship.
- Bruce R. McConkie, in CR, Apr. 1975, pp. 74-77. Principles of sacrifice and consecration discussed.
- Marion G. Romney, in CR, Apr., 1977, pp. 117-21. Why we are engaged in the welfare program. Principles that must prevail before we can live the law of consecration.
- J. Reuben Clark, Jr., "The United Order and Law of Consecration as Set out in the Revelations of the Lord" (see the Appendix for the complete article).

Additional Sources

- Marion G. Romney, "Living the Principles of the Law of Consecration," *Ensign*, Feb. 1979, pp. 3-4. An authoritative, complete overview of consecration.
- Marion G. Romney, *New Era*, May 1979, pp. 38-39. Background of the law and comments about when it will again be practiced.
- Marion G. Romney, in CR, Apr. 1966, pp. 95-101. An excellent comparison between socialism and consecration.
- J. Reuben Clark, Jr., in CR, Oct. 1942, pp. 54-59. Brief overview of the principles of consecration.
- William O. Nelson, "To Prepare a People," *Ensign*, Jan. 1979, pp. 18-23. An overview of the history of consecration and the united order in the early part of this dispensation.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The teacher should note that lesson 17, "The Lord's Law to the Church," introduces consecration but does not discuss

it in detail. Lesson 18, "True Disciples and Faithful Stewards," deals with the principles of stewardship. Lesson 30, "The Law of Consecration and Stewardship, Part 1," discusses the importance and seriousness of covenants as associated with the practice of consecration.

Socialism vs. Consecration (Discussion, Transparency)

Using Marion G. Romney's instructive discourse on the contrast between socialism and consecration (see Conference Report, Apr. 1966, pp. 95-101; Enrichment L, "The Law of Consecration and Stewardship" in the student manual) and Transparency 13, "A Comparison of the Laws of Consecration and Socialism," compare and contrast the two systems. You could assign research into the contrasts for further class discussion.

All Things Belong to God (Discussion)

Read Doctrine and Covenants 104:14. Ask the students to prepare a general inventory of all they possess temporally (including their bodies) and spiritually. Then have them

prepare a *report* to God on how they have done with everything on their list. They might then list immediate and long-range goals. This can be done on a single sheet with columns labeled like the following.

Temporal and Spiritual Inventory	Evaluation of Trusteeship (Stewardship)	Goals for Further Action
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You might invite students to discuss some of their evaluations for items which are not too personal. Help students understand that all things belong to God and that it is our responsibility to acknowledge God as the rightful owner and it is an opportunity to consecrate our all (everything) to God and his work.

The Priesthood of the Living God

Lesson 32

Section 84

Theme

The priesthood is everlasting and eternal and carries with it great responsibility for each individual who holds it.

Theme Analysis

- A.** The Aaronic Priesthood is the lesser priesthood and holds the keys to the preparatory gospel.
1. The Aaronic Priesthood was on the earth from the days of Aaron until the days of John the Baptist.
 2. The Aaronic Priesthood carries with it great blessings for worthy service.
- B.** The Melchizedek Priesthood is the greater priesthood.
1. The Melchizedek Priesthood was held by many faithful men from the days of Adam to the days of Moses. After the time of Moses it was held by the prophets but not by the Lord's people in general.
 2. The prophets who have represented the Lord throughout the mortal history of the earth have held the Melchizedek Priesthood.
- C.** The Melchizedek Priesthood is received by an oath and a covenant.
- D.** The priesthood is necessary to warn the nations of the impending judgments before the second coming of Christ.
1. Those who hold the priesthood are responsible to warn the nations.
 2. Great blessings are promised to those who honor the priesthood and serve faithfully.

Study Sources

Student Manual

Section 84; Enrichments M and N, "Priesthood and Church Government, Parts 1 and 2"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 84.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 107:2-4.** Why was the priesthood given the name Melchizedek?
- D&C 107:99.** What are two of the major responsibilities of anyone who accepts the priesthood?
- D&C 4:2.** What attributes are required for service in the Lord's work?
- D&C 113:7-8.** How does the Church "put on her strength"?
- D&C 121:36.** Upon what principle does the priesthood operate?
- Alma 13:1-19.** An extended discussion of the Melchizedek Priesthood and its powers.

Basic Library

- Discourses*, p. 319. What is the purpose of the priesthood in the Church?
- Gos. Doc.*, pp. 158-59. What is the responsibility of everyone who holds the Aaronic or the Melchizedek Priesthood?
- DS*, 2:37-38. What future blessings await righteous priesthood holders?
- DS*, 3:141-42. How serious is it to break the oath and covenant of the priesthood?
- Marion G. Romney, in *CR*, Apr. 1972, pp. 111-13. What are the consequences of not taking the oath and covenant of the priesthood seriously?
- Joseph Fielding Smith, in *CR*, Apr. 1970, pp. 58-59. An excellent definition of the oath and covenant of the priesthood.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Aaronic and Melchizedek Priesthoods (Chalkboard Illustration, Discussion)

You may want to place two columns on the chalkboard, one titled Aaronic Priesthood and the other titled Melchizedek Priesthood. Then by using section 84 of the Doctrine and Covenants contrast the two divisions in the priesthood so students can understand the differences between them.

Aaronic Priesthood

1. Holds the keys of the ministering of angels (see D&C 84:26)
2. Administers the preparatory gospel (see D&C 84:26), including:
 - a. Faith
 - b. Repentance
 - c. Baptism for remission of sins
 - d. The law of carnal commandments
3. Officiates in temporal matters (see D&C 20:46-59)

Melchizedek Priesthood

1. Administers the gospel (see D&C 84:19) and holds the keys to the spiritual blessings of the Church (see D&C 107:18)
2. Holds the keys of the mysteries of the kingdom (see D&C 107:19; 84:19)
3. Necessary to see God and live (see D&C 107:19; 84:22)

Oath and Covenant (Scripture Analysis, Transparency, Discussion)

The importance of the oath and covenant of the priesthood cannot be overemphasized, yet there are many who do not understand its importance. Joseph Fielding Smith stated: "There is no exaltation in the Kingdom of God without the fullness of the priesthood, and every man who receives the Melchizedek Priesthood does so with an oath and a covenant that he shall be exalted" (in Conference Report, Apr. 1970, p. 58). President Smith also gave the definition

of the oath and the covenant of the priesthood (see Transparency 14, "The Oath and Covenant of the Priesthood"). Share this with the class as preparation for their own study.

You might want to work through Doctrine and Covenants 84:33-44 verse by verse with the students. An outline could be placed on the chalkboard as follows:

1. Accept the two priesthoods
2. Magnify their callings
3. Become sanctified by the Spirit
4. They also become sons of Moses and of Aaron
5. Receive the Father's kingdom
6. Live by every word of God

The following questions might then be asked:

1. What are the two priesthoods?
2. What does it mean to be faithful?
3. What does it mean to magnify a calling in the priesthood?
4. How does one become sanctified?
5. What is the relationship of Moses and Aaron to the priesthood?
6. How are faithful priesthood holders sons of Moses and Aaron?
7. What does the Father's kingdom include?
8. How should a person live who holds the priesthood?

Priesthood Means Service (Discussion, Transparencies)

Before teaching the following concept, you should establish an open, warm class atmosphere wherein the students feel free to share their feelings. Suggest that there is an aspect of priesthood power that escapes many people because they fail to comprehend the significance of using it in selfless service.

You then may wish to emphasize that you would like to share some insight on this principle from a prophet who truly understood it and who was known throughout the world for the way he lived it—President David O. McKay. Several of his insights on priesthood are given on Transparencies 15A and 15B, "Priesthood Means Service."

Read the first quote from Transparency 15A and then illustrate this principle from the parable of the talents (see Matthew 25:15-30) and Doctrine and Covenants 84:62-95.

President McKay also illustrated this mighty message in an analogy familiar to nearly everyone. (See the second quote from Transparency 15A.)

Point out that it is not just the general priesthood throughout the Church that is such a blessing to the Saints and to the world, but the specific priesthood held by individuals, along with their individual acts of kindness, that blesses others. (See the third quote from Transparency 15A.)

"Strictly speaking, priesthood, as delegated power, is an *individual acquirement*" (David O. McKay, "Priesthood," *Instructor*, Oct. 1968, p. 377).

Stress that as one engages in righteous, energetic service he has certain rights the Lord has extended for his own blessings, as well as for the blessing of those he serves. President McKay also explained this. (See the quotes on Transparency 15B.)

You might summarize this principle with the experience of Enos. As soon as a man receives divine approbation and personal purification, his love expands to the blessing of others (see Enos 1:5-12).

(*Note:* This lesson deals specifically with obligations of priesthood holders. The sisters' relationship to the priesthood could be discussed in connection with Section 25 or Enrichments M and N in the student manual.)

Refuge in Times of Peril

Lesson 33

Sections 87, 90

Theme

By giving heed to the oracles of God, the Saints will be preserved through the temporal and spiritual perils that face them.

Theme Analysis

A. The Doctrine and Covenants clearly teaches that we will face temporal and spiritual perils.

1. There will be man-made destruction, acts of selfishness, and passion for power.
2. There will be wickedness among the inhabitants of the world and among rebellious members of the Church.
3. There will be calamities of nature: famine, fire, earthquake, and disease.
4. The peoples of the world could escape such perils if they would repent, but the scriptures teach that most people will not do so.

B. Refuge from the storms to come can be found through righteousness and faith.

1. The gospel will be taken in their own tongue to every people who will hear the voice of warning.
2. Individual and national repentance is proper preparation for times of peril.
3. The living oracles of God raise the trumpet with a certain sound, telling us how to prepare.
4. The Doctrine and Covenants gives many modern warnings for the Saints and for the world.

Study Sources

Student Manual

Sections 87, 90; Enrichment F, " 'As If from Mine Own Mouth': The Role of Prophets in the Church"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 87, 90. Keeping in mind the theme of this lesson, read and ponder these sections. Refer to Some Suggestions for Presentation for other references.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The End of All Nations (Discussion)

It is suggested that the instructor begin discussion of each concept by challenging the students with a question and letting them respond briefly with their spontaneous impressions. Avoid identifying which responses are correct

and which are not, thus encouraging a climate of free exchange. Then read the scriptures and references and discuss the prophetic promises of the Lord.

Challenge

1. Will the "remnant" (including the Lamanites) ever prove a threat to the security of other peoples?

2. Will we witness world peace in our immediate future?

3. What hope for love and regard for our fellowmen will we see because of the political and social efforts of men?

4. What can yet be expected of the calamities of nature?

5. Will the Saints escape the trials and destruction?

6. Where will the only safety for the Saints be found?

7. What are the messages we should now be heeding?

Discussion/Discovery

D&C 87:5-6; 3 Nephi 20:13-20
Daniel H. Wells said, "To what extent the Indians will have power over the nation, is not stated in this revelation; but . . . they will have power in a great measure over the whole nation" (Doxey, *Latter-day Prophets*, 3:139).

President Joseph Fielding Smith reminds us that the righteous of Israel are of the remnant also (see *Church News*, 10 Oct. 1970, p. 11; D&C 52:2).

D&C 87:7; 45:22-26, 63

D&C 45:27

D&C 87:6-7; 29:14-20; Smith, *Doctrines of Salvation*, 3:14-20
Wickedness is at the root of destruction.

D&C 59:a-2; 63:49 (those establishing Zion)
D&C 63:53-54; 45:45-47, 49-50, 56-59; 29:17-21; 88:94, 96;
Smith, *Doctrines of Salvation*, 3:34-35, 37 (trials ahead)

D&C 90:4-5, 10-11, 24; 124:10, 45-46, 142-43; 28:6-7; 21:1, 4-6; 43:3-7; 58:8; 112:20

Read the prophet's messages from the last four general conferences. Note the great unity of the messages and the fact that they are directed toward making the Saints become of one heart and of one mind (to become a Zion people). Note the message of President Spencer W. Kimball: "In addition to being serious about your scholarship, do not be unduly fearful about conditions in the world. Be noticing. Be aware. Be of good cheer, but also be about your Father's business. The Lord has promised us again and again that he will watch over his people and lead them along." (*Brigham Young University Speeches of the Year* [Provo, 9 Sept. 1980], forthcoming.)

The Olive Leaf, Part 1

Lesson 34

Section 88:1-61

Theme

The light of Christ, which proceeds from God to fill all things, is the source of all life and is the law by which all things are governed and the means by which we may obtain a fulness of celestial glory.

Theme Analysis

- A.** Through the light which emanates from him, Christ is in all things and upholds and controls all things (see D&C 88:6).
1. The light of Christ is the power by which all things were made.
 2. Physical light and the light of understanding both come from Christ.
 3. The light of Christ gives life to all things.
 4. The light of Christ is the law by which the universe is governed and given order.
- B.** Christ has provided the means for our redemption and eternal inheritance.
1. The earth abides by celestial law and will therefore be prepared to be inhabited by celestial beings and crowned with the presence of the Father.
 2. The kingdom inherited by an individual is determined by the law he is able to live.
 3. The nature of a person's spirit at the time of his resurrection will determine the degree of glory which he attains.
 4. The Lord's people may obtain a comforter, through which they are sealed up to eternal life.
- C.** All kingdoms are governed by law.
1. There is no space in which there is no kingdom.
 2. All beings must abide the conditions of the law given to a kingdom or they are not justified in inhabiting that kingdom.
 3. The law preserves and sanctifies all who conform to it.
- D.** Christ has dominion over all things.
1. Christ has given a law to all things.
 2. The majesty and power of Christ are manifest by his creations.
 3. Each kingdom in its turn is visited by Christ, that it may be glorified.

Study Sources

Student Manual

Section 88:1-61; Enrichment D, "Contributions of the Doctrine and Covenants to an Understanding of Jesus Christ"; Enrichment G, "The Nature and Purpose of Law"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 88:1-61.** Keeping in mind the theme of this lesson, read and ponder these verses.
- D&C 93:2; John 1:1-5; Moroni 7:16.** What is given to all persons who come into the world that they might know good from evil?
- D&C 84:45-48.** What will the Spirit of Christ do for all who hearken to its voice?
- Ether 3:14.** How can people continually be within the influence of light and truth?
- John 1:12; Mosiah 27:24-30; Alma 36.** What is the effect of the Spirit of Christ on those who truly receive him?
- D&C 20:29-31.** Through what means can we be justified and sanctified?
- D&C 93:36-37.** What does receiving light and truth inspire people to do?
- D&C 93:19-22, 26-28.** How can we receive a fulness of God's glory? See also Doctrine and Covenants 50:23-24; Matthew 6:22-23.
- D&C 78:7.** What will prepare us for the celestial kingdom?
- John 14:18-23.** What is the Lord's promise to those who love him and keep his commandments? See also Doctrine and Covenants 130:3.
- D&C 131:5-6.** What knowledge can we obtain in this life through diligence and obedience?
- D&C 76:54-70; 1 John 3:2-3.** What is the nature of those who obtain celestial glory? What will their inheritance be?
- Alma 30:40-44.** How does the universe attest to the existence of God?

Basic Library

- Teachings*, pp. 149-51. Explanation of the Second Comforter.
- Teachings*, pp. 330-31. What must we do to be exalted?
- Teachings*, p. 54. What is God's purpose in giving his laws to us?
- Teachings*, p. 181. What is the destiny of the earth? See also *Discourses*, pp. 100-102; *DS*, 1:87-89; 2:26; 3:66.
- Discourses*, p. 1. What is the nature of gospel law?
- Discourses*, pp. 368-69. Life is an inherent part of all matter.
- DS*, 1:49-55. What principles are involved in obtaining the fruits of the light of Christ?
- DS*, 2:36-37. How do we obtain a fulness of light and truth?
- Marion G. Romney, in *CR*, Apr. 1977, pp. 59-63. What are the three phases of the light of Christ?

Additional Sources

- Bruce R. McConkie, *Mormon Doctrine*, pp. 446-47. The light of Christ is defined and explained.
- Bruce R. McConkie, *Promised Messiah*, pp. 207-9. Principles concerning the light of Christ.
- Orson Pratt, in *Journal of Discourses*, 17:322-25, 331-32. Commentary on Doctrine and Covenants 88:6-13, 36-68.

The light of Christ fills the universe and is its governing power. It is the source of life and enlightenment for all things. Expounds the parable of the Lord visiting kingdoms.

Joseph Fielding Smith, *Answers to Gospel Questions*, 2:153-56, "Is the Spirit of the Lord with every man?"
 Joseph Fielding Smith, *Answers to Gospel Questions*, 5:133-37. Distinction between the light of Christ and the Holy Ghost.

Some Suggestions for Presentation

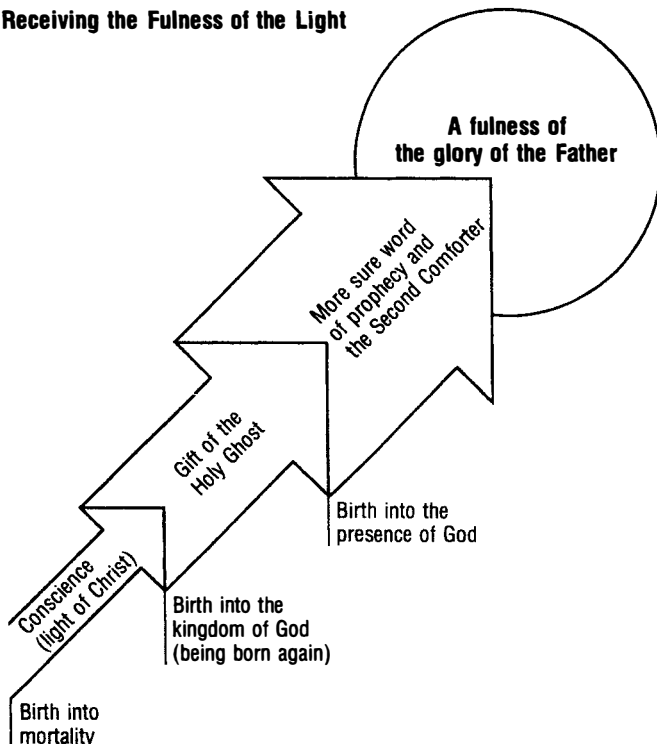
(Ideas Other Teachers Have Used)

The Three Phases of the Light of Christ (Discussion, Chalkboard Illustration)

Help students understand the workings of the light of Christ by discussing sequentially the three ways in which the light of Christ is manifest to individuals as they spiritually progress: **(1)** the light which enlighteneth every man that comes into the world (source of conscience); **(2)** the gift of the Holy Ghost (the Holy Ghost can work through the light of Christ or by personal contact; see Smith, *Doctrines of Salvation*, 1:54); and **(3)** the more sure word of prophecy, which is obtained by making one's calling and election sure (see Smith, *Teachings*, pp. 149-51; Marion G. Romney, in Conference Report, Apr. 1977, pp. 59-63).

Students often do not understand the relationship between the light of Christ which is given to all men and the gift of the Holy Ghost which is given to members of the Church. Compare the ways in which each is manifest. Show that the light of Christ leads receptive individuals to receive the gospel by covenant, which enables them to receive the gift of the Holy Ghost and its blessings. Then teach the students that they, by responding to the enticings of the Holy Ghost, may continue to progress until they have made their calling and elections sure and can receive the Second Comforter. The following chalkboard illustration can help students visualize this concept:

Receiving the Fulness of the Light



"He that receiveth light, and continueth in God, receiveth more light; and that light groweth brighter and brighter until the perfect day" (D&C 50:24).

The Majesty and Power of Christ (Film, Discussion)

Show the 16-mm film *This Is My Glory* (15:00) which presents material concerning the vastness of the universe and God's creations. It brings out the fact that all things were created for the benefit and exaltation of individual sons and daughters of God. Discuss the omnipotence of Christ and the fact that he created and upholds the whole universe. He is the light and life of the world and has provided the only means whereby we may be redeemed. He has given us laws whereby we may be nurtured and developed until we are able to receive celestial glory. He has ample power and means to bring us back into his presence as exalted beings if we are willing to rely on him and follow him. *National Geographic*, May 1974, pp. 589-625, has an article entitled "The Incredible Universe" which can provide excellent insights into the vastness of the universe.

God's Kingdom Is One of Law and Order (Discussion)

Using Enrichment G, "The Nature and Purpose of Law," from the student manual, lead a discussion concerning the eternal nature of law and its importance to our progression. Show that laws are for our benefit and use and that by them we can obtain a fulness of joy. Discuss also the fact that the order and consistency of the universe is a powerful testimony of the existence and omnipotence of God. (See Alma 30:40-44; Jay M. Todd, "In the Beginning," *Improvement Era*, Jan. 1970, pp. 33-48.)

The Olive Leaf, Part 2

Lesson 35

Section 88:62-141

Theme

The Saints are to prepare themselves to be sanctified and are to warn the world of that which is to come, that they may be protected from the judgments of God which must come upon the wicked.

Theme Analysis

- A.** Those who seek the Lord diligently will be filled with light.
1. God will manifest himself to those whose minds are single to him and who have been sanctified.
 2. The Saints are to prepare and purify themselves from the blood of this generation.
 3. The righteous who endure faithfully will receive peace in this world and eternal life in the world to come.
- B.** The Saints are commanded to teach one another and to carry the warning voice to the world.
1. They are to study and learn the gospel and also learn of temporal things.
 2. As laborers in the last days, all Saints have the responsibility to warn their neighbors by giving them the gospel message.
- C.** The Saints are given specific counsel by the Lord for their temporal and spiritual welfare.
1. A house was to be built wherein the Saints could be edified and instruct one another.
 2. The manner in which the Saints are to conduct their lives was revealed.
 3. The order and procedure for the School of the Prophets was given.

Study Sources

Student Manual

Section 88:62-141; Enrichment A, "The Warning Voice"; Enrichment H, "The Last Days"; Enrichment K, "Seek Learning, Even by Study and Also by Faith"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 88:62-141.** Keeping in mind the theme of this lesson, ponder and study these verses.
- D&C 46:30; 50:28-30.** Has the Lord promised that we will always receive that which we ask him for in prayer? What are the conditions upon which we receive what we ask for? See also 3 Nephi 18:20; 19:24; Moroni 7:26.
- D&C 93:1.** What must a person do in order to receive the privilege of seeing God?
- D&C 112:24-28.** What must the Saints do to prepare to declare the warning voice to the world?
- D&C 90:15.** In what areas should the Saints be educated?

- D&C 38:41; 63:37.** Who in the kingdom has the responsibility to declare the warning voice to the world?
- D&C 101:23-25; 133:41-49.** What will be the nature of the Lord's second coming?
- D&C 45:54; 63:17-18.** Who will come forth in the first resurrection? The second resurrection? See also 1 Thessalonians 4:16-17.
- D&C 1:3.** Can the wicked hide their acts? See also Alma 12:14; Matthew 12:36.

Basic Library

- Teachings*, pp. 12-13. Every man is responsible for his own knowledge and growth. Who are they that are promised to see and know the things of God for themselves?
- M of F*, pp. 354-55. What attitude must a person develop in order to be sanctified?
- Teachings*, pp. 160-61. What are the prophecies concerning wickedness and judgments to come in the last days?
- DS*, 3:3-4. What must precede God's judgments?
- DS*, 2:294-98. What is the significance of the first and the second resurrections?
- DS*, 3:59-60. There is a different time of resurrection for different types of people.
- Discourses*, pp. 254-57. What should we study?
- Ezra Taft Benson, in CR, Apr. 1978, pp. 45-49. There are prophetic warnings and responsibilities for the Saints in our time. What is the solution to the world's problems and to those who are to endure the tribulations of the last days?

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Being Effective Servants in Days of Tribulation (Discussion)

Discuss the preparations needed for the Saints to meet the challenges of this dispensation. Use Ezra Taft Benson's talk (see Conference Report, Apr. 1978, pp. 45-49) or one similar to it to teach the students the manner in which they can effectively move the Lord's work forward. Refer to the scriptures and quotes that Elder Benson used as well as others of your choosing to show that the Lord's work will triumph, and his Saints will be preserved if they will first prepare and then courageously perform the work to which they have been called.

To Draw Near to the Lord Is to Receive His Peace (Scripture Chain)

Ask the students some motivational questions such as:

1. How do you draw near to the Lord?
2. How do you know if the Lord is accepting your present life and labor?
3. What does it mean to receive "peace in this world"? (D&C 59:23).

4. What is the relationship between this mortal existence and eternal life in the world to come? Can mortals know anything about their eternal possibilities?

It is suggested that the questions be left largely unanswered at first, with the understanding that the answers will come through a study of some scriptures from the Doctrine and Covenants. Be sure, however, that you resolve the questions satisfactorily with the students before you conclude the discussion.

D&C 88:63. Notice the reciprocal relationship promised the man who truly draws near the Lord.

D&C 88:63-64; 50:28-29. What is our personal responsibility in drawing near the Lord, even before we “ask” and “knock”?

D&C 88:64-65; 50:28-29. How is it that one could ask something of God that would turn to his own condemnation? (If he has not repented and he asks not of the Spirit.)

Compare Doctrine and Covenants 84:44-48; 88:74, 83.

D&C 88:67. In light of the above study, what does it mean to have one’s eye “single to my glory” and one’s body “filled with light”?

D&C 88:68. Is it clear now why the Lord instructs those who would draw near unto him to “sanctify” themselves?

D&C 88:68-69. Is there anything particular that should be remembered about having one’s mind “single to God”? Compare Doctrine and Covenants 121:45.

D&C 88:68. Is the promise that “you shall see him” attainable in this life? (Yes, notice the phrase “unveil his face unto you” which refer to the removal of the veil that separates mortal man from his Savior.) Compare Doctrine and Covenants 121:45; 84:19-21; John 14:15-16, 21-23.

D&C 59:23. What are the natural consequences of righteousness, available in mortality, for those who receive the promise of “eternal life in the world to come”? Compare Moses 6:59-61.

D&C 6:7, 13; 14:7. What is the greatest gift in all eternity that God is able to give to man?

D&C 88:63. What should be our deepest, heart-felt desire on a continual, daily basis?

We should have courage in the process of drawing near the Lord, for he has promised to make our weaknesses become strengths as we sincerely strive for such (see Ether 12:27).

The Word of Wisdom

Lesson 36

Section 89

Theme

The Lord's law of health is spiritual in origin, and even though there are physical blessings for abiding by the precepts therein, the greater rewards are spiritual.

Theme Analysis

- A.** The Lord gave a "word of wisdom" to the Saints of the latter days (D&C 89:2).
1. The Word of Wisdom was initially given as a "greeting; not by commandment" (vs. 2).
 2. Later it became formalized by the Lord as a commandment.
 3. Obedience to it is within the capacity of even the weakest of Saints.
- B.** The Word of Wisdom was given for our temporal salvation.
1. It identifies some foods and substances that are harmful.
 2. This revelation lists some of the kinds of things that contribute to health and vitality.
 3. Clearly, all things are designed for the benefit of man through their wise and skillful use.
- C.** The Word of Wisdom was given for our spiritual salvation.
1. Although the message of this revelation deals with physical or temporal things, the reason for abstinence from harmful drugs or foods is to keep our tabernacle a fit dwelling place for the Spirit.
 2. Obedience to this law and to all other commandments is the key to physical and spiritual blessings.
- D.** Some of the great blessings promised to those who live the Word of Wisdom are:
1. Wisdom and great treasures of knowledge
 2. The ability to run and not be weary (physical and spiritual strength and vigor)
 3. The ability to walk and not faint (physical and spiritual endeavors)
 4. Salvation in the day of the Lord

Study Sources

Student Manual

Section 89

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

D&C 89. Keeping in mind the theme of this lesson, read and ponder this section.

Psalms 3:7-8. Is obedience to God's laws a factor in our physical health and vitality?

Leviticus 10:9. Was a law of health first given by the Lord in this dispensation?

D&C 89:7-8. Are there herbs created for the external, medicinal use of man? Compare Alma 46:40.

D&C 49:18. Are there health codes adopted by people who seek to prohibit the use of some foods intended for the use of man? See also Doctrine and Covenants 59:16-21.

D&C 88:124. Does the Word of Wisdom have spiritual connotations that extend beyond a dietary law?

1 Corinthians 3:16-17. Why is the Spirit offended and withdrawn from man when he abuses his body with forbidden foods? Compare 1 Corinthians 6:10; Galatians 5:21.

Basic Library

Discourses, p. 183. What were the consequences for refusing to abstain from liquor (rebellion) in the days of Brigham Young?

Discourses, pp. 183-84. Was the Word of Wisdom considered a commandment under President Young? Compare *M of F*, p. 56.

M of F, p. 63. Is there a danger that breaking the Word of Wisdom may lead to a more serious transgression?

L. Tom Perry, in CR, Oct. 1979, pp. 51-52. What is the key to successful living of the Word of Wisdom or any other law of God?

Marion G. Romney, in CR, Apr. 1979, p. 58. What special spiritual blessing accrues to us if we live the Word of Wisdom?

Spencer W. Kimball, in CR, Oct. 1974, pp. 5-6. After well over one hundred years of sincere adherence to the Word of Wisdom by Latter-day Saints, what interesting conclusion has the medical profession made?

Additional Sources

Church News, 17 Mar. 1973, p. 16. Many recipes call for the use of wines or liquors. Even if the alcohol is evaporated through the cooking process, the taste for alcohol is cultivated by those who learn to enjoy the product.

Church News, 16 Mar. 1974, p. 16. Studies now show a direct relationship between the use of alcohol by pregnant mothers and the abnormalities of the baby after birth—mental deficiencies, joint defects, congenital heart defects, and so on.

Lora Beth Larson, "The Do's in the Word of Wisdom," *Ensign*, Apr. 1977, pp. 46-53. What modern research tells us about the Word of Wisdom.

Watch for current articles which support Doctrine and Covenants, section 89.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The Law of Spiritual Health (Discussion)

Perhaps no other topic is so familiar to the students as the Word of Wisdom. Since most students are well acquainted with the physical aspects of the Word of Wisdom, you may draw heavily upon their knowledge for this discussion. The

Notes and Commentary on specific verses in the student manual will be helpful.

1. What is included among those things prohibited by the Word of Wisdom? (Strong drinks, tobacco, and hot drinks; see D&C 89:7-9). This refers to alcohol, tobacco, tea, and coffee. Since 1833, when this revelation was given, additional harmful things have been discovered that men now commonly take into their bodies—things that were unknown in the early days of the Church. The spirit of the Word of Wisdom is that we avoid the use of all substances that contain habit-forming ingredients. A statement by the First Presidency in the *Priesthood Bulletin* said: "With reference to the cola drinks, the Church has never officially taken a position on this matter, but the leaders of the Church have advised, and we do now specifically advise against the use of any drink containing harmful habit-forming drugs under circumstances that would result in acquiring the habit. Any beverage that contains ingredients harmful to the body should be avoided." (Joseph Fielding Smith, Harold B. Lee, and N. Eldon Tanner, Feb. 1972, p. 4.)

Elder Vaughn J. Featherstone commented in general conference on how some are sure to rationalize away this statement (see Conference Report, Apr. 1975, p. 102). It is clear that any drug, narcotic, or habit-forming substance that is harmful to man and restricts his agency is unfit for human use.

2. Balance and wisdom are dietary guides.

a. What does it mean that every herb and fruit is to be

used "in the season thereof"? (D&C 89:11; see also Notes and Commentary in student manual).

b. What is meant by the word *sparingly* (vs. 12) as it pertains to the use of meats? (see student manual Notes and Commentary; D&C 59:16-21; 49:19).

3. Failure to live the Word of Wisdom may deprive a man of his exaltation. Use the quote from President Heber J. Grant found on Transparency 16, "You Haven't Got a Future!"

4. Living the Word of Wisdom becomes a key to spiritual power. In the following chain of reasoning, notice how elementary a level we are actually on when we simply live the Word of Wisdom. The "spiritual journey" has only begun. It is significant, however, that it has begun.

a. Physical purity requires obedience to the Lord's law of health, for then our tabernacle can be a fit abode for the Holy Spirit (see Marion G. Romney, in Conference Report, Apr. 1979, p. 58).

b. If we are free from these contaminations and also keep the commandments (see D&C 89:18), then the Lord's promise is both physical and spiritual. We will have physical health and vigor of life (*navel* and *marrow* refer to the vigor of life rather than freedom from physical abnormality or limitation). We will receive the blessings that speak of spiritual vigor and endurance. The highest blessing pertains to the promise of being among the righteous at the coming of the Lord. (Read with the students President Spencer W. Kimball's comments on this concept found in *Miracle of Forgiveness*, pp. 210-11.)

"The Glory of God Is Intelligence"

Lesson 37

Section 93

Theme

The glory of God is intelligence, or light and truth—a fulness of which can be obtained by mortal man only through obedience to eternal laws.

Theme Analysis

- A.** The Savior of mankind is a God of glory.
1. Members of the Church who forsake sin are promised that they will see the Savior.
 2. The Savior is the light of the world, and the light which lighteth every man.
- B.** John the Baptist received a divine witness of the glory of Jesus Christ and bore testimony of him.
1. The Savior was in the beginning with the Father, and by him (Christ) were all things created.
 2. Through obedience the Savior obtained a fulness of the glory of God while in mortality.
 3. The full account of John's record is yet to be revealed to those who are faithful.
- C.** Intelligence is truth and light.
1. Those who keep the commandments and endure to the end shall receive a fulness of truth and shall know all things.
 2. Intelligence (the light of truth) has always existed and cannot be created.
 3. Members of the Church can lose light and truth through disobedience.
- D.** Parents have a responsibility to teach their children light and truth.

Study Sources

Student Manual

Section 93; Enrichment D, "Contributions of the Doctrine and Covenants to an Understanding of Jesus Christ"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 93.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 38:2; 88:41-44.** The Savior knows all things. See also 2 Nephi 9:20.
- D&C 50:40.** Why doesn't the Savior reveal all truth to us?
- D&C 93:29-30.** The eternal nature of truth.
- Abraham 3:19.** What did Abraham learn about the preeminence of the Savior in the pre-earth life?
- Psalms 84:11.** What did the Lord promise the faithful?
- Hebrews 5:8.** How is the Savior an example to us?
- John 1:17.** Grace and truth come by whom?
- John 3:21.** What is promised to those who walk in truth?
- John 8:31-32.** Why is it important to know the truth?

John 16:13. What gift is given to man to help him in his quest for truth?

D&C 50:24. Upon what basis will the Lord continue to give us more and more light (truth)?

D&C 93:36. Of what does God's glory consist?

D&C 1:39. How permanent are gospel truths?

D&C 84:45. Of what can we always be sure concerning the Lord's word? See also D&C 88:66.

Basic Library

Teachings, p. 341. The power of truth.

Discourses, pp. 2-4, 9-11. The gospel embraces all truth. God is the fountain of all truth; truth will endure.

DS, 1:32. How did the Savior gain light and truth?

DS, 1:297-300; 2:36. How can a person obtain a fulness of truth?

N. Eldon Tanner, in CR, Apr. 1978, pp. 18-23. Need for truth. Truth makes us free.

Additional Sources

Neal A. Maxwell, "Eternalism vs. Secularism," *Ensign*, Oct. 1974, pp. 69-72. How important is it for members of the Church to maintain the proper perspective?

Spencer W. Kimball, "Absolute Truth," *Ensign*, Sept. 1978, pp. 3-8. What are some truths that are absolute?

Daniel H. Ludlow, *Latter-day Prophets Speak*, pp. 396-400. Discusses the value of truth, God as the source of all truth, and the fact that the gospel embraces all truth.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Acquiring Truth (Discussion)

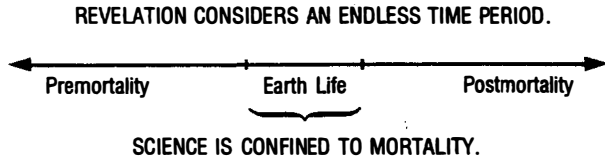
The teacher may wish to discuss what truth is and how it is acquired. Use the following quote by Elder Stephen L Richards.

"What is truth? Here I must give you an inspired definition, a definition that came from an unsophisticated boy-prophet, but one which rivals the definitions of the greatest scholars of all time. 'Truth,' says Joseph Smith, 'is the knowledge of things as they are and as they were, and as they are to come.' How is such knowledge to be obtained? Through science and education? Yes, in part, but not wholly. And why not completely? Because most of the knowledge of things 'as they were' and things that 'are to come' are without the realm and province of science, as well as much knowledge of 'things as they are.' Science, then, can give us but fragments of truth, not the whole truth. And the whole truth is necessary if we are to be provided with proper criteria by which to do our choosing.

"How, then, is the whole truth to be secured? The key is to be found in another revelation, 'the spirit of truth is of God.' That being so, we must, of necessity have God's aid in the acquisition of truth. His aid comes through faith and prayer. Faith contemplates the acceptance of the spiritual reality of

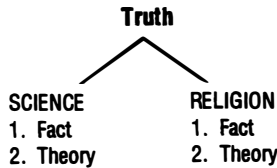
a world outside the domain of science. It involves methods and processes different from those of scientific research. It postulates humility and dependence on divine power, the antithesis of egotism and self-sufficiency. A contrite heart is the fertile field for planting the seeds of truth. In such a field they come to fruition in a knowledge, understanding, and conviction of the great concepts of life which defy the reason and philosophy of the arrogant and self-sufficient, who will not stoop to the methods of the humble." (In Conference Report, Apr. 1939, pp. 40-41.)

You may want to illustrate one of the limitations of science with the following illustration.



Scientific and Religious Truth (Chalkboard Illustration)

Often students are faced with seeming conflicts between their academic studies and their religious studies. The following illustration could be used to show there is no conflict between true science and true religion.



First define the words *fact* and *theory*. A fact is something that is actually true. Many things that are thought by men to be facts are not really true and don't fit into this category. A theory is something thought to be true, but whether or not it is in reality true is not known for certain. The word of the

Lord to his prophets is religious fact, whereas the uninspired explanations of men concerning religious questions is religious theory.

When a scientific fact is compared with a religious fact, there is never a conflict, for they are both true. When a scientific theory is compared with a religious theory, there may or may not be a conflict because one or both may be true or false. Difficulty may also come when a theory from either field is compared with a fact in the other field. The fact will always be true, but the theory may or may not be true, and therefore, a conflict could arise. You might want to illustrate (by adding lines) that the conflict comes when we cross a theory with a fact or when we compare a theory with a theory.

Obtaining a Fulness of Truth by Following the Savior's Example (Scripture Analysis, Discussion)

Begin by writing the reference Doctrine and Covenants 93:11-17 on the board and ask, How did Jesus Christ come to a fulness of truth? Carefully review the verses mentioned and point out to students that Christ grew "from grace to grace" (vs. 13) by being obedient to his Father until "he received a fulness of the glory of the Father" (vs. 16). Then write the reference Doctrine and Covenants 93:19-20, 27-28 on the board and ask, How can we come to a fulness of truth? Discuss the fact that we obtain truth a little at a time as we live according to that which we are given. Refer also to Alma 12:9-11; Doctrine and Covenants 50:24; 84:33; 93:31-32, 36-39; 1:33 to show that we gain light and truth by obedience, but we may also lose it by disobedience.

Absolute vs. Relative Truths (Discussion)

Use President Kimball's article "Absolute Truth" (see *Ensign*, Sept. 1978, pp. 3-8) as a basis for a comparison between truths which are eternal and absolute and those which are accepted but may be only temporary or even untrue.

Building the Kirtland Temple

Lesson 38

Sections 94-97

Theme

Delay by the Kirtland Saints in the erection of the temple brought the rebuke of the Lord upon them.

Theme Analysis

- A.** The Lord revealed that a temple was to be built at Kirtland.
1. The Kirtland Temple was built according to a revealed pattern.
 2. Patterns were also revealed for the construction of the buildings for the presidency and for the printing office.
- B.** The Saints procrastinated fulfilling the Lord's commandment and were rebuked.
1. The Saints' hesitation in the construction of the temple caused them to walk in "darkness at noon-day" (D&C 95:6).
 2. The Lord chastened the Saints.
 3. The Lord explained the purpose of his chastisement.
- C.** The purpose of the temple was explained to the Saints.
1. The Lord was to give an "endowment from on high" (D&C 105:33).
 2. The Lord waited to call forth his Apostles to prune the vineyard for the last time until *after* they had received an endowment from on high.
 3. The endowment of power from on high is essential to the establishment of Zion.
 4. Added personal blessings were portended in the promise of another temple in Missouri.
 5. The relationship between temples and the creation of a Zion people was indicated.

Study Sources

Student Manual

Sections 94-97

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 94-97.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 36:2-8.** In connection with the Lord's mention of the priesthood ordination of Edward Partridge, what is significant about the Lord's promise to suddenly come to his temple? Compare Doctrine and Covenants 105:9-12.
- D&C 38:38.** What are men given *before* they are sent forth into the world? Compare Doctrine and Covenants 39:15; 43:15.
- D&C 95:1.** What is the virtue of the chastening hand of the Lord in doing good for those whom he loves? Compare Doctrine and Covenants 105:6; 90:36.

D&C 95:5-6. Many were called to the priesthood, but why were they "walking in darkness at noon-day" and were therefore unqualified as a Zion people? Compare Doctrine and Covenants 105:3-4.

D&C 97:14. What were some of the blessings available to the Saints through the endowment of power from on high? Compare Doctrine and Covenants 110:11-16.

D&C 97:15-16. What conditions must be met by those wishing to enter the temple and receive an endowment of power from on high? Compare Doctrine and Covenants 84:19-22.

Basic Library

Discourses, p. 226. What results when those who have made the covenant of obedience neglect their duty? Compare *Teachings*, pp. 194-95.

DS, 2:241-43. What are some other explanations of an endowment of power from on high?

Audiovisual

Have a picture of the Kirtland Temple available for use during this lesson. Note the temple's dimensions, windows, and peculiar light-reflecting qualities.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

A Temple Built by Divine Pattern (Transparencies, Discussion)

By using Transparencies 17A, 17B, 17C, and 17D, "The Kirtland Temple," you can help students see and better understand the beauty of the Kirtland Temple and the sacrifice of the Saints in building it. Some or all of the following ideas could be discussed:

1. The walls being two feet thick (finished) accounts for a four foot difference in inside dimensions and outside dimensions. The Lord has always given attention to such details (compare Exodus 25-27). Notice that this same pattern was to be used in the building of the office of the presidency, the printing office, and the temple in Missouri (see D&C 94:3-12, 16; 95:13-17; 97:10).
2. Entry into the temple gave the visitor an immediate feeling of reverence and awe because of the inspired decor and the Spirit that pervaded the sanctuary. "There was a peculiarity in the arrangement of the inner court which made it more than ordinarily impressive—so much so that a sense of sacred awe seemed to rest upon all who entered. Not only the Saints, but strangers also, manifested a high degree of reverential feeling." (N. B. Lundwall, *Temples of the Most High*, p. 7.)
3. The appearance of the Savior standing upon the breastwork of the center pulpit on the west end (the Melchizedek Priesthood pulpits) has brought a feeling of reverence upon all who contemplated that mighty occurrence. Lorenzo Snow said, "No language can describe

my feelings when, for the first time, I stood up in one of those pulpits to address an audience—a pulpit on the breastwork of which, only a short time before, this holy Personage stood—*his hair as white as pure snow, his eyes as flame of fire.*” (Eliza R. Snow Smith, *Biography and Family Record of Lorenzo Snow*, pp. 11-12.)

4. The Savior’s appearance in the house of the Lord, along with the appearance of Moses, Elias, and Elijah, constitute an endowment of power from on high. (See lesson 43, “Dedication and Acceptance of the Kirtland Temple.”) Elder Boyd K. Packer explains the unique nature of the Kirtland Temple:

“The design and construction of the Kirtland Temple was different from that of all other latter-day temples because its purpose was different. While already in 1836 certain ordinances had been introduced in a limited way which later would form part of the regular temple ordinances, the sacred ordinances and ceremonies performed in today’s temples were not done in this first temple. The priesthood keys necessary for this work were yet to be restored. This temple was built as a holy place in which that restoration was to take place.

“In addition this temple had another special but connected purpose. The sacrifice the Saints had made to build it, the spiritual power they had built in the process, and their continued ardent desires to do the Lord’s will had fitted them for the spiritual manifestations which would ‘endow [them] with power from on high’ (D&C 95:8). When the Saints were empowered by those manifestations, the missionaries would go forth with new zeal and success to spread the gospel, and their womenfolk at home would have the strength and endurance to match those efforts.” (*Holy Temple*, p. 129.)

5. Notice the need for the leaders to obtain an “endowment of power from on high” before being sent into the world to sound the warning voice. (Refer to the following references for further information: D&C 38:38; 39:15; 43:15-16; 99:14; Smith, *Doctrines of Salvation*, 2:171, 240-43.)

President Joseph Fielding Smith explained why the Lord has missionaries receive their endowment before serving in the field. (Read with the students *Doctrines of Salvation*, 2:255-56.) President Smith also personalized the value of an endowment in times of temptation (see *Doctrines of Salvation*, 2:252-53).

This power is requisite in establishing Zion and in preparing for the coming of the Lord.

(Note: Though the Kirtland Temple was the most significant building in Kirtland, the sections in this lesson also deal with other buildings the Saints were commanded to build. You may also want to include some discussion of them.)

The Saints Had Been Walking in “Darkness at Noon-day” (Discussion)

1. On 27 December 1832 the Lord instructed the Saints to build a temple, and on 6 May 1833 he told them to commence the construction of the Kirtland Temple in preparation for the mighty works associated with the establishing of Zion (see D&C 94:1). By 1 June 1833, however, the Saints had yet to begin.

Consequently, they received the just chastisement of the Lord (see D&C 95).

a. What is the purpose of the chastisement of the Lord? (see D&C 95:1, 10; 95:6, 12; 90:36; 105:6; 97:25-28).

b. Is chastisement an eventual blessing and a kindness to those who stand in need of it?

c. What changes do you need to make in order to benefit from deserved chastisement and to merit the favors of a loving Father? Notice that the Saints of Kirtland responded to the chastisement immediately and built a magnificent temple to the Lord by great labor and sacrifice in the days of their poverty.

2. How can we walk in the light at noonday?

a. How do we avoid the darkness of sin? (see D&C 95:3, 5-6, 8-10, 12).

b. What final resolve should every Latter-day Saint make? (see D&C 97:14-18, 21).

Renounce War, Proclaim the Gospel of Peace

Lesson 39

Sections 98-99, 106, 108

Theme

As peaceful, law-abiding citizens, Latter-day Saints renounce war and proclaim the gospel of peace but will stand unto death in defense of their God-given liberties.

Theme Analysis

- A.** As a church, Latter-day Saints renounce war and violence as a means of settling disputes.
1. To those who would violate their peace and freedom, Latter-day Saints first lift the standard of peace.
 2. They bear repeated offences with patience while exploring peaceful alternatives to war.
- B.** True followers of God engage in war only when it is the last remaining way to preserve life and liberties, and they are directed to do so by the Lord.
1. War is justified when life, liberty, and other God-given rights are threatened with extinction by an implacable enemy.
 2. Faithful Church members respond to their country's call for military service not because they love war, but because defense of one's freedoms and liberties is a paramount obligation.
 3. Latter-day Saints are loyal citizens of the countries in which they reside and as such are subject to the governments of those countries (see Article of Faith 12). Saints are not conscientious objectors, but stand ready to serve in the armed forces of their governments and obey the laws of the land in which they live.
- C.** One of the most effective methods of eliminating war is to proclaim the gospel to the nations of the world.

Study Sources

Student Manual

Sections 98-99, 106, 108

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 98-99, 106, 108.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 98:5-7.** What is the responsibility of the Latter-day Saints pertaining to the laws of the land? See also Doctrine and Covenants 58:21-22; Article of Faith 12.
- D&C 98:8.** What blessing does the Lord want his children to always have?
- D&C 134:1-7.** What is the doctrine of the Church concerning the role and powers of government?

D&C 98:9-10. What characteristics should those whom we select for public office have?

D&C 98:23-31. How many times should one bear personal abuse patiently before retaliating? What is the law of retaliation as set forth by the Lord?

D&C 98:32-38. What should be our initial reaction when war is proclaimed against us? What should be our reaction if our initial offering of peace is refused? What further action should we take?

Alma 43:45-47. Under what circumstances did the Lord say the Nephites were justified in shedding blood? See also Alma 48:14, 23-25; 44:1-6; 46:19-20.

D&C 134:11. To what source should men look first for redress when wronged? What are all men justified in doing?

D&C 105:38-40. What special efforts should we make before retaliating against an enemy?

D&C 99:1-2, 8; 106:2; 108:6. What were John Murdock, Warren A. Cowdery, and Lyman Sherman called to do?

Basic Library

Teachings, p. 252. It will take the wisdom of God to establish universal peace.

Teachings, p. 391. The duty of all men to protect their lives and the lives of their household is an eternal principle.

Discourses, pp. 366-67. God never institutes war; men do. Latter-day Saints stand for "peace, plenty and happiness to all the human family."

Gos. Doc., pp. 411-12. True patriots are loyal citizens who defend their country's honor and promote the public interest. Patriotism is more than expressing willingness to fight in the country's defense.

Gos. Doc., pp. 417-18. Latter-day Saints disdain war and seek for peace. Real peace will come when the truths of God are universally understood and lived.

Gos. Doc., p. 419. War is wrong, but self-defense is right. Men are justified by God in defending their lives, their homes, and their liberties unto death.

Additional Sources

First Presidency [Heber J. Grant, J. Reuben Clark, Jr., and David O. McKay], in CR, Apr. 1942, pp. 88-97. One of the finest statements ever given on the Church's attitude toward war and involvement in it.

David O. McKay, *Gospel Ideals*, p. 280. "Peace will come and be maintained only through the triumph of the principles of peace."

David O. McKay, *Gospel Ideals*, pp. 285, 287-89. "War is basically selfish." What are the principal justifications for going to war?

Boyd K. Packer, in CR, Apr. 1968, pp. 33-36. We have a citizenship responsibility. Faithful Latter-day Saints do not refuse to serve their country because of conscientious objections.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

"Why Should I Be Willing to Go to War If Called by My Government?" (Case Study)

John was in a real quandry. He had received a call from his government to report for military induction, but he didn't want to go. He felt that war is immoral and illogical; it solves nothing. Thousands of young men have been killed or have returned home physically maimed or emotionally disturbed. Why should he take such risks? How should he respond to his country's call? John, a faithful member of the Church, wondered if the Church took any position on the matter.

Invite students to briefly discuss John's problem, and then point out that the Church does have a very solid stand on the issues John raised. Read the following statement of the First Presidency to the class:

"Christ's Church should not make war, for the Lord is a Lord of peace. He has said to us in this dispensation:

" 'Therefore, renounce war and proclaim peace. . . .' (D. & C. 98:16)

"Thus the Church is and must be against war. The Church itself cannot wage war, unless and until the Lord shall issue new commands. It cannot regard war as a righteous means of settling international disputes; these should and could be settled—the nations agreeing—by peaceful negotiation and adjustment." (Grant, Clark, and McKay, in Conference Report, Apr. 1942, p. 94.)

The Church of Jesus Christ cannot and does not favor the initiation of war in any form. Point out that two principles guide Latter-day Saints in the presence of a threat of war or violence. These principles are given by the Lord in Doctrine and Covenants 98:23-37. Read the scriptures with the class and write the principles on the chalkboard. **(1)** A standard of peace is always lifted to those of warlike or violent disposition. **(2)** Repeated offences are borne patiently while peaceful alternatives are explored.

Share with the class the statement by the First Presidency from Transparency 18, "The Proper Attitude."

What If War Is Forced upon Us? (Discussion)

A class discussion could be held on the subject of the justifications for war. Questions could include the following:

1. How did the righteous people of the Book of Mormon justify their wars? (see Alma 43:45-47).
2. For what reasons would we be justified today in war preparations and maneuvers?
3. Does God condone war? Under what conditions does he consider it justified? (see D&C 98:35-36).

You might wish to conclude by reading the following statement by President David O. McKay.

"There are, however, two conditions which may justify a truly Christian man to enter—mind you, I say *enter*, *not begin*—a war: (1) An attempt to dominate and to deprive another of his free agency, and, (2) Loyalty to his country. Possibly there is a third, viz., Defense of a weak nation that is being unjustly crushed by a strong, ruthless one. . . .

"Paramount among these reasons, of course, is the defense of man's freedom. An attempt to rob man of his free agency caused dissension even in heaven. . . .

"To deprive an intelligent human being of his free agency is to commit the crime of the ages. . . .

"So fundamental in man's eternal progress is his inherent right to choose, that the Lord would defend it even at the price of war. Without freedom of thought, freedom of choice, freedom of action within lawful bounds, man cannot progress. . . .

"The greatest responsibility of the state is to guard the lives, and to protect the property and rights of its citizens; and if the state is obligated to protect its citizens from lawlessness within its boundaries, it is equally obligated to protect them from lawless encroachments from without—whether the attacking criminals be individuals or nations." (In Conference Report, Apr. 1942, pp. 72-73.)

Note: If the question of a Latter-day Saint's being a conscientious objector comes up, you might wish to refer the student to Elder Boyd K. Packer's talk in general conference, Apr. 1968, pp. 33-36. This talk gives an excellent treatment of the principles which should govern our attitude about war and participation in it.

"Zion Shall Not Be Moved Out of Her Place"

Lesson 40

Sections 100-101, 103, 105

Theme

Zion shall be built by the Saints of God before the second coming of Christ.

Theme Analysis

- A.** *Zion* is defined as the pure in heart and where the pure in heart dwell.
1. A pure people who will serve the Lord in righteousness will be prepared.
 2. The First Presidency, who hold the keys of the kingdom, will direct the work of establishing Zion.
- B.** The foundation of Zion was laid, but transgression delayed Zion's establishment.
1. Contentions, envyings, and lustful and covetous desires of individuals in the Church brought suffering and affliction.
 2. Many were slow to hearken and received lightly the Lord's counsel.
- C.** "Zion shall not be moved out of her place" (D&C 101:17).
1. Stakes are to be established for the "strength of Zion" (D&C 101:21).
 2. Before Zion is redeemed, Saints are to be "taught more perfectly, and have experience, and know more perfectly concerning their duty," and to become a great army (D&C 105:10).
 3. The center place of Zion, Jackson County, Missouri, will be redeemed and sanctified.
 4. These events are to prepare for the great millennial era and its attendant blessings.

Study Sources

Student Manual

Sections 100-101, 103, 105; Enrichment B, "Establishing Zion"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 100-101, 103, 105.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 97:21.** What does the term *Zion* mean? See also Doctrine and Covenants 100:16.
- D&C 58:4-7.** Why did the Lord direct the Saints to begin the work of Zion early in this dispensation?
- D&C 64:34-36.** What of the rebellious among those who seek to establish Zion?
- D&C 68:31.** What problems were manifest among the early settlers in Zion?
- D&C 84:54-59.** What additional difficulties are enumerated by this revelation?

D&C 90:36-37; 97:10, 18-19. What will enable Zion to stand in the appointed place?

For additional references see topical guide, s.v. "Zion, Sion"; "Israel, Restoration of."

Basic Library

Teachings, p. 32. What is required of those who would dwell in Zion?

Teachings, p. 34. What is Zion's destiny?

Discourses, pp. 113-14. When will the center place of Zion be established? What was the cause of the first expulsion?

A of F, pp. 345-54. Overview of the theme of Zion.

Gos. Doc., pp. 76-77. Under what conditions will Zion be established?

DS, 3:76-79. Why was the building of the center place deferred? Will it yet be built?

Spencer W. Kimball, in CR, Apr. 1978, pp. 119-24. Excellent counsel concerning the preparations made to again establish Zion.

Additional Sources

Bruce R. McConkie, "Come: Let Israel Build Zion," *Ensign*, May 1977, pp. 115-18. Discusses the phases of building Zion.

Some Suggestion for Presentation (Ideas Other Teachers Have Used)

Zion Shall Yet Be Redeemed (Class Discussion, Scripture Analysis)

If Zion is yet to be established, how will it be accomplished? Discuss with the students the three phases of building Zion as outlined by Elder Bruce R. McConkie in his discourse, "Come: Let Israel Build Zion" (*Ensign*, May 1977, pp. 115-18). These phases of preparation and gathering are also discussed in the student manual, Enrichment B, "Establishing Zion."

Have the students read Doctrine and Covenants 105:9-10, 26, 31. List on the chalkboard what must occur before the redemption of Zion. (The people will be taught more perfectly, gain experience, and know more perfectly concerning their duty. The "Lord's army" will become very great and sanctified.) Discuss how these things are being accomplished through the programs of the Church today.

Geographic Designations of Zion (Scripture Analysis, Discussion)

Refer to the student manual, Enrichment B, "Establishing Zion." Have the students look up the scriptural citations, adding appropriate quotes as you list and discuss the various geographic applications of the term *Zion*. (Mount Zion, New Jerusalem, stakes of Zion, North and South America, the whole earth, and the Church.)

Building Zion (Chalkboard Illustration,
Transparencies)

Read the statement of President Brigham Young from Transparency 19A, "How to Build Zion." Point out that if Zion is defined as the pure in heart, or the places where the pure in heart dwell, then the process of building Zion must start with individuals and move outward. It is not something

which is sent down and then changes individuals to conform to it. This is illustrated in Transparency 19B. Start with the inner circle. As you refer to each succeeding circle show how the next level is dependent on the preceding level. For example, you cannot have a Zion family unless there are Zion family members; there cannot be a Zion society without Zion communities, and so on.

The Principles and Purposes of Church Courts

Lesson 41

Section 102

Theme

Church courts are provided for the blessing and protection of both the Church and the individual.

Theme Analysis

- A.** The principles revealed to govern Church courts are to ensure that truth, right, equity, and justice are served.
1. Three levels of courts are established in the Church—bishop's court, high council (stake) court, and First Presidency court.
 2. Special courts are also provided—elder's courts (where there are no established wards), the Presiding Bishop's court or "common council of the church" (D&C 107:82), and the special traveling high council of the Twelve Apostles (see Widtsoe, *Priesthood and Church Government*, pp. 212-14).
 3. The rights of the accuser and the accused are to be protected.
 4. Decisions are made by the presiding officer of the court but sustained by the entire body.
 5. Appeals from the two lower courts are provided for.
- B.** The purpose of Church courts is to extend love and redemption, not retribution.
1. Courts enable the responsible Church officer to keep the Church unspotted from the sins of the world.
 2. The primary objective of Church courts is to help rebellious and sinful members repent.

Study Sources

Student Manual

Section 102; Enrichment I, "Judges in Israel: Watching over the Church"

Use material from Historical Background and Notes and Commentary to teach this revelation in its historical context.

Standard Works

- D&C 102.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 107:72-74.** What is the special judicial responsibility of a bishop?
- D&C 107:78-80.** What is the highest court in the Church? Is there any appeal from this body?
- D&C 42:80.** How is evidence established in Church courts?
- D&C 134:10.** What punishments are limited within a Church system of administering justice?
- Deuteronomy 1:17.** How is judgment administered?
- John 7:24.** What caution concerning judgment does the Savior give here?

For additional references see topical guide, s.v. "Judgment," "Justice."

Basic Library

- Teachings*, pp. 164-65. What special instructions are given for trials?
- Teachings*, p. 69. What prerequisite for judging is given here?
- Discourses*, pp. 133-34. What promises rest upon judges in their decisions?
- Discourses*, p. 144. What is a bishop's responsibility in administering justice?
- Discourses*, pp. 149-50. Counsel for high council courts and judging.
- Gos. Doc.*, pp. 152-54. What are the duties of bishops and high councils relating to their jurisdictions?
- Gos. Doc.*, p. 181. Under what spirit are Church councils to function?
- M of F*, pp. 177-89. A thorough review of the principles of confession.
- M of F*, pp. 323-37. The role of the Church and its agents in obtaining forgiveness.
- N. Eldon Tanner, in CR, Oct. 1978, pp. 56-62. How can interviews bless an individual's life?
- Spencer W. Kimball, in CR, Apr. 1975, pp. 115-16. What is the judge's responsibility in administering discipline?
- N. Eldon Tanner, in CR, Oct. 1974, pp. 110-11. What kinds of transgressions are to be dealt with in Church courts?

Additional Sources

- Robert L. Simpson, in CR, Apr. 1972, pp. 30-33. Church courts are courts of love.
- Stephen L. Richards, in CR, Apr. 1954, pp. 10-13. How long does it take for repentance to be complete?
- Spencer W. Kimball, "What Is True Repentance?" *New Era*, May 1974, pp. 4-7. Why are punishments necessary?
- Robert L. Simpson, "Cast Your Burden upon the Lord," *New Era*, Jan. 1977, pp. 4-8. How can courts help strengthen the individual?
- Robert L. Simpson, *New Era*, July 1975, pp. 47-48. Discusses the process of and the reasons for excommunication.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Church Discipline: The Right of a Religious Society (Discussion)

Commence the lesson by reading Doctrine and Covenants 134:10 with the class. Point out that excommunication is the severance of an individual from all Church blessings, including ordinary rights of membership (though they may

still attend general meetings); disfellowshipment is a lesser punishment in which one is denied, for a specified time, the opportunity to partake of the sacrament, to pray or speak in Church, or to otherwise participate for a specified time. Point out that full recovery from either form of discipline is attainable but only on conditions of complete repentance. Following excommunication, one may be readmitted to the Church by baptism, while disfellowshipment is terminated by decision of the court of original jurisdiction without the performance of any ordinance being necessary. Temple and priesthood blessings lost by excommunication can only be restored by approval of the First Presidency. It is the Church's way of disciplining members in order to aid their repentance and to indicate to the world that the Church holds certain things to be so serious that they will not be tolerated by those in full fellowship.

Purpose of the Church Court System (Chalkboard Illustration, Discussion)

Point out that the courts of the Church are courts of love. The Church does not exist to hurt or harm anyone, but discipline is necessary in some instances in order to keep the Church as pure and free from the presence of sin as possible. Read the statement of Joseph Smith's found in *Teachings* (p. 69) regarding the heavy responsibility upon one who sits in judgment on another human being, especially for membership in the Church. Excommunication can result in the eventual loss of salvation. An examining court must be certain that the proper blend of justice and mercy are present in any court action.

The teacher might point out the three levels of Church courts and their differences.

Court	Members	Jurisdiction	Appeal
Bishop's court	Bishop and counselors (bishop presides)	All ward members (restricted discipline for Melchizedek Priesthood bearers)	High council court
High council court	Stake presidency and high council (stake president presides)	All stake members (often referred by bishop's court or appealed from bishop's court)	First Presidency court
First Presidency court	First Presidency (may also call twelve high priests to assist as counselors)	All Church members (deals mostly with appeals)	None

A fuller discussion of possible court actions, jurisdictions, and obligations the Church's judicial system is found in Enrichment I, "Judges in Israel: Watching over the Church."

The Order of the Priesthood

Lesson 42

Section 107, Official Declaration 2

Theme

The powers of the priesthood flow from two grand heads: the Aaronic Priesthood and the Melchizedek Priesthood. Through these powers the servants of the Lord preside in God's earthly kingdom.

Theme Analysis

- A. Aaronic Priesthood**
1. Has the keys of the ministering of angels
 2. Holds the keys of the preparatory gospel
 3. Is presided over by the bishop
- B. Melchizedek Priesthood**
1. Holds the right to administer in all spiritual blessings of the Church
 2. Holds the keys of the mysteries of the kingdom, even the mysteries of God
 3. Permits a righteous individual to see and dwell in the eternal presence of God
 4. Encompasses the Aaronic Priesthood, for all offices of the priesthood are appendages thereto
 5. Has five quorums through which the earthly kingdom is administered (First Presidency, Twelve Apostles, high priests, seventies, and elders)
 6. Holds the right of presidency

Study Sources

Student Manual

Section 107; Official Declaration 2; Enrichment M, "Priesthood and Church Government, Part 1" (especially M-3)

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 107, Official Declaration 2.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 84:26-27.** What is the preparatory gospel?
- Mark 3:14.** How many men did Jesus ordain here and why?
- Matthew 16:19.** What special powers did Christ promise Peter, and what rights did those powers confer?
- Luke 10:1, 17.** In this instance how many were appointed by Jesus to assist him and the Twelve?
- Acts 6:6.** What did the Apostles do for others and how was it done? See also Acts 13:2-3.
- Hebrews 5:4.** All men must be "called of God, as was Aaron." How was Aaron called? See also Exodus 28:1.
- D&C 13.** Who restored the Aaronic Priesthood and what is its significance?
- D&C 27:12-13.** What special gift was given the Prophet Joseph Smith?

D&C 84:21. What special power is made manifest by the authority of the Melchizedek Priesthood?

D&C 68:15-21. A literal descendant of Aaron may serve as a presiding bishop without counselors if called by the First Presidency; otherwise, who is called and ordained as such? See also Doctrine and Covenants 107:69-76.

Basic Library

Teachings, p. 166. There are two priesthoods in the Church, but the Melchizedek is the "grand head, and holds the highest authority . . . and the keys of the Kingdom of God."

Teachings, p. 167. All priesthoods are only part of what grand order?

Teachings, pp. 180-81. Who ordained the ancient prophets (after the time of Moses)?

Teachings, p. 323. Which priesthood is received by ordination with an oath and a covenant?

Teachings, pp. 111-12. Who presides over the entire Church and receives the mind and will of God?

Teachings, p. 112. Over whom does a bishop preside?

Gos. Doc., pp. 174-76. The priesthood is greater than any of its offices, and members of the Melchizedek

Priesthood may, if called by proper authority, officiate in any Church capacity. See also pp. 148-49.

Gos. Doc., p. 142. What is meant by the phrase, "keys of the priesthood"?

Gos. Doc., pp. 177-89. What are the many duties of the priesthood?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The Priesthood Is Greater Than Its Offices (Scripture Chain)

The instructor could use the following scriptures to help the students discover the significance of the priesthood:

D&C 107:4-5. What is the highest authority pertaining to the priesthood?

D&C 107:5-8. All priesthood offices are appendages to the Melchizedek Priesthood.

D&C 107:14. As an appendage to the higher priesthood, what is the administrative stewardship of the Aaronic Priesthood?

D&C 107:15, 72-74. On a local level, who is the president of the Aaronic Priesthood, and who holds the keys?

D&C 107:20-21; 84:26-27. What keys are held in the Aaronic Priesthood? What is the "preparatory gospel"?

D&C 107:4-12. Does a Melchizedek Priesthood holder have the power to officiate in every Church capacity? See also Smith, *Gospel Doctrine*, pp. 174-76.

D&C 107:8-9. What crucial rights and powers are held in the Melchizedek Priesthood?

D&C 107:19. What is meant by the "mysteries of the kingdom," over which the Melchizedek Priesthood holds the keys? See also Doctrine and Covenants 42:61, 65; 63:23; 71:1; 84:19.

D&C 107:22, 65-66, 91-92. Who presides over the Melchizedek Priesthood? Compare 107:78-81.
D&C 107:25-26, 34, 88. What body is appointed to assist the Twelve Apostles?
D&C 107:27-33. What unique rule is to govern the functioning of presiding bodies of the Church?
D&C 107:39-40. What is the name of the office referred to as an evangelist? See footnote for Doctrine and Covenants 107:39.
D&C 107:99-100. What solemn charge is issued to every member of the priesthood?

Priesthood Quorums and Offices (Transparencies)

The teacher may wish to teach about the various quorums and offices of the priesthood.

Read the statement by Elder Bruce R. McConkie from Transparency 20, "The Melchizedek Priesthood and Its Offices." Elder McConkie's concept of a circle with segments is illustrated.

Remind the students of the Prophet Joseph Smith's statement that "all Priesthood is Melchizedek" (*Teachings*, p. 180), that is, the Aaronic Priesthood is part of the greater priesthood.

As you conclude this portion of the lesson, be sure that students understand the following concepts:

- 1.** All priesthood is Melchizedek (even the Aaronic because the greater comprehends the lesser).
- 2.** The priesthood is greater than any of its parts. This is why the priesthood is conferred upon an individual before he is ordained to any office within that priesthood.
- 3.** A bearer of the Melchizedek Priesthood has all the priesthood authority essential to any calling in the Church.
- 4.** One may possess priesthood with its power to act, but he is subject in his administration to the one who holds the keys or directing powers. One may have power to baptize his son or daughter but must obtain permission from a presiding authority.
- 5.** The Melchizedek Priesthood administers the spiritual affairs of the Church while the Aaronic Priesthood, the so-called preparatory gospel, is concerned with temporal affairs and outward ordinances such as baptism and the Lord's supper.

Transparency 21, "Offices and Duties of the Melchizedek Priesthood," and Transparency 22, "Offices and Duties of the Aaronic Priesthood," could be used to help review the organization of the priesthood.

Dedication and Acceptance of the Kirtland Temple

Lesson 43

Sections 109-10

Theme

The Kirtland Temple, dedicated 27 March 1836 by Joseph Smith, was constructed for the specific purpose of providing a place to restore the various keys of the priesthood.

Theme Analysis

- A.** The Kirtland Temple shows the love the Saints had for their God.
1. The temple was built despite great tribulation.
 2. The Saints were in a state of poverty, but they were still willing to give what substance they had to build the temple.
- B.** The dedication of the Kirtland Temple would bring an endowment of power.
1. The Saints would begin to be delivered from their enemies.
 2. The children of Judah would return and Jerusalem would be redeemed.
 3. The Lamanites would begin to receive the gospel and enjoy their rightful place in Israel.
 4. The gathering of scattered Israel from the ends of the earth would now commence.
 5. These keys would make it possible for Israel to be prepared to meet her King when he comes in glory.
- C.** Joseph Smith prayed that the temple would be acceptable to God.
1. The Savior came in great glory.
 2. The promise of the Savior that he would appear to his people in his house was fulfilled.
- D.** The priesthood keys were restored.
1. Moses restored the keys for the gathering of Israel.
 2. Elias restored the keys of the dispensation of the gospel of Abraham.
 3. Elijah restored the keys of the sealing power.

Study Sources

Student Manual

Sections 109-10; Enrichment O, "Salvation for the Dead"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 109-10. Keeping in mind the theme of this lesson, read and ponder these sections.

Abraham 2:9-11. What are the blessings promised to Abraham and to his descendants?

Matthew 17:1-4. Did Moses and Elijah restore keys in any dispensation prior to Joseph Smith?

Isaiah 5:26. When would Israel begin to be gathered in the last days?

Ephesians 1:10. When would the restoration of all things be?

Basic Library

DS, 2:116-19. What has been Elijah's mission among Israel?

DS, 3:257-58. When did Moses receive the keys for the gathering of Israel?

Teachings, pp. 84-85. Did Moses know of the scattering and gathering of Israel?

A of F, p. 338. Why did Moses restore the keys for the gathering of Israel?

DS, 2:126-27. What effect has the coming of Elijah had upon the inhabitants of the earth?

Additional Sources

Bruce R. McConkie, "This Final Glorious Gospel Dispensation," *Ensign*, Apr. 1980, pp. 21-25. What keys of the priesthood have been restored in this the last dispensation?

Spencer W. Kimball, "'It Becometh Every Man,'" *Ensign*, Oct. 1977, pp. 3-7. What responsibility rests upon priesthood holders to help gather scattered Israel?

Thomas S. Monson, "Status Report on Missionary Work," *Ensign*, Oct. 1977, pp. 8-14. How well are we doing in gathering scattered Israel?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The Use of Hymns (Music)

An appropriate hymn for this lesson would be "The Spirit of God Like a Fire Is Burning." In advance, ask members of the class to be prepared to play the piano and lead the music. Prior to the devotional it could be pointed out that this hymn is used at the dedication of all temples.

Restoration of Priesthood Keys (Scripture Analysis, Chalkboard Illustration)

You may wish to point out that in the restoration of all things there have been many prophets who came to Joseph Smith to reveal the keys of the priesthood they held (see D&C 128:20-21). This lesson centers around three of those prophets and the importance of the keys which they restored to the Prophet Joseph Smith. A discussion could be centered around Doctrine and Covenants 110:11-16. Who were the prophets? What keys did they bring? Why is the restoration of these keys so important? Begin by discussing the following statement made by Joseph Smith:

"The spirit of Elias is first, Elijah second, and Messiah last. Elias is a forerunner to prepare the way and the spirit and

power of Elijah is to come after holding the keys of power, building the temple to the capstone, placing the seals of the Melchizedek Priesthood upon the house of Israel, and making all things ready; then Messiah comes to His Temple, which is last of all.

“Messiah is above the spirit and power of Elijah, for He made the world, and was that spiritual rock unto Moses in the wilderness. Elijah was to come and prepare the way and build up the kingdom before the coming of the great day of the Lord, although the spirit of Elias might begin it.” (*Teachings*, p. 340.)

The following summary may be used to clarify the Prophet Joseph Smith's statement:

1. The spirit and power of Elias reaches out and brings man into the patriarchal family. This is the spirit by which scattered Israel is gathered throughout the earth (missionary work).

2. The spirit and power of Elijah binds and seals people eternally. As members of the Church we are able to receive all ordinances necessary for exaltation in the presence of God. With the spirit of Elijah we have power to organize the patriarchal order and then seal it so that it is everlasting.

3. Finally, the Savior comes to reign over a righteous Israel which has been gathered and sealed into the patriarchal order.

The Mission of the Twelve

Lesson 44

Sections 111-12, 114, 118

Theme

The responsibility of the Quorum of the Twelve is to bear witness of Jesus Christ and see that the gospel is preached to all the inhabitants of the earth.

Theme Analysis

- A. The greatest treasure on the earth is human souls.
- B. Under the direction of the First Presidency, the Quorum of the Twelve holds the keys to unlocking the doors for all nations to receive the gospel.
- C. The Lord gives instructions to the President of the Quorum of the Twelve.
 1. He must pray always for members of his quorum.
 2. He is responsible to teach members of his quorum.
 3. The Twelve are to be sent to unlock the doors to the preaching of the gospel in all nations.
- D. The Lord, through the Prophet, called the Twelve on missions to England.
 1. They were to leave from Far West, Missouri, on 26 April 1839.
 2. They were instructed to fill the vacancies created by those who had fallen.

Study Sources

Student Manual

Sections 111-12, 114, 118

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 111-12, 114, 118.** Keeping in mind the theme of this lesson, read and ponder these sections. See also Doctrine and Covenants 107:22-24, 33-35, 38-39.
- Matthew 28:16-19.** To whom did the Lord give the responsibility of sending the gospel to all nations?
- Mark 16:15.** To whom do the Twelve have the responsibility to see to it that the gospel is preached?
- Acts 1:22.** What are the Twelve to be special witnesses of?
- Matthew 10.** What instructions did the Lord give his Apostles before he sent them on their missions?
- D&C 84:62-64.** What is the apostolic calling? (Note that this revelation was given before the Quorum of Twelve Apostles was called; see Notes and Commentary in the student manual.)
- D&C 86:1-2.** What function of the Apostles was represented in Christ's parable of the wheat and the tares?
- D&C 124:138-39.** What responsibility of the Apostles is given here?
- Ephesians 2:19-20.** The Twelve represent what part of the Lord's church?

3 Nephi 13:25-34. What responsibility did the Savior place upon the Nephite Twelve?

D&C 112:14-21, 30-32. What particular keys and responsibilities did the Lord give the Twelve Apostles of this dispensation?

For additional information see topical guide, s.v. "Apostles"; Bible dictionary, s.v. "Apostle."

Basic Library

Jesus the Christ, pp. 695-96. Prior to his final ascension, what did the Savior commission the Twelve to do?

Gos. Doc., pp. 177-78. What is the mission of the Twelve today?

DS, 2:269-70. Are there witnesses of the resurrected Christ today?

DS, 3:144-47. What is an Apostle?

DS, 3:153-54. What constitutes an apostolic testimony of Christ?

DS, 3:154-56. What keys do the Quorum of Twelve Apostles hold?

Teachings, pp. 74, 109. What is the calling of an Apostle?

N. Eldon Tanner, in *CR*, Oct. 1979, pp. 64-65. What are some of the major responsibilities of the Twelve in our time?

Additional Sources

History of the Church, 2:194-98. A charge given to the Twelve by Oliver Cowdery.

Spencer W. Kimball, "The Uttermost Parts of the Earth," *Ensign*, July 1979, pp. 2-9. What great responsibility do the Twelve Apostles and the members of the Church in general have in this dispensation? How will it be accomplished?

Joseph Fielding Smith, "The Twelve Apostles," address to seminary and institute faculty, Brigham Young University, 1958. History of the apostleship.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Responsibility of the Twelve (Discussion)

You may wish to point out that the responsibility of the Twelve is twofold: **(1)** they are to bear witness of Jesus Christ, and **(2)** they unlock the doors of all nations for the preaching of the gospel.

You could discuss these two responsibilities by doing the following:

1. Review lesson four in the student manual for Religion 333, *Living Prophets for a Living Church*. Discuss with the students what it means to be a "special witness."

2. Discuss with students the responsibility that rests upon the Twelve to take the gospel to all nations. What nations have been opened for the preaching of the gospel? What nations haven't? The current *Church Almanac* and a map

showing the world would be helpful. By using an almanac to obtain a current list of the full-time missions and the map to identify countries and areas, you could show where we are and where we have yet to go.

There have been some changes in the needs of the Lord's kingdom as the Church has grown. This has necessitated some changes in the stewardship of the Twelve since 1837. You may wish to discuss the role of the Twelve now as compared with their role at the time of Joseph Smith. (Use President Tanner's talk listed under Basic Library as a resource.)

Charge to the Twelve Apostles (Student Assignment, Discussion)

The charge which Oliver Cowdery gave to the original Quorum of the Twelve Apostles of this dispensation is one of the most beautiful and powerful literary pieces of the era of the Restoration. You may wish to read it or make copies of portions of it (see *History of the Church*, 2:194-98) and give it to students a few days before you teach this lesson. Ask them to read it and come to class prepared to discuss the responsibilities of the Twelve and the great qualities needed in one of the Lord's Apostles.

Apostles of This Dispensation (Picture Identification)

Each student should know who the Lord's Apostles are so

that when listening to conference and reading they will be able to recognize when they are receiving the words of an Apostle. Obtain pictures of the Apostles from the picture packet for the course "Teachings of the Living Prophets" (update with pictures from the *Ensign*). Show the pictures and have students identify each of the Apostles. Teach students the order of seniority in the quorum. You may also wish to have students learn the names of the first Apostles of this dispensation. The names are listed with their testimony in the front of the Doctrine and Covenants. With a little effort you could also obtain pictures of most of these brethren for students to identify.

Fulfillment of Prophecy (Discussion)

The experience of the Apostles meeting at Far West, Missouri, to leave for their missions to England according to the Lord's instructions provided one of the most profound examples of the prophetic calling of Joseph Smith. Study the events associated with that occurrence and relate them to the students. Point out how the Lord's word through his prophet was fulfilled in spite of the efforts of enemies to stop it.

Note: Some excellent study references are Alvin R. Dyer, *Refiner's Fire*, pp. 218-21; *History of the Church*, 3:336-40; S. Dilworth Young, "Here Is Brigham . . ." pp. 216-20; B. H. Roberts, *Comprehensive History*, 1:531-32; Orson F. Whitney, *Life of Heber C. Kimball*, pp. 252-53.

Seek First the Kingdom of God

Lesson 45

Sections 115, 117, 119-20

Theme

As the Saints seek first to build the kingdom of God, they become a standard to all the nations.

Theme Analysis

- A.** These sections of the Doctrine and Covenants reveal several important concepts about the kingdom and the Church and its functioning in the last days.
- B.** The Church of Jesus Christ is established in these last days.
1. The name of the Church is revealed.
 2. The Church is to become a standard to the nations.
 3. The Saints are to build up the stakes of Zion.
- C.** The earth and all things thereon belong to the Lord.
- D.** Tithing is a standing law unto the Saints forever.
- E.** Council for the disposition of tithes is established by revelation.

Study Sources

Student Manual

Sections 115, 117, 119-20

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

D&C 115, 117, 119-20. Keeping in mind the theme of this lesson, read and ponder these sections.

D&C 45:9. Why was the gospel restored in this dispensation?

D&C 127:12; 128:21. Why is the name of the Church a significant declaration to the world?

3 Nephi 27:5, 18. How important is the name of the Church?

D&C 38:18-19. In what manner are the Saints to seek to establish Zion?

D&C 64:23. What special promise of the last days applies to those who are tithed?

D&C 97:12. The fulfillment of the law of tithing is the practice of what other gospel principle?

Matthew 6:19-21. What should be a member's most important treasure?

Matthew 13:45-46. To what does the Savior liken the kingdom? Why?

Mark 8:36-37. What caution should be remembered while seeking earthly things?

Malachi 3:8-10. How important is the law of tithing?

Basic Library

Discourses, pp. 174-78. The principles of tithing are detailed.

Gos. Doc., pp. 232-33. How are the tithes accounted for and dispersed?

DS, 1:240-41. Will the majority of the Latter-day Saints remain faithful or will they be overcome by the things of the world?

DS, 3:254-55. What is the ensign spoken of by Isaiah?

DS, 3:279-80. How can members of the Church overcome the world?

Marion G. Romney, in *CR*, Apr. 1979, pp. 58-59. What are some of the promised blessings of paying tithing?

Marion G. Romney, in *CR*, Apr. 1979, pp. 71-75. What is the significance of the name of Christ's church?

Additional Sources

Spencer W. Kimball, "The Law of Tithing," *Ensign*, Nov. 1980, pp. 77-78. Is the payment of tithing an optional opportunity for Church members?

Marion G. Romney, "Concerning Tithing," *Ensign*, June 1980, pp. 2-3. Describes tithing as a legal obligation and the promises for obedience.

N. Eldon Tanner, *Seek Ye First the Kingdom of God*, pp. 1-6. President Tanner explains the importance of this motto in all that we do in life.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Standard to the Nations (Chalkboard Illustration)

In what ways are Latter-day Saints a standard to the nations? Following are a few ways. You may want to list these and other ideas on the chalkboard as you discuss them.

1. We understand and can teach the true nature of the Godhead.
2. We know and can exemplify our true relationship to God as his spirit sons and daughters.
3. We have a standard of honesty and morality which can be a blessing to all who will follow it.
4. We look to God and his prophets as a constant guide in our lives.
5. We respect authority, whether it be ecclesiastical, political, or patriarchal.
6. We recognize the true roles of men and women and uphold the family as the basic unit of a righteous society.
7. We advocate moderation, temperance, and modesty in dress and conduct.
8. We recognize the divine nature of mankind and have great respect for ourselves and for our fellowman.
9. We know of our accountability to God and are thereby strengthened in our resolve to live properly.
10. We have a law of temporal well being (the Word of Wisdom) by which we maintain health, vigor, and vitality.
11. We seek after that which is true, virtuous, and uplifting wherever it may be found.

Love God More Than the Things of the World (Scripture Analysis, Discussion)

There are many members of the Church who love the creation more than the Creator (see D&C 121:35). If we are to be a standard to the nations we must learn to seek first the kingdom of God (see JST, Matthew 6:38). The teacher may want to read and discuss the following scriptures with the students.

1. *D&C 117:6*. To whom does the earth and its fulness belong?
2. *D&C 117:10*. What promise is given to those who seek to build the Lord's kingdom?
3. *D&C 119:4-6*. How does tithing relate to "seeking first the kingdom of God"?

After working through the scriptures, the teacher may want to read the following statements and discuss them.

"Tithing is a fundamental principle of the gospel of Jesus Christ. To those who observe it fully there comes a deeper love of the gospel. It is just as essential to our growth and development in this Church as are repentance, baptism, or any other fundamental laws. It will develop in men and women a deeper devotion to the truth and greater willingness to serve their fellowmen; and, above all, it will increase their testimony of the gospel.

"I picked up an old *Journal of Discourses* a few days ago. It was forty years old. I opened it casually and found there a very fine discourse given in Provo, in 1855, by Brother Franklin D. Richards, in which he urged obedience to the principle of tithing. He said: 'In the receipt which the Prophet Joseph Smith gave to me in Nauvoo, signed by

himself and the tithing clerk, he stated that having paid my tithing in full to date, I was entitled to the benefits of the baptismal font, which had just been dedicated in the basement of the temple.' So, evidently in those days it was understood that those who paid their tithing in full had the privilege of the House of the Lord. Twenty years later President Joseph F. Smith, from this very pulpit, spoke these words:

" 'By the principle of tithing the loyalty of the people of this Church shall be put to the test. By this principle it shall be known who is for the kingdom of God and who is against it. By this principle it shall be seen whose hearts are set on doing the will of God and keeping his commandments, thereby sanctifying the land of Zion unto God; and who are opposed to this principle and have cut themselves off from the blessings of Zion. There is a great deal of importance connected with this principle, for by it it shall be known whether we are faithful or unfaithful. In this respect it is as essential as faith in God, as repentance of sin, as baptism for the remission of sin, or as the laying on of hands for the gift of the Holy Ghost.' " (John Wells, in Conference Report, Apr. 1926, p. 121.)

"Anything we have upon this earth we only seem to have, for in reality we own nothing. No person on the earth can truly call anything his own, and never will until he has passed the ordeals we are all now passing, and has received his body again in a glorious resurrection, to be crowned by him who will be ordained and set apart to set a crown upon our heads. Then will be given to us that which we now only seem to own, and we will be forever one with the Father and the Son, and not until then." (Brigham Young, in *Journal of Discourses*, 9:106.)

The Doctrine of the Priesthood: The Pathway to Power

Lesson 46

Sections 121-23

Theme

The Lord revealed through his Prophet some of the most sublime principles known to man, the center of which was the doctrine of the priesthood.

Theme Analysis

- A.** Many are called to the priesthood because they have been foreordained to it.
- B.** Few are chosen to eternal life.
1. Their hearts are set upon things of the world.
 2. They have not learned that the priesthood powers (rights) are connected with the powers of heaven and can operate only on the principle of righteousness.
 3. They give way to pride, sin, worldly ambition, and unrighteous dominion, all of which offend the Spirit, causing the loss of priesthood power here and in the life to come.
- C.** Through the doctrine of the priesthood we can learn how one is chosen for eternal life.
1. It is necessary to be an example of the divine attributes of patience, kindness, gentleness, meekness, and love unfeigned.
 2. The priesthood can be exercised only by persuasion and long suffering.
 3. A man can advance in the realms of the Spirit when pure knowledge is given through priesthood power.
 4. In the doctrine of the priesthood is defined the royal road to exaltation.

Study Sources

Student Manual

Sections 121-23; Enrichment N, "Priesthood and Church Government, Part 2"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 121-23.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 107:30-31.** What qualities are necessary in exercising the priesthood?
- D&C 121:39.** Those who hold the priesthood should be aware of what sin? Compare Matthew 24:45-51.
- D&C 121:38.** What happens to the man from whom the Spirit withdraws?
- D&C 45:57.** What is one way a man can safely avoid deception?
- D&C 122:8.** What two thoughts should give encouragement to everyone who experiences great trial or suffering?

Basic Library

- Teachings*, p. 169. According to the account of Cain's experience, how long will the priesthood continue with a man who has been ordained?
- Teachings*, p. 308. How may a man obtain the fulness of the priesthood?
- Teachings*, p. 323. Some knowledge of the priesthood is received only in the temples of the Lord.
- Discourses*, p. 130. Do the principles of the priesthood comprise the celestial law?
- DS*, 3:132-33. Is it necessary to have the fulness of the priesthood to gain exaltation?

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The Doctrine of the Priesthood (Transparency, Discussion)

Most studies of the priesthood deal with its definition, powers, offices, and keys. This lesson, though it encompasses all of these things, deals with the "doctrine of the priesthood." It should be understood that this study is a sacred one for it deals with the principles that touch the personal lives of the students. Therefore, you should prayerfully study these things and be prepared to teach them by the Spirit, for the principles contained in the doctrine of the priesthood lie at the roots of priesthood influence and success. They place the priesthood holder in the position of being accountable and bound to honorably discharge his priesthood stewardship. They also reveal conditions under which he may fail in this.

Doctrine. Defined as teachings, tenets, precepts, principles, and revealed philosophies of pure religion (see Bruce R. McConkie, *Mormon Doctrine*, p. 204). Satan also has his doctrine. "True doctrines come from God, the source and fountain of all truth" (McConkie, *Mormon Doctrine*, p. 204).

Key to understanding any doctrine. "In the final analysis the truth of doctrine can only be known by revelation gained as a result of obedience. 'My doctrine is not mine, but his that sent me,' our Lord proclaimed. 'If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself.' (John 7:16-17.)" (McConkie, *Mormon Doctrine*, p. 205.)

Warning and counsel. Students should realize that being taught this doctrine places them under obligation to live it (see D&C 82:3; 132:3; James 4:17).

Our destiny through the doctrine of the priesthood. To live the doctrine of the priesthood is to live in the state which enables man to gain exaltation. Read and emphasize the first nine lines from Smith, *Teachings* (p. 51).

The Lord taught the doctrine of the priesthood.
D&C 121:34. Many are called to the priesthood, having

been foreordained to that holy order from the foundations of the world (see also D&C 95:5-6; Alma 13:3-7, 14).

D&C 121:34. Few are chosen to eternal life (compare D&C 105:35-36; Mosiah 26:24; Alma 13:12). The proper living of the doctrine of the priesthood develops within the individual the divine nature and enables him to not only be called, but to be chosen.

D&C 121:35. The antithesis of the doctrine of the priesthood is the doctrine of the devil: seeking wordly wealth and seeking the honors of men. Living this doctrine guarantees that a person will not be chosen.

D&C 121:36. Why do the principles of righteousness have such a bearing upon the use of the priesthood powers? (Compare 1 John 2:28-29; 3:7; Mosiah 5:2, 7.)

Transparency 23, "The Doctrine of the Priesthood—A Comparison," define the doctrine of the priesthood by contrasting it with the doctrine of Satan. Use the transparencies to summarize this part of the lesson.

You may find it useful to study 3 Nephi 12:1-16 (the Beatitudes) and compare it to the doctrine of the priesthood.

Seven Principles Which Will Crown the Lives of Those Who Become as God (Scripture Analysis)

1. The eternal promises of the Lord are merited through the spirit of the pure love of Christ (charity) toward all men. This charity is part of the inner man. It is the core of those who trust in God alone for their reward, and care not whether their service is accepted by or held in esteem by men (see D&C 121:45).
2. Absolute cleanness, including constant virtuous thoughts, qualifies a man for the Spirit (see D&C 121:45).
3. When a man knows by the Spirit that he has been

forgiven of the Lord and is clean in thought and in deed, he is free from all guilt, is at one with God, and is confident in God's presence (see D&C 121:45; compare 1 John 2:28; Joseph Fielding Smith, *Doctrines of Salvation*, 3:142-43).

4. In this state of freshness in the presence of God, the doctrine of the priesthood distills as naturally upon the soul as dew that appears on the grass (see D&C 121:45).

5. Then the Holy Ghost ratifies a man's willing sacrifice (it being sealed by the Holy Spirit of Promise) and becomes his constant, abiding companion (see D&C 121:46; compare D&C 1:33; 45:56-57; 33:16-17; Acts 15:7-9).

6. The scepter is the symbol of the priesthood power by which the righteous live and labor. The power to rule in the house of God is unchanging and is administered only upon the principles of righteousness already mentioned (see 121:46; 1 John 2:28-29; 3:7).

7. The righteous are promised everlasting dominion. He who truly has the doctrine of the priesthood distilled upon his soul in this world will realize this happy dominion in the world to come (see D&C 121:46; 27:16-18; 59:20-23).

It should be clear that these seven principles, as identified above, also help define the doctrine of the priesthood. They can only be lived through the power of the Spirit. When they become a natural part of any child of God they have the power, through faith, to exalt the soul and reveal the divine nature (see 2 Peter 1:1-10). Truly the higher priesthood and its lofty ordinances (found in the temples of the Lord) give a man the power to make the pure principles of the doctrine of the priesthood his own (see D&C 84:19-22). Such a person is at one with the Lord and has the absolute assurance that he may call upon the name of the Lord, obey his commandments, see his face, and *know that he is!* (see D&C 93:1). You may wish to close with the summary of the doctrine of the priesthood found on Transparency 24, "Doctrine of the Priesthood."

Building the Nauvoo Temple

Lesson 47

Sections 124-27

Theme

The Lord commands the building of temples so that he may reveal the fulness of his holy priesthood and the ordinances connected therewith.

Theme Analysis

- A.** Temple building is an important part of God's eternal program.
1. The temple is a place of prayer and meditation where man may seek and find the Lord.
 2. Only the pure in heart should enter into temples of the Lord.
- B.** The Nauvoo Temple was the first modern temple in which all the higher ordinances of exaltation were revealed in this dispensation.
1. Those ordinances include the endowment and the sealing blessings of the priesthood for the living.
 2. Ordinances are performed by living proxies in behalf of deceased persons who never had the privilege of receiving them in life.

Study Sources

Student Manual

Sections 124-27; Enrichment O, "Salvation for the Dead"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 124-27.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 97:13.** What are two reasons for building temples?
- D&C 97:15.** What promise is given if the sacredness of the temple is maintained?
- D&C 97:16-17.** Who will see God in the temple?
- D&C 109:8.** What kind of house should the Lord's house be?
- D&C 124:29-36.** What do we learn about the sacredness of baptism for the dead?
- D&C 124:27-28.** Do you have to go to the temple to obtain a fulness of the priesthood?
- D&C 124:39.** What are some of the things the Lord has ordained to be done within the temples?
- D&C 124:40-42.** How is the temple a place of revelation?

Basic Library

- Teachings*, p. 224. Is the Church fully organized without temples?
- Teachings*, pp. 362-63. Without the higher ordinances administered in temples, can members of the Church obtain celestial thrones (exaltation)?

- Discourses*, pp. 416-17. Under what conditions was the Nauvoo Temple built? What happened to it?
- Discourses*, p. 394. How many temples will be built upon the earth?

Additional Sources

- Wilford Woodruff, in *Journal of Discourses*, 13:167. The fulness of celestial glory is obtainable only after receiving the sealing ordinances of the holy temple.
- Joseph F. Smith, "Redemption beyond the Grave," *Improvement Era*, Dec. 1901, pp. 146-47. The great work of the millennium will be temple work.
- Harold B. Lee, *Decisions for Successful Living*, pp. 134-38. The temple is sacred but not secret. Anyone who will prepare may enter and engage in the ceremonies therein. One should be pure of heart and mind to enter the temple.
- Harold B. Lee, *Decisions for Successful Living*, p. 141. Temple ordinances are a "guide and a protection" to us throughout our lives so that we "might not fail of an exaltation in the Celestial kingdom where God and Christ dwell."

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

The Nauvoo Temple: A House of God (Report, Discussion)

This lesson could begin with a student report on the building of the Nauvoo Temple (see Joseph Fielding Smith, *Essentials in Church History*, pp. 302-11). Or, you could quickly emphasize the following important points:

1. Shortly after Joseph Smith's escape from Missouri in 1839, the Prophet taught the doctrine of baptism for the dead.
 2. Permission was given to perform baptisms for the dead in the Mississippi River until a temple could be built.
 3. On 19 January 1841, a revelation was given (D&C 124) commanding that a temple be built in Nauvoo.
 4. The building of the Nauvoo Temple was begun and carried on at great expense and hardship for the Saints and was not completed until just before the Saints departed Nauvoo for the West.
- Read Doctrine and Covenants 124:26-28, 38-41. Point out that although an earlier temple had been built at Kirtland and some ordinances performed there, the Nauvoo Temple was the first to be built wherein the "fulness of the priesthood" and its attendant ordinances could be performed. Enemies of the Church sought to drive the Mormons out, so the Saints redoubled their efforts to get the temple done before they were forced to leave.

President Brigham Young reported: "But what of the temple in Nauvoo? By the aid of sword in one hand, and trowel and hammer in the other, with firearms at hand, and a strong band of police, and the blessings of heaven, the Saints,

through hunger, and thirst, and weariness, and watchings, and prayings, so far completed the temple despite the devices of the mob. . . . And then, to save the lives of all the Saints from cruel murder, we removed westward, and being led by the all-searching eye of the great Jehovah, we arrived at this place." (*Discourses of Brigham Young*, p. 417.)

Conclude this portion of the lesson by pointing out Doctrine and Covenants 124:39 wherein the Lord says that his people "are always commanded" to build temples unto his holy name. Temple building is one of the most important parts of God's eternal programs for his Saints.

What Is the Purpose of Temples? (Discussion)

Before presenting this material, look at lesson 48, "The Sealing Powers of the Priesthood," and lesson 55, "The Redemption of the Dead."

Invite students to suggest as many purposes of temples as they can think of. (A place of meditation and prayer, a place where sacred ordinances are performed, etc.) Draw attention to Doctrine and Covenants 124:40-41 and ask what is meant by the "things which have been kept hid from before the foundation of the world." When students have had opportunity to respond, give the following quote by Brigham Young as an example of an ordinance which has been revealed in its fulness in this final dispensation.

"Your *endowment* is, to receive all those ordinances in the House of the Lord, which are necessary for you, after you have departed this life, to enable you to walk back to the presence of the Father, passing the angels who stand as sentinels, being enabled to give them the key words, the signs and tokens, pertaining to the Holy Priesthood, and gain your eternal exaltation in spite of earth and hell" (in *Journal of Discourses*, 2:31).

1. Why would the special ordinances of the house of God constitute an endowment? What is an endowment? (An endowment is a gift.)
2. Why would such a gift as that described above be necessary? (Temple ordinances are symbolic. One who has received the endowment and its sealing ordinances is symbolically prepared to pass the angels and the sentinels who guard the celestial kingdom because he is, actually as well as symbolically, in possession of those truths and tokens which identify him as one who has elected to follow God and keep his commandments.)

For teachers trained in its use, the *Temple Media Kit*, available through area directors, has some excellent overhead transparencies on temple work and the ordinances thereof.

What of Those Who Never Had the Chance? (Discussion)

Millions have died without ever hearing of the Son of God or his saving gospel. Would a just God deny them eternal life if, through no fault of their own, they happened to be born in a day and time when the gospel and its blessings were not on earth? Or if the gospel were here but they never heard it? Point out that one of the prime purposes of the temple is to make the gospel ordinances available to the dead as well as to the living. Consider the following statements.

"Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles." (*History of the Church*, 5:423.)

"It takes just as much to save a dead man as a living man" (Wilford Woodruff, in *Journal of Discourses*, 19:228).

"Every man who wishes to save his father, mother, brothers, sisters and friends, must go through all the ordinances for each one of them separately, the same as for himself, from baptism to ordination, washings and anointings, and receive all the keys and powers of the priesthood, the same as for himself." (*History of the Church*, 6:319.)

Members of the Church, having had their own endowments, have the privilege, and indeed are commanded, to undergo the saving ordinances as proxies in behalf of those who are dead. The dead hear the gospel in the spirit world and if they accept it, are candidates for eternal life the same as those who hear and obey the gospel while alive.

"All nations and races have a just claim upon God's mercies. Since there is only one plan of salvation, surely there must be some provision made whereby the 'uncounted dead' may hear of it and have the privilege of either accepting or rejecting it. Such a plan is given in the principle of salvation for the dead. . . .

"All ordinances performed by the priesthood of the Most High are as eternal as love, as comprehensive and enduring as life, and through obedience to them, all mankind, living and dead, may enter into and abide eternally in the kingdom of God." (David O. McKay, *Gospel Ideals*, pp. 17-18.)

The Sealing Powers of the Priesthood

Lesson 48

Sections 2, 127-28

Theme

The covenant members of the Church are responsible to do vicarious ordinance work for the dead.

Theme Analysis

- A.** Elijah the prophet restored the keys of the priesthood which he held.
1. The hearts of the children are to turn to the fathers.
 2. The world would be utterly wasted without the blessing of Elijah's priesthood keys.
- B.** The established order for vicarious baptisms was revealed.
1. Witnesses are designated to certify the work performed.
 2. A recorder attests to the completed ordinance and makes a register of all work.
 3. Baptism is symbolic of death, burial, and resurrection.
- C.** The salvation of covenant members hinges upon their fulfillment of vicarious ordinance work for their dead.
- D.** Vicarious work for the dead was foreordained to be fully implemented in the dispensation of the fulness of times.

Study Sources

Student Manual

D&C 2, 127-28; Enrichment O, "Salvation for the Dead"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 2, 127-28.** Keeping in mind the theme of this lesson, read and ponder these sections.
- Hebrews 11:40.** What is the responsibility of the living to the dead?
- D&C 124:27-29.** Where is the vicarious ordinance work for the dead to be performed?
- D&C 124:36.** At what places are these ordinance facilities to be located?
- D&C 124:40-41.** To which dispensation are the fulness of vicarious ordinances committed?
- D&C 127:5-9.** What is the procedure for certifying the completion of the ordinance work?
- D&C 138:32-34.** What are those in the spirit world taught concerning baptism?
- 1 Corinthians 15:29.** Have baptisms for the dead been performed in any other dispensation?
- 1 Peter 4:6.** Why is it so important for us to do vicarious work in behalf of the dead?
- John 3:1-10.** How essential is baptism?
- For additional references see topical guide, s.v. "Baptism for the Dead."

Basic Library

- Teachings*, pp. 179-80. When was the doctrine of baptism for the dead first preached in this dispensation?
- Teachings*, p. 191. How do members of the Church become "saviors on Mount Zion"?
- Teachings*, p. 193. How does the work of vicarious ordinances fulfill the "burden of the scriptures"?
- Teachings*, p. 201. How does the Prophet Joseph Smith describe the work of baptism for the dead?
- Teachings*, pp. 221-22. Were these ordinances for the dead practiced anciently?
- Teachings*, p. 260. What is the importance of witnesses in baptism for the dead?
- Teachings*, p. 337. What is the "spirit, power, and calling of Elijah"?
- Teachings*, pp. 362-63. What is the purpose of temples for the fulfillment of the ordinances for the living and the dead?
- Teachings*, p. 330. Describe the relationship of the gathering, the works of Elijah, and temples.
- Discourses*, pp. 397-405. The importance of vicarious work.
- DS*, 2:111-12, 118-19. What priesthood keys were held by Elijah?
- DS*, 2:120-22. Why would the earth be cursed without Elijah's coming?
- DS*, 2:161-66. How essential is baptism? To whom does it apply? When has baptism for the dead been practiced?
- DS*, 2:323-28. How is baptism a symbolic ordinance?
- Ezra Taft Benson, in CR, Oct. 1978, pp. 40-43. What is the record "worthy of all acceptance"?
- Boyd K. Packer, in CR, Oct. 1975, pp. 145-49. What is the importance of vicarious work?

Additional Sources

- James E. Talmage, *House of the Lord*, pp. 75-79. Significance of baptism for the dead treated.
- Boyd K. Packer, *Holy Temple*, pp. 14-20. Is baptism for the dead a sign of Christ's true Church?
- Spencer W. Kimball, "The Things of Eternity—Stand We in Jeopardy?" *Ensign*, Jan. 1977, pp. 3-7. An excellent overview of the importance of vicarious work for the dead.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Baptism for the Dead (Transparency)

The teacher may want to help the students to see historically the unfolding of the doctrine of baptism for the dead in this dispensation. Transparency 25, "Historical Development of Baptism for the Dead," contains a brief outline.

The teacher may then illustrate the temple work done today for the dead. (The annual statistical report presented every April in the Conference Report or the most recent *Church*

Almanac will contain the data needed. See also Transparency 6C, "A Statistical Profile: Temple Ordinances.")

Vicarious Work for the Dead beyond the Veil (Story)

Those for whom we work appreciate what we do and are anxious to help. The nature of divine help that can come to those who seek to do vicarious work for their forebearers is illustrated by the following story from Elder Melvin J. Ballard:

"I recall an incident in my own father's experience. How we looked forward to the completion of the Logan Temple. It was about to be dedicated. My father had labored on that house from its very beginning and my earliest recollection was carrying his dinner each day as he brought the rock down from the quarry. How we looked forward to that great event! I remember how in the meantime father made every effort to obtain all the data and information he could concerning his relatives. It was the theme of his prayer night and morning that the Lord would open the way whereby he could get information concerning his dead.

"The day before the dedication while writing recommends to the members of his ward who were to be present at the first service, two elderly gentlemen walked down the streets of Logan, approached my two younger sisters, and, coming to the older one of the two placed in her hands a newspaper and said:

" 'Take this to your father. Give it to no one else. Go quickly with it. Don't lose it.'

"The child responded and when she met her mother, her mother wanted the paper. The child said, 'No, I must give it to father and no one else.'

"She was admitted into the room and told her story. We

looked in vain for these travelers. They were not to be seen. No one else saw them. Then we turned to the paper. The newspaper, *The Newbury Weekly News*, was printed in my father's old English home, Thursday, May 15th, 1884, and reached our hands May 18th, 1884, three days after its publication. We were astonished, for by no earthly means could it have reached us, so that our curiosity increased as we examined it. Then we discovered one page devoted to the writings of a reporter of the paper, who had gone on his vacation, and among other places had visited an old cemetery. The curious inscriptions led him to write what he found on the tombstones, including the verses. He also added the names, date of birth, death, etc., filling nearly an entire page.

"It was the old cemetery where the Ballard family had been buried for generations and very many of my father's immediate relatives and other intimate friends were mentioned.

"When the matter was presented to President Merrill of the Logan Temple he said, 'You are authorized to do the work for those because you received it through messengers of the Lord.'

"There is no doubt but that the dead who had received the Gospel in the spirit world had put it into the heart of that reporter to write these things, and thus the way was prepared for my father to obtain the information he sought, and so with you who are earnest in this work, the way shall be opened and you will be able to gather data far beyond your expectations. I will tell you what will happen. When you have gone as far as you can go the names of your righteous dead who have embraced the Gospel in the spirit world will be given you through the instrumentality of your dead kindred. But only the names of those who have received the Gospel will be revealed." (*The Three Degrees of Glory*, pp. 30-32.)

Important Items of Doctrine

Lesson 49

Sections 129-30

Theme

Several significant doctrines revealed by the Lord to the Prophet Joseph Smith were included in Doctrine and Covenants 129 and 130.

Theme Analysis

- A.** The Lord gave keys whereby members of the Church can discern whether messengers are from God or Satan.
1. There are two kinds of beings in heaven: angels (resurrected beings) and the spirits of just men made perfect (nonresurrected beings).
 2. There is a key to detecting evil spirits.
- B.** The condition and status of resurrected celestial beings is explained.
1. Members of the Church will see the Savior as he is—a glorified resurrected man.
 2. Resurrected celestial beings dwell “on a globe like a sea of glass and fire” (D&C 130:7).
 3. The earth we dwell on will become a celestial planet on which faithful members of the Church will live in their resurrected state.
- C.** A period of difficulties will precede the second coming of the Savior.
1. The beginning of much bloodshed would commence in South Carolina.
 2. The difficulty would center around the problem of slavery.
- D.** Obedience is the first law of heaven.
1. Whatever principle of intelligence a person obtains in mortality will rise with him in the Resurrection.
 2. All blessings from God come through obedience to the law upon which they are predicated.
- E.** The corporeal nature of the Godhead is explained.

Study Sources

Student Manual

Sections 129-30

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 129-30.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 46:16, 23.** What are some of the gifts of the Holy Ghost which help in discerning spirits?
- D&C 110:1-4.** What description of the resurrected Savior do we have?
- Abraham 3:2-10.** Is there an order to the planets?
- D&C 77:1.** What will the earth eventually be like?
- D&C 93:33-34.** What is the relationship of *spirit* and *element*?

D&C 87:3. Where will the wars prophesied of in the latter days begin?

For additional references see topical guide, s.v. “Celestial Glory”; “Discernment, Spiritual”; “Godhead”; “Resurrection”; “Urim and Thummim”; “War.” See Bible dictionary, s.v. “Degrees of Glory”; “Urim and Thummim.”

Basic Library

- Teachings*, p. 312. If the heavens have been opened to a person, what does he know about the Godhead?
- Teachings*, p. 217. Why is revelation from God so important?
- Teachings*, p. 370. When was the doctrine of the Godhead first taught in this dispensation?
- Jesus the Christ*, p. 32. Who are the members of the Godhead?
- A of F*, pp. 39-40, 47-48. How significant are the differences between the Godhead as taught by Joseph Smith and as taught by sectarian ministers?
- DS*, 1:1-2, 38-39. What do we know about the members of the Godhead?
- N. Eldon Tanner, in *CR*, Oct. 1978, pp. 68-72. Instructions concerning the existence and character of the members of the Godhead.

Additional Sources

- Melvin J. Ballard, *Three Degrees of Glory*. Pamphlet of a discourse providing many insightful comments and much instruction concerning the degrees of glory.
- Orson Pratt, in *Journal of Discourses*, 16:322-24. Describes the celestialization of the earth.
- Brigham Young, in *Journal of Discourses*, 8:200. Instructions concerning the future abode of the gods—the sea of glass.
- Charles W. Penrose, in *Journal of Discourses*, 23:343-48. An extensive overview of the revelations confirming the Godhead.
- George Q. Cannon, in *Journal of Discourses*, 24:371-76. Truth about the Godhead restored through the Prophet Joseph Smith.
- Bruce R. McConkie, *How to Worship*, Brigham Young University Speeches of the Year [Provo, July 1971], pp. 1-7. A correct understanding of God and his attributes is necessary for us to truly worship or become like him.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Significant Doctrines (Scripture Analysis)

Use the following questions showing the doctrines the Lord revealed in Doctrine and Covenants 129 and 130. This could be given as a pretest before the lesson, or it could be used as a student assignment sheet.

1. How can you detect an evil spirit who appears as if he were an angel of light?

2. How is time reckoned?
3. What relationship exists between the earth and angels who minister to mortal man? (see D&C 130:5).
4. Where do angels reside?
5. What is the destiny of this earth?
6. What is the purpose of the white stone? Who will receive one?
7. What is so significant about the Civil War prophecy in section 130?
8. Why is it so important to acquire as much truth as possible while in mortality?
9. How many individuals compose the Godhead? How is the Holy Ghost different from the Father and the Son? Why?
10. Why is obedience the first law of heaven?

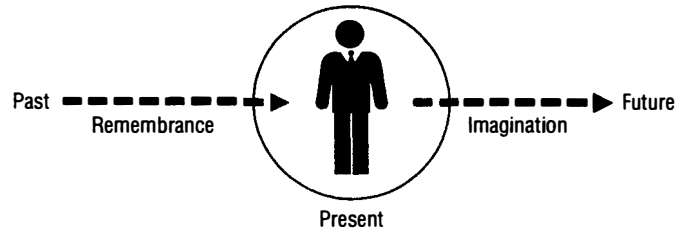
Discuss each question with the class, reading from the scriptures what the Lord had to say on each one.

Past, Present, and Future – Continually before the Lord (Chalkboard Illustration)

Doctrine and Covenants 130:4-7 provides an important insight into time relationships. It suggests that all time (past, present, and future) is continually before the Lord. This could be explored with the students through the following scriptures and chalkboard illustration.

1. God does not measure time (see Alma 40:8).
2. All things are present with God (see D&C 38:1-2; Moses 1:6). *Present* has both a space definition, "here," and a time definition, "now."
3. Normal time divisions are not valid to God (see D&C 88:44).
4. Mortal men can only *perceive* one portion of time because time comes to us in a linear fashion (i.e., on a line, one piece at a time). The following diagram illustrates this.

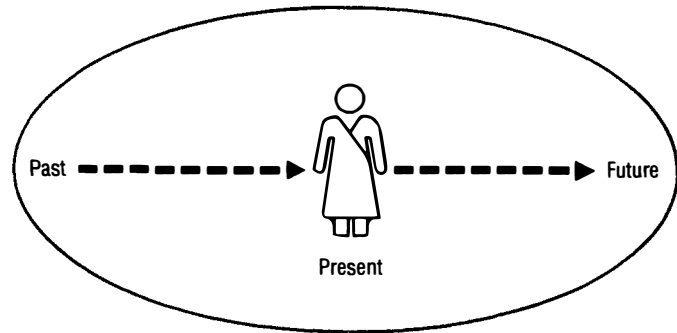
Man's Perception



Man can *remember* things that happen in his own past or he can *imagine* things which will happen in the future but he can only *perceive* (sense) the present.

5. The scriptures teach that God does not have this limitation, that he perceives time, not in a linear fashion but in total, all at the same time. The following diagram illustrates this difference.

God's Perception



6. This attribute is one of the things that allows God to know all things (see D&C 88:41).

The Way to Eternal Life

Lesson 50

Sections 131-32

Theme

Eternal life is obtained only by obeying all of the laws of God.

Theme Analysis

- A.** There are three degrees in the celestial kingdom.
1. A person must comply with the ordinance and requirements of celestial marriage to obtain the highest degree of glory.
 2. Only in the highest degree of the celestial kingdom can husband and wife continue to have an increase.
- B.** Having the more sure word of prophecy means knowing you are sealed up unto eternal life.
1. This knowledge can be obtained by revelation.
 2. Those who have this and do not commit unpardonable sin shall become gods and receive all power.
- C.** Obedience to the whole law of the holy priesthood is required for exaltation.
1. That which God commands is always right, and conformity to it brings exaltation.
 2. The prophet Abraham and other righteous prophets obtained exaltation by doing all God commanded.
 3. The Saints are heirs of the blessings of Abraham (through the gospel covenant), and if they obey all God's commandments they will receive the same reward.
 4. David lost his exaltation because he failed to act within the bounds set by the Lord through his prophet.

Study Sources

Student Manual

D&C 131-32; Enrichment G, "The Nature and Purpose of Law"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 131-32.** Keeping in mind the theme of this lesson, read and ponder these sections.
- 2 Peter 1:10, 16-19.** What is *more sure* than having seen the Lord in vision?
- Matthew 7:13-14.** What did Jesus teach about the path we must pursue to obtain eternal life?
- John 14:6.** What is the only way to eternal life?
- D&C 88:107.** Is it really possible for men to become gods? See also Philippians 3:13-15; Romans 8:16-17; Revelation 3:21.
- D&C 124:124.** What does the Holy Spirit of Promise do for those who have entered into and been faithful to a fulness of gospel law?

Abraham 2:10. How do individuals become heirs of the covenant the Lord made with Abraham?

Basic Library

- Teachings*, p. 298. Why is it important to obtain the sure word of prophecy?
- Teachings*, pp. 188, 339. What did David lose because he committed murder?
- Teachings*, pp. 150-51, 298-99, 305. How does a person make his calling and election sure?
- DS*, 1:45, 55. What is the Holy Spirit of Promise?
- DS*, 2:46-48. Is it possible for members of the Church to progress until they become like God?
- Marion G. Romney, in CR, Oct. 1976, pp. 108-9. How is the "more sure word" described here?
- Marion G. Romney, in CR, Apr. 1977, pp. 59-63. How important is spiritual growth and development in relation to the more sure word of prophecy?
- Spencer W. Kimball, in CR, Apr. 1978, pp. 71-72. What is the relationship between the priesthood and having one's election made sure?

Additional Sources

- Bruce R. McConkie, *Making Our Calling and Election Sure*, Brigham Young University Speeches of the Year [Provo, 25 Mar. 1969]. Instruction concerning the personal spiritual process of the "more sure word of prophecy."
- Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:325-50. Complete doctrinal discussion of the principles mentioned in 2 Peter 1:10, 16-19 and Doctrine and Covenants 131:5.
- Bruce R. McConkie, *Doctrinal New Testament Commentary*, 3:191-92.
- Someone whose calling and election is made sure, but who chooses afterward to serve Satan and defy God, would become a son of perdition.

Some Suggestions For Presentation (Ideas Other Teachers Have Used)

The teacher should note that the next lesson, "Eternal Marriage," is part of this lesson, and should be prepared accordingly.

The Saints Must School Themselves in Righteousness (Discussion)

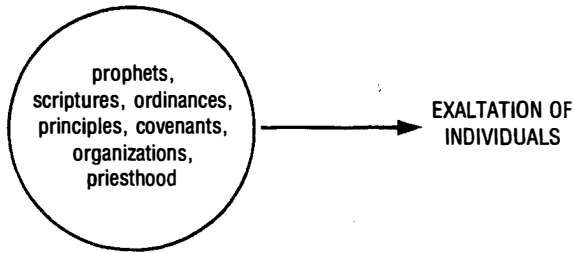
Use this lesson to teach the students that although they may be part of the Lord's chosen, covenant people, to attain exaltation they must endure in righteousness and continue to strive to live more and more perfectly. Discuss the types of trials and tests we face in mortality and the ways we can prepare ourselves to live the higher law of the gospel. Explain that exaltation comes by doing "none other things than that which [we are] commanded" (D&C 132:37).

You might briefly discuss one or more of the following prophets and how their lives demonstrate this concept: Joseph Smith, Abraham, Isaac, Jacob, Moses.

Exaltation, the Highest Degree of Glory (Chalkboard Illustration, Discussion)

Have the students assess the entire scope of gospel teaching and action, that is, what goal do the prophets and the scriptures point to? What is the ultimate purpose of the ordinances and covenants? What is the objective of all gospel experience? (Exaltation.)

The following diagram might be helpful.



How many of the scriptures, prophets, covenants, and ordinances teach that man should seek the terrestrial or telestial kingdom? How many direct the individual only toward the lower portions or orders of the celestial kingdom?

Read Moses 1:39. Everything the Lord has prepared for his children is directed toward their exaltation. Each student should understand that he or she has that potential and should always strive diligently to fulfill it.

The Importance of Celestial Marriage (Case Study)

Use the following case study or something similar to emphasize the importance of the law of celestial marriage.

It was late afternoon and my friend and I still sat in my office, but I felt the time had been well spent. He sat silently now, obviously contemplating the things we had been discussing. We had talked of God, of how he had become God, and of what that meant in terms of our own exaltation. Finally he spoke.

"What is this law of exaltation you keep talking about?"

"Well, it involves the whole of the gospel law. Everything God requires of us is associated with this law, but the crowning point of the law is eternal marriage. Therein lie the keys of eternal life or, as the Doctrine and Covenants puts it, 'eternal lives.' In other words, an eternal increase of posterity. Do you realize the implications of this doctrine for you?"

"I think so. If a god becomes God by obedience to all of the gospel law and the crowning point of the law is the

celestial law of marriage, then that's the only way I can become a god."

"Right. And it is the law that helps us reach that potential. It tells us what we must do to gain the ultimate freedom. In fact, it's by obedience to law that we have progressed to our present position."

"You mean we've always been governed by law?"

"Always. You are an eternal being. The intelligence portion of ourselves was never created and you cannot be destroyed, but you can progress by obedience to law."

"Then Hamlet's question 'to be or not to be?' isn't the question."

"Right. At least not in the ultimate sense. Order means law, and that law is the law of the celestial kingdom. Any who come unto that kingdom must obey that law." (See D&C 88:24-29.)

"But I thought godhood meant freedom. If I have to do certain things to become a god, am I really free?"

"You've got it wrong. The Savior said, 'If ye continue in my word,' that is, obey the law, 'ye shall know the truth, and the truth shall make you free' (John 8:31-32). So by obedience to law, we learn truths by which we become free—but never free from the law. Can you see that?"

"I think so. I can only be a god if I act like God."

"Exactly. Can you imagine the state of the universe if imperfect gods were allowed to spread their imperfections throughout space, if beings who did not law were free to create worlds?"

"I guess that would be pretty disastrous. But I'm not sure I see why celestial marriage is the apex of this progression. Marriage doesn't seem to be related to the creation of the universes."

"Don't be limited by your mortal perspective. God himself has declared his own reasons for existing. Remember, he said, 'For this is my work and my glory . . .'"

"I see. His purpose is 'to bring to pass the immortality and eternal life of man' " (Moses 1:39).

"Which involves giving birth to spirit children and setting them on the road to exaltation. And if that is to be done, you must have an exalted man and . . ."

"An exalted woman."

"Exactly. An exalted man and woman who have been joined together in an eternal marriage. If this man and woman were obedient to all gospel laws except celestial marriage, what would be the result?"

"They still could not be gods. Now I understand. Celestial marriage is one of the highest ordinances of the gospel."

"Right," I said, smiling, "and with that I think we can end this discussion."

Eternal Marriage

Lesson 51

Section 132, Official Declaration 1

Theme

Those who desire to live in a family unit throughout eternity must be married in the temple by the power of the holy priesthood.

Theme Analysis

- A.** The keys governing celestial marriage and a fulness of the sealing powers of the priesthood were given to the Prophet Joseph Smith.
- B.** Only those marriages performed by the Lord's authority will remain in force in the hereafter.
1. If a man and woman make a marriage covenant for time only, their covenant is not binding hereafter.
 2. If a man and woman marry by covenant for eternity but it is not according to the Lord's law and authority and not sealed by the Holy Spirit of Promise, it is not valid when they are out of the world.
 3. If a man and woman marry according to God's law, if their marriage is sealed by the Holy Spirit of Promise, and they abide by their covenants, the marriage will have full validity when they are out of mortality and they shall be exalted.

Study Sources

Student Manual

Section 132, Official Declaration 1

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 132, Official Declaration 1.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 132:7.** Who holds the keys whereby that which is bound on earth will also be bound in heaven? See also Doctrine and Covenants 112:30-32; 115:18-19; Matthew 16:18-19.
- D&C 131:1-4.** What must an individual do to obtain the highest degree of celestial glory?
- Genesis 16:1-3; 26:5.** Was Abraham, who lived in plural marriage, acceptable to the Lord? Compare Matthew 8:11; Luke 16:19-31.
- Genesis 29:15-21.** Were there righteous individuals in the Old Testament, other than Abraham, who lived in plural marriage? See also Genesis 35:21-26; Exodus 2:21; Numbers 12:1; 1 Samuel 1:2.
- Deuteronomy 21:15-17; 25:5-10.** Were there any provisions in the law of Moses which indicated that plural marriage was justified under the proper conditions?
- Jacob 2:27-30.** When is plural marriage justified?

- 2 Thessalonians 1:9.** What does the Lord mean in the scriptures when he indicates that those who don't obey his law will be destroyed?
- Matthew 19:9; Luke 16:13-18.** What did Jesus teach concerning adultery?

Basic Library

- Teachings*, pp. 323-24. Who holds the keys of plural marriage?
- DS*, 2:44, 73-74. Where must celestial marriages be performed, and who in the Church can perform them?
- DS*, 1:45, 55. What does it mean to be sealed by the Holy Spirit of Promise?
- DS*, 1:156-59. What is the new and everlasting covenant?
- DS*, 2:93-99. What is the meaning of Doctrine and Covenants 132:26?
- DS*, 2:32-34, 43-44, 65-69. Is celestial marriage essential to exaltation?
- Gos. Doc.*, pp. 279-80. How important is it to marry a member of the Church? Are there marriages in heaven?

Additional Sources

- Spencer W. Kimball, "Temples and Eternal Marriage," *Ensign*, Aug. 1974, pp. 2-6. Can members of the Church have eternal happiness without a celestial marriage?
- Spencer W. Kimball, "The Importance of Celestial Marriage," *Ensign*, Oct. 1979, pp. 3-6. Vital nature of the marriage decision and its far-reaching effects. Necessity of celestial marriage to happiness and exaltation. Marrying out of Church places eternal welfare in jeopardy.
- Heber J. Grant, in CR, Apr. 1931, pp. 5-14. Unlawful plural marriage denounced. Church leaders not teaching or practicing plural marriage.
- James R. Clark, *Messages of the First Presidency*, 5:315-16, 316-26, 326-30. A historical review and reaffirmation of the position of the Church regarding plural marriage.
- Bruce R. McConkie, *Mormon Doctrine*, pp. 577-79. Plural marriage discussed.
- Wilford Woodruff, in *Journal of Discourses*, 23:131. Testimony that Joseph Smith introduced plural marriage and that "Emma Smith gave her husband in marriage several women while he was living," but she later denied it.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The teacher should note that this lesson is a continuation of the previous lesson, "The Way to Eternal Life," and should be prepared accordingly.

This is a lesson on celestial marriage and not a lesson on plural marriage. A few of the above sources refer to plural marriage but only to prepare you to answer questions that

may arise. Focus on the principle of marriage for time and eternity. Official Declaration 1 should be read to show that the practice of plural marriage was stopped and that the critical question for our youth today is how to achieve a celestial marriage.

Importance of the Marriage Decision (Case Studies, Film)

Using Doctrine and Covenants 132:15-19 and the two articles on marriage by President Kimball listed under Additional Sources, create some case studies or situations in which people who are contemplating marriage may find themselves. Present the situations one at a time and lead the class in a discussion of the possible events which could lead to each situation and the probable outcome of continuing on the same course. (Examples are interfaith marriage, marriage to an inactive member, death of one partner after "time-only" marriage, and falling in love with someone who is a nonmember or someone who has different feelings about marriage and family and the gospel.)

There are several films produced by the Church on the subject of marriage. The best resource is the BYU film library. With some advance planning, one or two films could be selected and used as a basis for discussing temple marriage versus civil marriage.

Purity Required of the Lord's People (Scripture Analysis, Discussion)

Have students look carefully through Doctrine and Covenants 132 and identify statements that indicate that the Lord requires his people to be pure and obedient to his laws to attain exaltation. Discuss the Lord's laws of moral

purity and his teachings concerning adultery as given in this section as well as other scriptures. Note the purity and obedience of Abraham, Isaac, Jacob, Joseph Smith, and others of the Lord's anointed. Discuss the standard by which God expects his people to live, and compare it with the world's standards. Help students see the value of moral cleanliness and the great promises the Lord has made to those who keep themselves pure. Discuss ways of avoiding the pollutions of the world and resisting Satan's lures into immorality.

Council on Marriage (Student Assignment)

Review several talks from President Kimball which are given in the *Ensign* and deal in part or in full with the subject of marriage. Make a list of specific counsels and instructions he has given on the subject.

Provide copies of one of the following and assign students to read them.

1. Spencer W. Kimball, "President Kimball Speaks out on Morality," *Ensign*, Nov. 1980, pp. 94-98; or *New Era*, Nov. 1980, pp. 38-46.
2. Spencer W. Kimball, "Marriage and Divorce," in *Speeches of the Year, 1976* (Provo: Brigham Young University Press, 1977), pp. 141-55.
3. Spencer W. Kimball, *Love vs. Lust*, Brigham Young University Speeches of the Year (Provo, 5 Jan. 1965).
4. Hugh B. Brown, *Purity Is Power* (address at Brigham Young University tri-stake fireside), 30 Sept. 1962.
5. Boyd K. Packer, "Why Stay Morally Clean?" *Ensign*, July 1972, pp. 111-13; or Conference Report, Apr. 1972, pp. 136-39.
6. Boyd K. Packer, *Eternal Marriage*, Brigham Young University Speeches of the Year (Provo, 14 Apr. 1970).

The Second Coming of Jesus Christ

Lesson 52

Sections 116, 133

Theme

The second coming of Christ will be an event of such transcendent power that it will be both a great and a dreadful day.

Theme Analysis

- A.** The Second Coming will occur when the world does not expect or want it.
1. The Lord will make several appearances before his final coming in power and glory.
 2. The Messiah will come finally "as a thief in the night," catching the wicked world unprepared.
- B.** Great and glorious changes of heaven and earth accompany the culmination of the Second Coming.
1. The earth will undergo great changes.
 2. All wickedness will be destroyed.
 3. Heaven and earth will be renewed and returned to a paradisiacal status.

Study Sources

Student Manual

Sections 116, 133; Enrichment H, "The Last Days"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 116, 133.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 63:21.** What term is used to describe the changes of the earth?
- D&C 63:34.** What is the destiny of the wicked at the Lord's final coming?
- D&C 88:26.** To what is the sanctification of the earth likened?
- D&C 88:87.** What will be some of the cataclysmic events associated with the Second Coming? See Doctrine and Covenants 45:48; 49:23.
- D&C 101:23-26.** What is to become of "every corruptible thing" at the Lord's final appearing? See also 2 Thessalonians 2:8; Doctrine and Covenants 29:9; 45:50.
- Isaiah 40:4-5.** How do the prophecies describe some of the physical changes at the last day?
- Isaiah 63:1.** How will the Savior appear at his final coming? See also Doctrine and Covenants 133:46.
- Isaiah 65:17.** What is the millennial destiny of the heavens and the earth?
- 2 Peter 3:10-13.** How did the Apostle describe his vision of the final events of the Second Coming?
- For additional references see topical guide, s.v. "Day of the Lord"; "Earth, Cleansing of"; "Earth, Renewal of"; "Jesus Christ, Second Coming"; "World, End of."

Basic Library

- Teachings*, p. 87. What kinds of instrumentality will be used in the destruction of the wicked?
- Teachings*, p. 101. What is the purpose of the burnings?
- Teachings*, pp. 279-80. Who will declare the fulfillment of the signs to the world? See also Amos 3:7.
- Teachings*, pp. 286-87. What is the sign of the Son of Man? How will the world receive it?
- Teachings*, p. 341. Will the precise time ever be known?
- Discourses*, pp. 114-15. How many appearances are a part of the Second Coming?
- Jesus the Christ*, pp. 785-92. Overview of some of the scriptural statements dealing with the Second Coming.
- A of F*, pp. 356-68. A good analysis of the meaning and significance of the Second Coming.
- DS*, 3:11-18. Judgments and appearances associated with the Second Coming.
- DS*, 3:47-54. Final events of Second Coming described.

Additional Sources

- Bruce R. McConkie, *Mormon Doctrine*, pp. 687-98.
Excellent overview of the events associated with the second coming of the Lord.

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The teacher should note that this lesson correlates with lesson 19, "Looking Forth to the Great Day of the Lord."

The Second Coming: An Event of Transcendent Importance (Discussion, Chalkboard Illustration)

One way you might wish to begin this lesson would be to read the following statement from Elder Bruce R. McConkie and then briefly discuss its implications: "No event has transpired on earth, since the very day of creation itself, which is destined to have such a transcendent and recognizable affect on man, the earth, and all created things as the imminent return of the Son of Man will have" (*Mormon Doctrine*, p. 687).

Notice that Elder McConkie speaks of the "affect on man, the earth, and all created things." You might list these three items on the chalkboard as headings and as the lesson develops, list with each item which are to occur in connection with the Second Coming.

Read Joseph Smith Translation, Matthew 24:36-40. Though no man knows the day or the hour, certain signs are to be given so that the elect shall know that it is near, "even at the doors."

Now read with the students some of the signs set forth by the Lord in Joseph Smith—Matthew 1:22-44. (This is a review of signs discussed in lesson 19.) Begin to build your list as the following sample shows.

Man	Earth	Created Things	Doctrine and Covenants 133	Key References
Wars and rumors of wars	Elements in commotion (storms, floods, earthquakes, etc.)	Signs and wonders in heaven	<i>Verse 2.</i> "The Lord who shall suddenly come to his temple"	D&C 36:8; 110:1-8; Malachi 3:1-3
Gospel preached in the earth	Islands become one land	Sun darkens, moon gives no light, stars fall	<i>Verse 5.</i> "Go ye out from Babylon"	D&C 1:16; 133:14; Revelation 17:1-5; 1 Nephi 13:1-9; 14:9-10
God's elect gathered	Mountains melt, valleys exalted		<i>Verse 9.</i> "Go ye forth unto . . . Zion"	D&C 45:66-75; 97:21-28; Moses 7:60-64
Destruction of the wicked			<i>Verse 10.</i> "Awake and arise and go forth to meet the Bridegroom"	Matthew 25:1-13; D&C 45:56-57
You could conclude this section by presenting a quote from President Joseph Fielding Smith, as found in <i>Doctrines of Salvation</i> , 3:52-53.				
<hr/>				
The Appendix (Scripture Analysis)				
<p>Doctrine and Covenants 133 contains a grand panorama of the future, including events which will precede and which will accompany Christ's second coming. Many references, however, are made in this section which require a knowledge of other scriptures. One key phrase is used which can be fully understood only in connection with other scriptures. You could have a meaningful experience by working through the following cross-reference exercise with the students. This could be done in class or by a written handout. The following list is only a suggestion and you may wish to add or delete.</p>				
			<i>Verse 15.</i> "Let him not look back"	Genesis 19:17, 26; Luke 17:29-32
			<i>Verse 18.</i> "The Lamb shall stand upon Mount Zion"	Revelation 14:1-7; D&C 84:1-5
			<i>Verse 20.</i> "He shall stand upon the mount of Olivet"	Zechariah 12:9-11; 13:6; 14:1-5; D&C 45:43-53
			<i>Verses 26-34.</i> "They who are in the north countries"	Jeremiah 16:14-15; 23:1-4; 31:6-14; Isaiah 35; Ezekiel 20:34-44
			<i>Verses 40-52.</i> "O that thou wouldst . . . come down"	Isaiah 63-64; D&C 101:23-25
			<i>Verse 54.</i> "And Enoch also"	Moses 7:63-64; D&C 84:100
			<i>Verse 56.</i> "The graves of the saints shall be opened"	D&C 29:12-13; 88:92-102
			<i>Verse 63.</i> "They should be cut off"	Deuteronomy 18:15-19; Acts 3:22-23; D&C 1:14; 1 Nephi 20:16-22; 3 Nephi 20:23; 21:11

A Statement on Government

Lesson 53

Section 134

Theme

We should understand the proper relationship between the rights of government, the God-given rights of individuals, and the rights of religious organizations.

Theme Analysis

- A.** Section 134 of the Doctrine and Covenants outlines the responsibilities of governments in general.
1. Enforcement of laws with equity and justice
 2. Protection of the inherent and inalienable rights of the individual
 3. Restraint of and punishment for crime
 4. Maintenance of freedom of religion
- B.** Each individual has inherent and inalienable rights.
1. The right to worship as he pleases
 2. The right to own and control property
 3. The right to protect life
- C.** Each individual has a responsibility to sustain and uphold the government in preserving individual rights.
- D.** The rights of religious institutions and societies are also given in Doctrine and Covenants 134.
1. Sedition and conspiracy are not justified for religious purposes.
 2. Religious organizations have no authority concerning property rights or the right of life.
 3. Religious institutions may deal with its members' conduct by withholding fellowship and good standing in the organization.
 4. Churches have the right to preach the gospel and warn the members as long as they do so in a lawful manner.

Study Sources

Student Manual

Section 134

Use material from Historical Background and Notes and Commentary to teach this section in its historical context.

Standard Works

- D&C 134.** Keeping in mind the theme of this lesson, read and ponder this section.
- D&C 58:19-21.** Is man justified in breaking the laws of the land?
- D&C 58:22.** How long will men be subject to earthly governments?
- D&C 98:5-8.** What should the law of man provide for the individual?
- D&C 98:9.** What is the result of allowing the wicked to prevail?
- D&C 98:10.** What kind of individual should be supported in the government process?

D&C 101:77-80. Why were the laws and constitution of the United States established? How does this principle apply to other countries?

For additional references see topical guide, s.v. "Governments."

Basic Library

Teachings, p. 57. How have governments become corrupt?
Teachings, p. 117. What was the content and spirit of the Church's political motto?

Teachings, pp. 248-54. What is the major contrast between the government of God and the government of men?

Discourses, pp. 354-58. Counsel concerning the principles of theocracy, republican government, fitness of officials, and church and state.

DS, 3:288-89. Are there apostate philosophies in governments?

DS, 3:313-21. What are the principles of government? Ezra Taft Benson, in *CR*, Apr. 1976, pp. 134-38. What is the relationship of righteousness to government?

Additional Sources

Spencer W. Kimball, "President Kimball Limits Political Role of Church," *Deseret News*, 31 Mar. 1978, p. 6A. You can recognize the Church's position on an issue by determining if the position is upheld by the First Presidency and the Quorum of the Twelve.

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Preserving Individual Rights (Chalkboard Illustration)

List on the chalkboard the principles of preserving the inherent and inalienable rights of the individual as illustrated from the following scripture chain taken from the Book of Mormon.

1. Read Alma 43:45-47 and point out the "better cause" which inspired the Nephites over their enemies. What justification did they have for their course of action? Did they take the offense in the conflict? Who directed their course?
2. Read Alma 44:4 and discuss the promises of God to the faithful in the circumstances described.
3. Read Alma 48:14-15 and show the basic principles revealed to govern the righteous in stressful conflict with the wicked. What are the two courses of action that the people of God should follow in threatening circumstances?
4. After listing the principles above, compare them with those found in Doctrine and Covenants 98:33-48 and Doctrine and Covenants 134.
5. Note the characteristics of the Nephite leader described in Alma 48:11-13, 16-17. What is unusual about this kind of military-political leader?

(Scripture Analysis, Chalkboard Illustration)

As you have probably noted, it is unusual to cover only one section (especially a relatively short one) in one lesson. This lesson, however, provides you with an excellent opportunity to read the entire section together in class, analyzing and discussing the salient points. Note that the section covers three major issues: the role of government, the rights of individuals, and the rights and limitations of religious organizations.

As you study the section in class you could make a three-column chart on the board to summarize the important concepts.

Government		Individual		Religious	
RIGHTS	RESPONSIBILITIES	RIGHTS	RESPONSIBILITIES	RIGHTS	RESPONSIBILITIES

The theme analysis at the beginning of this lesson contains a good summary.

Joseph Smith – Prophet of the Restoration

Lesson 54

Sections 135-36

Theme

As the chosen prophet of the Lord for this dispensation, Joseph Smith was called upon to assist the Lord in the restoration of the Church of Jesus Christ and to seal the testimony of that restoration with his life.

Theme Analysis

- A.** Joseph Smith presides over the dispensation of the fulness of times.
1. He was chosen and set apart in the premortal world for his calling.
 2. He was given the keys of the holy priesthood and charged with laying the foundation of God's kingdom in the latter days.
- B.** Joseph Smith was faithful to his prophetic calling to the end of his life.
1. He was one of the "weak things" spoken of by the Lord that overcame the wise and proud of the world (D&C 1:19).
 2. Except for the Savior, Joseph Smith has done more for the "salvation of men in this world, than any other man that ever lived in it" (D&C 135:3).
 3. He was a willing martyr to the great latter-day work of the Lord.
 4. He had his calling and election made sure.
- C.** After the death of the Prophet Joseph Smith, other great prophets were called successively to carry on the work he started.

Study Sources

Student Manual

Sections 135-36

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 135-36.** Keeping in mind the theme of this lesson, read and ponder these sections.
- Abraham 3:23.** Does this verse apply to Joseph Smith?
- 2 Nephi 3:11, 15.** Who was the seer "like unto Moses" who would be raised up in the last days? (D&C 107:91). See also Joseph Smith Translation, Genesis 50:27-33.
- D&C 1:17-23.** Why did the Lord call Joseph Smith to head the last dispensation?
- D&C 1:29-30.** What was Joseph Smith given power to do?
- D&C 27:12-13.** How did Joseph Smith receive the keys of God's kingdom?
- D&C 128:20-21.** What prophets restored keys of the priesthood in this dispensation to Joseph Smith?
- D&C 136:37-38.** What was Joseph Smith able to do once he had received the keys of the priesthood?

D&C 136:39. What did the Lord say about Joseph Smith's death?

Hebrews 9:16-17. When is a testament "of force"?

Basic Library

- Teachings*, p. 365. When was Joseph Smith called to be the head of the last dispensation?
- Teachings*, p. 157. Whenever priesthood keys are restored to the earth, it is under whose direction?
- Gos. Doc.*, pp. 43-44. From whom did Peter receive the keys of the priesthood?
- Discourses*, p. 468. Could Joseph Smith's life have been taken before he completed the work the Father had given him to do?
- Discourses*, p. 470. Why is Joseph Smith's testimony in full force in the world today?
- Discourses*, p. 467. Did Joseph Smith have a foreshadowing of his death?
- Gos. Doc.*, pp. 490-91. What does the Martyrdom teach us? What essential truths can one learn from it?

Additional Sources

- Wilford Woodruff, in *Journal of Discourses*, 16:267. Joseph "lived until he received every key, ordinance and law ever given to any man on the earth" and with them "he laid the foundation of the greatest work and dispensation that has ever been established on the earth."
- Bruce R. McConkie, *Mormon Doctrine*, pp. 290-92. The concept of foreordination is an essential truth to know in order to understand the work of God and especially the calling of Joseph Smith.
- Bruce R. McConkie, *Mormon Doctrine*, pp. 411-13. This is a good analysis of the concept of the keys of the kingdom received by Joseph Smith for the great latter-day work.
- Bruce R. McConkie, *Mormon Doctrine*, pp. 469-70. What is the principle of martyrdom and what legacy does it bestow when it occurs?

Some Suggestions for Presentation

(Ideas Other Teachers Have Used)

Joseph Smith: Chosen before His Birth (Teacher Presentation)

One purpose of this lesson might be to show that Joseph Smith was particularly selected by the Lord to lay the foundation for the dispensation of the fulness of times. As such, he was required to seal his testimony with his life, thus leaving the world without excuse for disbelieving and rejecting the work of God. The teacher might wish to begin by pointing out that all of God's prophets were chosen for their missions prior to their births into mortality (see Abraham 3:23).

"I suppose I was ordained to this very office in that Grand Council," said Joseph Smith of his calling (*Teachings*, p. 365). Brigham Young was even more explicit: "It was decreed in the councils of eternity, long before the

foundations of the earth were laid, that he, Joseph Smith, should be the man, in the last dispensation of this world, to bring forth the word of God to the people, and receive the fulness of the keys and power of the Priesthood of the Son of God." (*Discourses of Brigham Young*, p. 108.) Point out that this is the reason why prophets of old prophesied concerning Joseph Smith's appearance in the last days.

It might be profitable to read and discuss Joseph Smith Translation, Genesis 50:27-33 or the briefer account in 2 Nephi 3:7-11, 13, 15 with the class.

Joseph Was Given the Keys of the Kingdom (Scripture Analysis)

Joseph Smith's calling was to set up the kingdom of God in preparation for the Savior's return to the earth and the great Millennium to follow. The teacher could lead students in an examination of those scriptural references which clearly indicate this truth. Read, discuss, and mark the following passages, and suggest that students make a brief summary of each passage in their notebooks. Also, students may wish to chain the scriptures for later reference; use the first passage as the leading reference and then chain the others to it.

D&C 1:29-30. Joseph's call was to "lay the foundation" of the "only true and living church" on earth.

D&C 27:12-13. In order to lay the foundation, Joseph needed the keys of the holy priesthood. Peter, James, John, and others brought the keys (see *D&C 110:11-13; 128:20-21*).

D&C 136:37-38. By means of these keys, Joseph Smith laid the foundation not only of the Church but of the greatest dispensation known to man—the fulness of times.

D&C 135:3. This is why it can be written that Joseph Smith has done more for man's salvation than any other man except Jesus Christ.

Conclude this section of the lesson by this testimony of Brigham Young who was a close associate of Joseph Smith: "I feel like shouting Hallelujah, all the time, when I think that I ever knew Joseph Smith, the Prophet whom the Lord raised up and ordained, and to whom he gave keys and power to build up the Kingdom of God on earth and sustain it. These keys are committed to this people, and we have power to continue the work that Joseph commenced, until everything is prepared for the coming of the Son of Man. This is the business of the Latter-day Saints, and it is all the business we have on hand." (*Discourses of Brigham Young*, p. 458.)

Joseph Smith's Mission Was Sealed by His Death (Discussion)

Most of us bear our testimonies verbally or by the individual examples we set. In a very real sense, however, one's testimony often has more impact *after* one's death than before. So it was with Joseph Smith and with Jesus Christ.

Read Hebrews 9:16-17 with the class and ask, What does Paul mean? How does it apply to Joseph Smith? Draw out the thought that, in a legal sense, one's "last will and testament" is not of force until one is dead. Jesus' death sealed his witness and testament; the same is true of other martyrs like Abinadi (see *Mosiah 17*), Stephen (see *Acts 7*), Abel and Zacharias (see *Luke 11:47-51*), and Joseph Smith (see *D&C 135*).

Now ask students to define the word *martyr*. After they have responded, point out that "in the gospel sense, *martyrdom* is the voluntary acceptance of death at the hands of wicked men rather than to forsake Christ and his holy gospel" (*McConkie, Mormon Doctrine*, p. 469). Invite students to take a minute to quietly think and ask themselves if there is any cause for which they would voluntarily surrender their lives. Point out that this is the dilemma which confronted the Prophet Joseph Smith.

Read *Doctrine and Covenants 135:3* and ask students if they feel the tribute is well deserved and why. Then ask, Why is it necessary for righteous men to sometimes give their lives for the gospel? What does it prove? If desired, read *Revelation 12:11* and ask students what they believe John meant when he spoke of those who "loved not their lives unto the death." Is there anything more important or precious than life? Jesus, Joseph Smith, and other righteous men apparently thought so.

Suggest, in conclusion, that "pretenders" do not generally lay down their lives for a false cause. Martyrdom, in addition to sincerity and honesty, stamps the martyr's cause with truth. As is sometimes observed, men should love principle more than life. Briefly invite students to discuss what that means. Then note the reason given by revelation as to why God permitted Joseph Smith's death. Compare this with the incident recorded in *Alma 14:8-11*. Like Abinadi (see *Mosiah 17:9-10, 20*), Joseph Smith's death stands as witness that he told the truth and was a righteous man while his enemies and detractors were not that kind of men.

The teacher should end this lesson with a strong testimony of Joseph Smith.

The Redemption of the Dead

Lesson 55

Sections 137-38

Theme

All accountable individuals must hear and obey the gospel in order to obtain celestial glory.

Theme Analysis

- A.** Heirship in the celestial kingdom is based upon knowing and obeying the gospel.
1. Everyone will receive the opportunity to hear and obey the gospel.
 2. Those who do not have opportunity to hear the gospel in mortality will hear it in the spirit world.
- B.** The righteous dead have the commission to preach the gospel in the spirit world.
1. Those who repent will be redeemed by accepting the vicarious ordinance work performed in the house of God.
 2. Members of the Church have the responsibility to perform these ordinances vicariously for their dead.

Study Sources

Student Manual

Sections 137-38; Enrichment O, "Salvation for the Dead"

Use material from Historical Background and Notes and Commentary to teach each revelation in its historical context.

Standard Works

- D&C 137-38.** Keeping in mind the theme of this lesson, read and ponder these sections.
- D&C 18:42.** Who is required to be baptized?
- D&C 20:71.** What quality is necessary for baptism besides age?
- D&C 88:95-102.** A description of the various times of resurrection is presented here, supplying important clues about how long some people must remain in the spirit world.
- D&C 68:25-27.** What is the normal age of accountability?
- D&C 128:1, 5.** How did the Lord provide for the performance of this ordinance for those who do not have the opportunity in mortality?
- D&C 76:73.** Who are among those the Savior visited or authorized to be visited in the spirit world?
- Alma 40:9-13.** What is the state of man between death and resurrection?
- John 5:25.** What promise was given to the dead?
- 1 Peter 3:19; 4:6.** What bearing do these scriptures have on Doctrine and Covenants 138?
- For additional references see topical guide, s.v. "Accountability, Age of"; "Genealogy and Temple Work"; "Paradise, Paradisiacal"; "Salvation for the Dead"; "Spirits in Prison"; "Spirits, Disembodied."

Basic Library

- Teachings*, p. 191. How did the Prophet Joseph Smith connect work for the dead with the resurrection?
- Teachings*, p. 222. What authority presides and administers in the world of spirits?
- Teachings*, p. 308. How does anyone obtain the fulness of the priesthood?
- Teachings*, p. 356. What is the "greatest responsibility in this world that God has laid upon us"?
- Teachings*, pp. 362-63. What must a proxy do for his family in order for the ordinances to be acceptable for them?
- Teachings*, pp. 330-31. How do the Saints become saviors on Mount Zion? How much time is there to complete the work?
- Discourses*, pp. 393-410. Excellent series of items on temple work and vicarious work for the dead.
- Discourses*, pp. 376-81. An excellent summary of what the spirit world is like.
- Gos. Doc.*, pp. 469-72. How are those in the spirit world released from bondage? What bondage?
- DS*, 2:141-43. What are the principles of vicarious salvation?
- DS*, 2:171-80. An overview of the temple ordinances and their importance.
- DS*, 2:20-34. Instruction on the celestial kingdom.

Additional Sources

- Theodore M. Burton, in CR, Apr. 1977, pp. 38-41. What is the urgency of the work?
- A. Theodore Tuttle, in CR, Apr. 1980, pp. 57-59. What are the joys of temple work?
- Bruce R. McConkie, "A New Commandment: Save Thyself and Thy Kindred!" *Ensign*, Aug. 1976, pp. 7-11. An excellent overview of the background and content of Doctrine and Covenants 137 and 138.
- Bruce R. McConkie, "The Salvation of Little Children," *Ensign*, Apr. 1977, pp. 3-7. An Apostle's review of this gospel question.
- Spencer W. Kimball, "'We Feel an Urgency,'" *Ensign*, Aug. 1980, pp. 2-3. How important is temple work today?

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

Men Must Hear the Gospel before They Can Obey It (Scripture Analysis)

Point out that before men can obey the gospel and its ordinances they must hear and learn it, yet many live and die without this privilege. Have students read and mark Doctrine and Covenants 137:7-8. Note that one must be the type of person who would have received the gospel with all his heart if he had been given the opportunity. "Ordinances instituted in the heavens before the foundation of the world, in the priesthood, for the salvation of men, are not to be altered or changed. All must be saved on the same principles." (Smith, *Teachings*, p. 308.)

Ask the question: Must the dead comply with gospel ordinances the same way the living do? If they must, how can they? And how do they hear the gospel message first?

Read, mark, and chain the following scriptures: 1 Peter 3:8-20; 4:6; Doctrine and Covenants 138:19-21, 29-33; 138:57-58. Analyze these scriptures with your students by asking them to summarize the main thought of each scripture. Be certain that the point is clear that the gospel provides a way for those who are dead to hear the gospel and comply with its principles.

All Men Are Saved by the Same Principles and Ordinances (Teacher Presentation)

Begin the lesson by writing the words *baptism, confirmation, ordination, endowment, marriage, and sealing* on the chalkboard. Point out that these are the ordinances of salvation. Then give the following statement from Joseph Smith: "The question is frequently asked, 'Can we not be saved without going through with all these ordinances?' I would answer, No, not the fulness of salvation. . . . Any person who is exalted to the highest mansion has to abide a celestial law, and the whole law too." (*Teachings*, p. 331.) Point out that this pertains to *all* accountable people, both living and dead. Whereas the living who have the opportunity can comply with their own ordinance

requirements, the dead cannot. This is one of the reasons we build temples.

Now write the words *accountable persons* on the chalkboard. Indicate that Joseph Smith's statement applies only to accountable persons. (Sealing is the only ordinance required for the exaltation of persons who are not accountable.) To emphasize this point, read Doctrine and Covenants 29:46-50 where the principle of redemption for little children is explicitly stated. Then read Doctrine and Covenants 68:25-27 and point out that eight years of age is the time set by revelation as the age of accountability.

The Spirit World (Scripture Analysis)

The Church of Jesus Christ of Latter-day Saints is one of the few Christian religions which teaches that there is a place where the spirit goes after death and spends a significant amount of time there prior to the resurrection and final assignment to an eternal reward. Through the scriptures and the writings of the prophets we know a good deal about the spirit world. Using the sources given in this lesson, you may wish to lead a discussion on the spirit world. (For scriptures see the topical guide, s.v. "Spirits in Prison"; "Spirits, Disembodied"; "Paradise, Paradisiacal." *Discourses of Brigham Young*, pp. 376-81; *Gospel Doctrine*, pp. 429-32, 439-43; and *Doctrines of Salvation*, 2:157-61 will also be helpful.)

The Doctrine and Covenants: A Conclusion

Lesson 56

Summary and Review

Theme

The Doctrine and Covenants should be highly treasured, carefully studied, and followed in its teachings by all Latter-day Saints.

Theme Analysis

- A.** The Doctrine and Covenants is essentially a book for us who live today, a book of revelation for this dispensation.
1. It contains both doctrine, the revealed truths of God for our exaltation, and covenants, promises made between God and man.
 2. It is a modern book with current application, yet it reveals truths long withheld from men because of their unbelief.
- B.** Latter-day Saints should become avid students of the Doctrine and Covenants to more fully learn their duty to the Lord.
1. The Lord commands us to “search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled” (D&C 1:37).
 2. No book on earth (not even any of the other standard works), has more relevance for us today than the Doctrine and Covenants. It is the Lord’s book for us today.

Study Sources

Student Manual

None suggested

Standard Works

- 1 Nephi 13:26-28, 39-40.** How does the Doctrine and Covenants help fulfill this promise of other books to come forth?
- D&C 1:6-7.** Will the prophecies in the Doctrine and Covenants be fulfilled?
- D&C 1:24.** What is one reason the Lord gave the revelations in the Doctrine and Covenants?
- D&C 1:37.** Why should members of the Church study the Doctrine and Covenants?
- D&C 43:7-8.** Those who join the Church have a responsibility to teach what?
- D&C 43:9-10.** What will happen to those who fail to live by the revelations in the Doctrine and Covenants?
- D&C 76:5-10.** Those who serve the Lord shall have revealed unto them “all mysteries” and “all things pertaining to my kingdom.” This is partly what the Doctrine and Covenants contains.
- D&C 124:40-41.** The Lord deigns to reveal to the Church ordinances and truths which have been kept hidden from before the foundations of the world. Some of these are in the Doctrine and Covenants.

D&C Explanatory Introduction, p. v. Who gave their testimony as a witness of the truthfulness of the Doctrine and Covenants?

Basic Library

- Discourses*, p. 126. Is the Doctrine and Covenants in harmony with other scriptures revealed by the Lord?
- Discourses*, p. 128. For what purpose was the Doctrine and Covenants given?
- DS*, 3:198. How important is the Doctrine and Covenants to the Latter-day Saints?
- DS*, 3:200-201. What does the Doctrine and Covenants contain that is so important for Latter-day Saints today?
- DS*, 3:201-2. Why are some revelations withheld from the Church?
- Gos. Doc.*, p. 45. The Doctrine and Covenants contains some of the most glorious principles ever revealed to man; it reveals things kept hidden from the foundation of the world.

Additional Sources

- George Albert Smith, in CR, Oct. 1917, p. 43. By means of the scriptures we establish the doctrines of Christ.
- George Albert Smith, in CR, Oct. 1917, pp. 43-44. Will the Lord hold us guiltless if we fail to appreciate books which cost the lives of the best men in the world to produce?
- Wilford Woodruff, in *Journal of Discourses*, 22:146. The Doctrine and Covenants is our testament, “the most Godlike proclamations ever made to the human family.”
- Heber J. Grant, in CR, Oct. 1927, p. 4. “If we as a people would live up to those wonderful revelations that have come to us, we would be a bright and shining light to all the wide world.”
- History of the Church*, 1:235. An early committee of the Church “voted that they prize the revelations to be worth to the Church the riches of the whole earth, speaking temporally.”

Some Suggestions for Presentation (Ideas Other Teachers Have Used)

The Doctrine and Covenants: Unique among the Standard Works (Discussion)

Begin the lesson by holding up a copy of all four of the standard works. Ask students to point out the significant and unique contributions of each. Lead them to see that the Doctrine and Covenants is **(1)** a book uniquely for our day and time—the dispensation of the fulness of times and **(2)** is the handbook of the Restoration—showing us how to organize and conduct the Church in our day.

Next, write the words *doctrine* and *covenants* on the chalkboard and call for student definitions. Point out, if students do not, that doctrines are principles of truth, guidelines for action or living, while covenants are contractual arrangements between God and man in which

each agrees to abide by certain truths in exchange for blessings or benefits. You might wish to read and discuss the doctrinal implications of Doctrine and Covenants 82:10, which is a general statement of the covenant arrangement between God and man.

Read Doctrine and Covenants 43:7-10. It is our willingness to bind ourselves by covenant to the Lord to "act in all holiness" that paves the way for us to qualify for eternal life. Next read Doctrine and Covenants 54:3-6. What is a cause of suffering for the Saints? The Doctrine and Covenants serves us in a unique way since it makes very clear the doctrinal truths that we must covenant to obey if we would gain eternal life.

Brigham Young said: "The book of Doctrine and Covenants is given for the Latter-day Saints expressly for their everyday walk and actions" (*Discourses of Brigham Young*, p. 128).

Joseph Fielding Smith added: "In my judgment there is no book on earth yet come to man as important as the book known as the Doctrine and Covenants. . . .

"[It] contains the word of God to those who dwell here now. It is our book. It belongs to the Latter-day Saints. . . . It is worth more to us than the riches of the earth." (*Doctrines of Salvation*, 3:198-99.)

The Doctrine and Covenants Reveals Truths Long Withheld from Men (Scripture Analysis)

Explain that the Doctrine and Covenants is unique in that it reveals so many doctrines which are new to man—truths

lost through the dark ages and the great Apostasy and possibly some of the "plain and precious truths" removed from the Bible by wicked men (see 1 Nephi 13:26-29, 39-40). Whereas other books may only hint at or even avoid discussion of these great truths, the Doctrine and Covenants provides specific details.

Invite students to name as many of these truths as they can think of. (Three degrees of glory, celestial marriage, temple work, salvation for the dead, Church organization, Zion, the united order, etc.) Now read and chain the following scriptural passages, helping students to annotate them briefly in their notebooks:

D&C 124:40-41. The Lord is to reveal in our day truths long withheld from men.

D&C 76:5-10. Only those who serve the Lord are to receive revelation of "all the mysteries" and "all things pertaining to my kingdom."

Moses 1:40-42. Many of the truths revealed to and written by Moses were taken from his book and were to be revealed anew through one like Moses.

Only as we study and master the great truths contained in the Doctrine and Covenants and live faithful to our covenants do we show ourselves approved of the Lord. The Lord is bound to us only when we do as he admonishes us to do.

You should conclude with your testimony of this important book of scripture.

Appendix

The following article, which constitutes this appendix, was published as a series in the *Church News*. It is an excellent source of authoritative material concerning the law of consecration.

The United Order and Law of Consecration as Set out in the Revelations of the Lord

by President J. Reuben Clark, Jr.

SECTION ONE

Summary Statement on the Development of the United Order

The next few pages are written merely to give a sort of summary background of some of the more important facts connected with the setting up of the United Order in Zion. The principal revelations and other papers having to do with the attempt are listed.

In the revelation given at Fayette, New York, January 2, 1831, the Lord, promised to his people 'a land for their inheritance,' declared "I will give unto you my law" [D&C 38:20, 32].

Shortly after receiving this revelation, the Prophet, Sidney Rigdon, and Edward Partridge, with the Prophet's wife, Emma, journeyed to Kirtland, Ohio, where they met and, for a while, lived with Newel K. Whitney.

In Kirtland the Prophet found the people living a communal life "holding all property in common and living as one family." The Prophet, however, "advised against continuance of the experiment, and tactfully brought about the disorganization of 'The Family.'" [B. H. Roberts, *A Comprehensive History of the Church*, 1:243.]

On February 4, 1831 (the Prophet and party arrived at Kirtland about February 1, 1831), the Prophet received another revelation, in which the Lord directed that Edward Partridge "should be appointed by the voice of the Church, and ordained a bishop unto the Church, to leave his merchandise and to spend all his time in the labors of the Church; to see to all things as it shall be appointed unto him in my laws in the day that I shall give them" [D&C 41:9-10].

The Prophet records:

"On the 9th of February, 1831, at Kirtland, in the presence of twelve elders, and according to the promise heretofore made," [see D&C 38:20, 32] "the Lord gave the following revelation, embracing the law of the Church" [*History of the Church*, 1:148].

The Prophet then records the forty-second section of the Doctrine and Covenants, which is the basic charter of "my law," — The Law of Consecration administered under the United Order.

The law was amplified, explained, and supplemented in the following revelations, which are only listed here. They will be analyzed in subsequent parts of these notes.

1831	Given At	Sec.
February	Kirtland, Ohio	43
March	Kirtland, Ohio	48
March	Kirtland, Ohio	49
May	Thompson, Ohio	51
June	Kirtland, Ohio	56
July	Jackson County, Mo.	57
August 1	Jackson County, Mo.	58
August 7	Jackson County, Mo.	59
August	Kirtland, Ohio	63
September 11	Kirtland, Ohio	64
October 25	Orange, Ohio	66
November	Kirtland, Ohio	70
December 4	Kirtland, Ohio	72

1832		
January 25	Amherst, Ohio	75
March	Hiram, Ohio	78
April 26	Jackson County, Mo.	82
April 30	Independence, Mo.	83

(See July number of *Star*, I Doc. Hist. 278)

Sept. 22-23	Kirtland, Ohio	84
November 27	Kirtland, Ohio	85
November 27	Letter from the Prophet to W. W. Phelps [see <i>History of the Church</i> , 1:293]	
December 27	Kirtland, Ohio	88

1833		
January 14	Letter from the Prophet to W. W. Phelps [see <i>History of the Church</i> , 1:316]	
January 14	Epistle Conference of High Priests at Kirtland to Brethren in Zion [see <i>History of the Church</i> , 1:317]	
February 27	Kirtland, Ohio	89
March 8	Kirtland, Ohio	90
March 15	Kirtland, Ohio	92
April 13	Prophet's letter to Carter [see <i>History of the Church</i> , 1:338]	
April 21	Prophet to Brethren in Zion [see <i>History of the Church</i> , 1:340]	

The first mobbings in Missouri began in April of this year, 1833.

The following lists the revelations thereafter received, bearing on the United Order.

1833	Given At	Sec.
May 6	Kirtland, Ohio	94
June 1	Kirtland, Ohio	95
June 4	Kirtland, Ohio	96
June 25	Letter from Prophet to W. W. Phelps, Edward Partridge, and others [see <i>History of the Church</i> , 1:362 ff.]	

In July, 1833, the spirit of mobocracy in Missouri rose very rapidly [see *History of the Church*, 1:374 ff.]; the printing establishment was wrecked on July 20th [see *History of the Church*, 1:390 ff.]; on the same day, Bishop Partridge and Elder Charles Allen were tarred and feathered [see *History of the Church*, 1:390-91]; on July 23rd, the mob

reassembled, thoroughly armed, bearing a red flag, and to stop bloodshed the Saints agreed to leave the county within a fixed time [see *History of the Church*, 1:394].

On this date, the cornerstone of the Kirtland Temple was laid "after the order of the Holy Priesthood" [*History of the Church*, 1:400].

Before the Prophet could have had word from Missouri of the mobbings of July 20-23, 1833, he had two revelations containing encouragement, condemnations, admonitions, and exhortations applicable to the situation in Zion. The revelation contained specific warnings to the Saints in Kirtland, contained the law of war for the Saints [see D&C 98:33-38] and laid down the law of forgiveness [see D&C 98:23-32, 37-48; 97; 100].

In the next revelation given bearing immediately on the Saints in Zion and the United Order, (October 12, 1833, Perrysburg, New York) the Lord, speaking to Joseph and Sidney Rigdon, gave words of comfort for Zion. He said:

"Therefore, continue your journey and let your hearts rejoice; for behold, and lo, I am with you even unto the end.

"And now I give unto you a word concerning Zion. Zion shall be redeemed, although she is chastened for a little season.

"Thy brethren, my servants Orson Hyde and John Gould, are in my hands; and inasmuch as they keep my commandments they shall be saved.

"Therefore, let your hearts be comforted; for all things shall work together for good to them that walk uprightly, and to the sanctification of the Church.

"For I will raise up unto myself a pure people, that will serve me in righteousness;

"And all that call upon the name of the Lord, and keep his commandments, shall be saved." [D&C 100:12-17.]

In November, 1833, Saints were driven from Jackson County by armed mobs.

On December 10, 1833, the Prophet wrote a letter to Bishop Partridge, W. W. Phelps, John Whitmer, A. S. Gilbert, John Corril, Isaac Morley and the Saints in Zion in which he expressed his great sympathies and own perturbation over the persecutions in Missouri, which he set forth at length.

Concerning this letter, Elder Roberts says:

"This letter was, as will be seen by the text of it, written after the first definite and detailed account of what had taken place in Missouri reached the Prophet's hand. We know of nothing written by him that better manifests the nobility of his soul, or the gentle sympathy of his nature, than this communication." [*History of the Church*, 1:453.]

On December 15, W. W. Phelps wrote a letter from Clay County to the Prophet in which he described the condition of the Saints in these words:

"The condition of the scattered Saints is lamentable, and affords a gloomy prospect. No regular order can be enforced, nor any usual discipline kept up; among the world, yea, the most wicked part of it, some commit one sin, and some another (I speak of the rebellious, for there are Saints that are as immovable as the everlasting hills), and what can be done? We are in Clay, Ray, Lafayette, Jackson, Van Buren and other counties, and cannot hear from one another oftener than we do from you. I know it was right that we should be driven out of the land of Zion, that the rebellious might be sent away. But, brethren, if the Lord will, I should like to know what the honest in heart shall do? Our clothes are worn out; we want the necessaries of life,

and shall we lease, buy, or otherwise obtain land where we are, to till, that we may raise enough to eat? Such is the common language of the honest, for they want to do the will of God. I am sensible that we shall not be able to live again in Zion, till God or the President rules out the mob." [*History of the Church*, 1:457.]

On December 16, 1833 (Kirtland) the day following the date on which Elder Phelps wrote the foregoing, the Prophet (who of course had not then received this letter) received a revelation dealing with the Saints in Zion and their persecutions. The Lord declared he had other places to appoint to the Saints thereafter [see D&C 101:20-23] and pictured for the Saints a new and glorious earth [see D&C 101:24-42]: the Lord gives the Saints a parable about a nobleman and his estate [see D&C 101:43-62] and gives them commandments concerning further gatherings and colonization [see D&C 101:63-80]; he commends to them the parable of the importunate widow [see D&C 101:81-88], prescribes punishment for the unmerciful judge [see D&C 101:89-95] and declares it to be his will that they should retain their holdings, even though they do not occupy them [see D&C 101:99-101].

Acting on the Prophet's letter and the commandments of this revelation, the Saints sought to find redress in the courts and petitioned to the President of the United States, who answered through Secretary Cass, stating that under the Constitution Federal troops might not be used in case of State disorders, except upon the request of the Governor of the State. [see *History of the Church*, 1:493].

On February 24, 1834, the Lord again spoke to the Prophet (Kirtland) about Zion and her peoples, telling Joseph why the Lord had suffered the Saints to be chastened [see D&C 103:1-4], declaring that the Saints should prevail against their enemies [see D&C 103:11-13], that a new Moses should be raised up [see D&C 103:15-18]; that an angel of the Lord should go before the people [see D&C 103:19-20]; and Joseph was declared to be the servant [see D&C 101:55 ff.] of the parable of the nobleman [see D&C 103:21-28]. In this revelation the Lord forecast Zion's Camp [see D&C 103:22 ff.], and gave instructions how the brethren should go out to raise volunteers [see D&C 103:37-40].

The "High Council of the Church" met on the same day the revelation was received (February 24, 1834) and considered the conditions in Zion. The minutes record:

"Brother Joseph then arose, and said that he was going to Zion, to assist in redeeming it. He called for the voice of the Council to sanction his going, which was given without a dissenting voice. He then called for volunteers to go with him, when some thirty or forty volunteered to go, who were present at the Council. It was a question whether the company should go by water or by land, and after a short investigation it was decided unanimously that they go by land. Joseph Smith, Jun., was nominated to be the commander-in-chief of the armies of Israel, and the leader of those who volunteered to go and assist in the redemption of Zion; the nomination was seconded and carried by the vote of all present. Council then adjourned by prayer and thanksgiving." [*History of the Church*, 2:39-40.]

Accordingly the Prophet records that on February 26, 1834—

"I started from home to obtain volunteers for Zion, in compliance with the foregoing revelation and action of the High Council" [*History of the Church*, 2:40].

In a revelation received (April 23, 1834) after the Brethren had returned to Kirtland from their recruiting, the Lord moved forward again in the effort to get the Saints to

establish the United Order, this time in Kirtland. He declared to the Brethren—the Prophet, Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, John Johnson, and Oliver Cowdery—sembled in Council, His will concerning the properties of the Order, and then commanded the setting up of the Order in Kirtland. [See D&C 104.] In this revelation the Lord dissolved the relationship between the Order in Zion and the newly created Order in Kirtland, and directed that the Orders should be called respectively the United Order of the City of Zion and the United Order of the Stake of Zion, the City of Kirtland [see D&C 104:47-48].

“And they shall be organized in their own names, and in their own name; and they shall do their business in their own name, and in their own names;

“And you shall do your business in your own name, and in your own names.

“And this I have commanded to be done for your salvation, and also for their salvation, in consequence of their being driven out and that which is to come.

“The covenants being broken through transgression by covetousness and feigned words—

“Therefore, you are dissolved as a united order with your brethren, that you are not bound only up to this hour unto them, only on this wise, as I said, by loan as shall be agreed by this order in council, as your circumstances will admit and the voice of the council direct.” [D&C 104:49-53.]

The Brethren, having finished their mission of recruiting the vanguard of Zion’s Camp, left Kirtland for Missouri on May 1, 1834 [see *History of the Church*, 2:61].

On May 5th, the balance of the Brethren, with Joseph accompanying and in command, left for Zion’s Camp, and on May 6th joined the vanguard at New Portage [see *History of the Church*, 2:63-64].

The Prophet records:

“The whole company now consisted of more than one hundred and thirty men, accompanied by twenty baggage wagons” [History of the Church, 2:64].

It is unnecessary to trace the march of Zion’s Camp to Missouri. The details will be found in the Prophet’s record [see *History of the Church*, 2:64-100]. As might be expected, the advance of these armed men caused great excitement in Missouri [see *History of the Church*, 2:61].

Mobs began gathering from Jackson County and vicinity, apparently in numbers greatly exceeding the number in Zion’s Camp, although the Camp had been increased to 205 men and 25 baggage wagons [see *History of the Church*, 2:87]. It must have become increasingly apparent to the Prophet and the Brethren generally that any attempt to repossess the Jackson County lands would lead to serious bloodshed. The mob was breathing vengeance and extermination.

But on June 20-21 cholera appeared in the Camp [see *History of the Church*, 2:106], where some, perhaps considerable, disloyalty existed.

The Prophet records:

“At the commencement, I attempted to lay on hands for their recovery, but I quickly learned by painful experience, that when the great Jehovah decrees destruction upon any people, and makes known His determination, man must not attempt to stay His hand. The moment I attempted to rebuke the disease I was attacked, and had I not desisted in my attempt to save the life of a brother, I would have sacrificed my own. The disease seized upon me like the

talons of a hawk, and I said to the brethren: ‘If my work were done, you would have to put me in the ground without a coffin.’ . . . When the cholera made its appearance, Elder John S. Carter was the first man who stepped forward to rebuke it, and upon this, was instantly seized, and became the first victim in the camp.” [History of the Church, 2:114-15.]

The Prophet told the Camp that “God had decreed that sickness should come upon the camp, and if they did not repent and humble themselves before God they should die like sheep with the rot; that I was sorry, but could not help it. The scourge must come; repentance and humility may mitigate the chastisement, but cannot altogether avert it. But there were some who would not give heed to my words.” [History of the Church, 2:107.]

Heber C. Kimball recorded: “When he (the Prophet Joseph) spoke these things it pierced me like a dart, having a testimony that so it would be” [History of the Church, 2:107].

While the Camp was at Fishing River and the cholera was raging, Joseph again heard from the Lord concerning Zion and the Saints there, in a revelation [D&C 105], which set out the reasons for the affliction of the people (vs. 1-8); declared the redemption of Zion was postponed (vs. 9-13); that the Lord would fight the battles of Zion (vs. 14-15); indicated that Zion’s Camp had failed [to adequately hearken to the Lord] (vs. 16-17), but that the faithful should have an endowment if they continued faithful (vs. 18-19); directed the dispersion of the Camp (vs. 20-22), gave instructions to the Saints in Zion (vs. 23-27), commanded them to continue the purchase of lands in Jackson County (vs. 28-29), declared that Israel’s Army would be guiltless in taking possession of their own lands (vs. 30-32), stated the elders should receive their endowments (v. 33), and instructed the people to sue for peace (vs. 38-41).

But for our purposes the most important part of this revelation was that which declared:

“And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption” [D&C 105:34].

Zion had failed in her great experiment.

The Lord had begun this same revelation with these fateful words:

“Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

“Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the Church and not individuals, they might have been redeemed even now.

“But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

“And are not united according to the union required by the law of the celestial kingdom;

“And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

“And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer.

“I speak not concerning those who are appointed to lead my people, who are the first elders of my church, for they are not all under this condemnation;

"But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

"Therefore, in consequence of the transgressions of my people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

"That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

"And this cannot be brought to pass until mine elders are endowed with power from on high.

"For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

"Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion.

"For behold, I do not require at their hands to fight the battles of Zion; for, as I said in a former commandment, even so will I fulfil—I will fight your battles.

"Behold, the destroyer I have sent forth to destroy and lay waste mine enemies; and not many years hence they shall not be left to pollute mine heritage, and to blaspheme my name upon the lands which I have consecrated for the gathering together of my saints." [D&C 105:1-15.]

The cholera continued so to increase in the Camp, that on June 25, 1834, "the Camp was separated into small bands, and dispersed among the brethren living in the vicinity" the cholera having "burst forth among us, and about midnight it was manifested in its most virulent form" [*History of the Church*, 2:114]. The disease continued for about four days, and finally ceased on July 1, the brethren having covenanted to keep the commandments of the Lord and obey the counsel of Joseph [see *History of the Church*, 2:120].

On July 4, 1834, the Prophet "authorized General Lyman Wight to give a discharge to every man of the Camp who had proved himself faithful, certifying that fact and giving him leave to return home" [*History of the Church*, 2:123].

Sixty-eight of the brethren were stricken with cholera, fourteen died, including Elder Algernon Sidney Gilbert. (As to the character of the men who died and their place in the hereafter, see [*History of the Church*, 2:181n].) The Prophet records that "among the most active of those who were engaged in taking care of the sick at the camp, burying the dead, etc., were John D. Parker, John Tanner, Nathan Tanner, Joseph B. Noble, Brigham Young, Joseph Young, Heber C. Kimball, Luke S. Johnson and Eleazar Miller" [*History of the Church*, 2:120].

Thus Zion's Camp came to an end without achieving the purpose for which the Brethren understood it was organized. They thought they were to repossess, with the Saints in Zion, the Jackson County lands. But the Camp did not even reach Jackson County, the Saints did not repossess the lands, and the Camp was dispersed by a scourge from God [see *History of the Church*, 2:107]. They made their way back East, those who went, as best they might. That they still loved and followed Joseph is one of the great evidences of his divine calling and of his almost incomparable personality. Loyalty in defeat and disaster, is the greatest of all loyalties.

The question naturally comes, — Why did the Lord, knowing the end from the beginning, command Zion's Camp and its tragic mission. Elder Roberts quotes Elder Joseph Young as giving the following incident in answer:

"Elder Joseph Young in his 'History of the Organization of the Seventies,' (page 14) says that the following sentiment was delivered by the Prophet Joseph Smith in an address to the Elders assembled in Kirtland soon after the Seventies were organized: 'Brethren, some of you are angry with me, because you did not fight in Missouri; but let me tell you, God did not want you to fight. He could not organize His kingdom with twelve men to open the Gospel door to the nations of the earth, and with seventy men under their direction to follow in their tracks, unless He took them from a body of men who had offered their lives, and who had made as great a sacrifice as did Abraham. Now the Lord has got His Twelve and His Seventy, and there will be other quorums of Seventies called, who will make the sacrifice, and those who have not made their sacrifices and their offerings now, will make them hereafter.'" [*History of the Church*, 2:182n.]

In the Fishing River revelation (June 22, 1834) the Lord declared:

"There has been a day of calling, but the time has come for a day of choosing; and let those be chosen that are worthy.

"And it shall be manifest unto my servant, by the voice of the Spirit, those that are chosen; and they shall be sanctified;

"And inasmuch as they follow the counsel which they receive, they shall have power after many days to accomplish all things pertaining to Zion." [D&C 105:35-37.]

In passing it is worth noting that in the Zion's Camp expedition, Brigham Young, who was thereafter to lead the Saints to the Valleys, got his first experience in handling bodies of men on a trek; he was later to get more experience when it devolved upon him to evacuate the Saints from Missouri to Illinois while the Prophet unjustly languished in a dungeon.

This account may be closed by a statement of the Prophet (Feb. 8, 1835) recorded by Elder Joseph Young:

"Brethren, I have seen those men who died of the cholera in our camp; and the Lord knows, if I get a mansion as bright as theirs, I ask no more" [*History of the Church*, 2:181n].

SECTION TWO

The Earth Is the Lord's

The fundamental principle of the whole Church financial setup from the beginning until now is that the earth is the Lord's.

Speaking to Joseph in December, 1831, the Lord said:

"And for your salvation I give unto you a commandment, for I have heard your prayers, and the poor have complained before me, and the rich have I made, and all flesh is mine, and I am no respecter of persons.

"And I have made the earth rich, and behold it is my footstool, wherefore, again I will stand upon it." [D&C 38:16-17.]

Two and a half years later, the Lord amplified this principle thus:

"I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

"And it is my purpose to provide for my saints, for all things are mine . . .

"For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves." [D&C 104:14-15, 17.]

SECTION THREE

The Law of Consecration

The initial provision on consecration was as follows:

“. . . thou wilt remember the poor, and consecrate of thy properties for their support that which thou hast to impart unto them, with a covenant and a deed which cannot be broken” [D&C 42:30].

As finally commanded by the Lord, the United Order required that a man deed all of his property to the Church (by a deed good even if he left the Church [see D&C 42:32, 37], for “according to the law every man that cometh up to Zion, must lay all things before the bishop in Zion” [D&C 72:15]; [see also D&C 58:35-36]; the donor got back from the Church by a deed “as much as is sufficient for himself and family” [D&C 42:32]. [See *History of the Church*, 1:298.] His deed was to be good even if he should leave the Church [see D&C 51:4-5; 83:3], the deed seemingly to be “for him and his seed after him” [D&C 104:24-25], “and thus all things shall be made sure, according to the laws of the land” [D&C 51:6; see also *History of the Church*, 1:340, 363-64, 455].

In March, 1832, the Lord gave to Joseph a revelation (Hiram, Ohio) in which the Lord set out certain broad principles of the law of consecration:

“For verily I say unto you, the time has come, and is now at hand; and behold, and lo, it must needs be that there be an organization of my people, in regulating and establishing the affairs of the storehouse for the poor of my people, both in this place and in the land of Zion—

“Or in other words, the city of Joseph, for a permanent and everlasting establishment and order unto my church, to advance the cause, which ye have espoused, to the salvation of man, and to the glory of your Father who is in heaven;

“That you may be equal in the bonds of heavenly things, yea, and earthly things also, for the obtaining of heavenly things.

“For if ye are not equal in earthly things ye cannot be equal in obtaining heavenly things;

“For if you will that I give unto you a place in the celestial world, you must prepare yourselves by doing the things which I have commanded you and required of you.

“And now, verily thus saith the Lord, it is expedient that all things be done unto my glory, by you who are joined together in this order;

“Or, in other words, let my servant Newel K. Whitney and my servant Joseph Smith, Jun., and my servant Sidney Rigdon, sit in council with the saints which are in Zion;

“Otherwise Satan seeketh to turn their hearts away from the truth, that they become blinded and understand not the things which are prepared for them.

“Wherefore, a commandment I give unto you, to prepare and organize yourselves by a bond or everlasting covenant that cannot be broken.

“And he who breaketh it shall lose his office and standing in the church, and shall be delivered over to the buffetings of Satan until the day of redemption.

“Behold, this is the preparation wherewith I prepare you, and the foundation, and the ensample which I give unto you, whereby you may accomplish the commandments which are given you;

“That through my providence, notwithstanding the tribulation which shall descend upon you, that the church may stand

independent above all other creatures beneath the celestial world.” [D&C 78:3-14.]

An additional commandment, touching this same matter, was given by the Lord in September (22-23) 1832, at Kirtland, Ohio, when the Lord said:

“And if any man shall give unto any of you a coat, or a suit, take the old and cast it unto the poor, and go on your way rejoicing” [D&C 84:105].

In a letter from the Prophet to W. W. Phelps, and others in Zion, (June 25, 1833) the Prophet urged Edward Partridge: “. . . be sure to get a form according to law for securing a gift. We have found by examining the law, that a gift cannot be retained without this.” [*History of the Church*, 1:363.] He added:

“You will remember that the power of agency must be signed by the wives as well as the husbands, and the wives must be examined in the matter separate and apart from the husbands, the same as signing a deed, and a specification to that effect inserted at the bottom, by the justice before whom such acknowledgment is made, otherwise the power of attorney will be of none effect” [*History of the Church*, 1:364].

(See [*History of the Church*, 1:365-66], for Titus Billings forms; these are not executed, and do not legally conform to the commandments in the revelations.)

In the revelation (April 23, 1834) concerning the properties of the United Order, the Lord said, regarding stewardships, in connection with the establishment of the Order in Kirtland:

“It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship;

“That every man may give an account unto me of the stewardship which is appointed unto him.

“For it is expedient that I, the Lord, should make every man accountable, as a steward over earthly blessings, which I have made and prepared for my creatures.

“I, the Lord, stretched out the heavens, and built the earth, my very handiwork; and all things therein are mine.

“And it is my purpose to provide for my saints, for all things are mine.

“But it must needs be done in mine own way; and behold this is the way that I, the Lord, have decreed to provide for my saints, that the poor shall be exalted, in that the rich are made low.

“For the earth is full, and there is enough and to spare; yea, I prepared all things, and have given unto the children of men to be agents unto themselves.

“Therefore, if any man shall take of the abundance which I have made, and impart not his portion, according to the law of my gospel, unto the poor and the needy, he shall, with the wicked, lift up his eyes in hell, being in torment.” [D&C 104:11-18.]

In the revelation [D&C 105] given at Fishing River, Missouri, June 22, 1834, the Lord suspended (as has been already pointed out) the United Order including the law of consecration:

“But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys.

“Therefore, in consequence of the transgressions of my

people, it is expedient in me that mine elders should wait for a little season for the redemption of Zion—

“That they themselves may be prepared, and that my people may be taught more perfectly, and have experience, and know more perfectly concerning their duty, and the things which I require at their hands.

“And this cannot be brought to pass until mine elders are endowed with power from on high.

“For behold, I have prepared a great endowment and blessing to be poured out upon them, inasmuch as they are faithful and continue in humility before me.

“Therefore it is expedient in me that mine elders should wait for a little season, for the redemption of Zion. . . .

“And to have sent wise men, to fulfil that which I have commanded concerning the purchasing of all the lands in Jackson County that can be purchased, and in the adjoining counties round about.

“For it is my will that these lands should be purchased; and after they are purchased that my saints should possess them according to the laws of consecration which I have given. . . .

“And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption.” [D&C 105:8-13, 28-29, 34.]

(*Church News*, 25 Aug. 1945, pp. 1, 5, 9.)

SECTION FOUR

Measure of Amount of Property Individual Should Have

The measure of the amount of property that a man should have as his own was that every man should receive “as much as is sufficient for himself and family” [D&C 42:32], that every man should “be amply supplied and receive according to his wants” [D&C 42:33], “every man according to his family, according to his circumstances, and as is appointed to him by the presidency and the bishop of the church” [D&C 48:6], and every man should be “equal according to his family, according to his circumstances and his wants and needs” [D&C 51:3]. In a later revelation (Jackson County, Missouri, April 26, 1832) the Lord recurred to this matter of equality, saying:

“And you are to be equal, or in other words, you are to have equal claims on the properties, for the benefit of managing the concerns of your stewardships, every man according to his wants and his needs, inasmuch as his wants are just” [D&C 82:17].

The amount of a man’s property which should be retained by the Church and the amount he should receive back was to be determined as follows, as presented by the Prophet in a letter dated June 25, 1833 and addressed to Edward Partridge:

“I proceed to answer your questions, concerning the consecration of property:—First, it is not right to condescend to very great particulars in taking inventories. The fact is this, a man is bound by the law of the Church, to consecrate to the Bishop, before he can be considered a legal heir to the kingdom of Zion; and this, too, without constraint; and unless he does this, he cannot be acknowledged before the Lord on the Church books: therefore, to condescend to particulars, I will tell you that every man must be his own judge how much he should receive and how much he should suffer to remain in the hands of the Bishop. I speak of those who consecrate more than they need for the support of themselves and their families.

“The matter of consecration must be done by the mutual consent of both parties; for to give the Bishop power to say how much every man shall have, and he be obliged to comply with the Bishop’s judgment, is giving to the Bishop more power than a king has; and upon the other hand, to let every man say how much he needs, and the Bishop be obliged to comply with his judgment, is to throw Zion into confusion, and make a slave of the Bishop. The fact is, there must be a balance or equilibrium of power, between the Bishop and the people, and thus harmony and goodwill may be preserved among you.

“Therefore, those persons consecrating property to the Bishop in Zion, and then receiving an inheritance back, must reasonably show to the Bishop that they need as much as they claim. But in case the two parties cannot come to a mutual agreement, the Bishop is to have nothing to do about receiving such consecrations; and the case must be laid before a council of twelve High Priests, the Bishop not being one of the council, but he is to lay the case before them.” [*History of the Church*, 1:364-65.]

These properties held by individuals were sometimes spoken of as “portions,” sometimes as “stewardships” [see D&C 51:4; 70:3, 9; 72:3; 82:17; 104:11], and under certain conditions, “inheritances” [D&C 57:7, 15].

SECTION FIVE

Poor to Receive “Portions” out of Consecrated and Other Properties

Under the great revelation which set forth “my law” [D&C 42], the Lord said, regarding consecrated properties:

“And it shall come to pass, that after they are laid before the bishop of my church, and after that he has received these testimonies concerning the consecration of the properties of my church, that they cannot be taken from the church, agreeable to my commandments, every man shall be made accountable unto me, a steward over his own property, or that which he has received by consecration, as much as is sufficient for himself and family.

“And again, if there shall be properties in the hands of the church, or any individuals of it, more than is necessary for their support after this first consecration, which is a residue to be consecrated unto the bishop, it shall be kept to administer to those who have not, from time to time, that every man who has need may be amply supplied and receive according to his wants.” [D&C 42:32-33.]

It will be noted that every man shall receive “as much as is sufficient for himself and family” (v. 32) and shall “be amply supplied and receive according to his wants” (v. 33).

By a revelation received in May, 1831 [D&C 51] the Bishop was directed to “appoint unto this people their portions, every man equal according to his family, according to his circumstances and his wants and needs” (v. 3). [See D&C 104:11ff.] This allocation was to be made out of the properties consecrated “unto the bishop for the poor and needy of my church” [D&C 51:4-5], and of lands that were to be purchased [see D&C 48:6; 57:4ff. for instructions regarding the purchase of lands in Missouri; see also D&C 58:52 as to purchase of the “whole region of country”]. The Bishop “when he shall appoint a man his portion” was to “give unto him a writing that shall secure unto him his portion” [D&C 51:4].

SECTION SIX

Operation of the United Order (Extract from address of President Clark at the October Conference, 1942.)

There is a great deal of misapprehension among our people regarding the United Order.

I have not been able to believe that the United Order meant what some people have thought it meant, so within the last months I have spent quite a little time reading the revelations thereon, also reading our history, and at the same time giving some consideration to a dissertation which has been written regarding the Order.

There is a growing—I fear it is growing—sentiment that communism and the United Order are virtually the same thing, communism being merely the forerunner, so to speak, of a reestablishment of the United Order. I am informed that ex-bishops, and indeed, bishops, who belong to communistic organizations, are preaching this doctrine. So I thought that perhaps if I said just a few words to you tonight regarding the way I interpret the revelations that are printed about this in the Doctrine and Covenants (if there are other revelations about the Order, I do not know of them), I thought if I said something about it, it might be helpful. I recommend that you, my brethren, read a few of the sections of the Doctrine and Covenants which cover this matter, beginning with Sections 42 and 51. (See also Sections 70, 73, 82, 83, 85, 90, 92, 96, and 104.) If you will go over these sections, I feel sure that you will find that my explanation of the United Order will be substantially accurate.

I may say to begin with, that in practice the brethren in Missouri got away, in their attempts to set up the United Order, from the principles set out in the revelations. This is also true of the organizations set up here in Utah after the Saints came to the Valleys. So far as I have seen there has been preserved only one document that purports to be a legal instrument used in connection with the setting up of the United Order, and that document is without date. It is said to have been found among the papers of Bishop Partridge. It was a "lease-lend" document. You may have heard that phrase before. Under this instrument the Church leased to Titus Billings a certain amount of real estate and loaned him a certain amount of personal property. [See *History of the Church*, 1:365-67.]

This instrument is not in accordance with the principle laid down in the revelations touching upon the United Order.

The basic principle of all the revelations on the United Order is that everything we have belongs to the Lord; therefore, the Lord may call upon us for any and all of the property which we have, because it belongs to him. This, I repeat, is the basic principle. [See D&C 104:14-17, 54-57.]

One of the places in which some of the brethren are going astray is this: There is continuous reference in the revelations to equality among the brethren, but I think you will find only one place where that equality is really described, though it is referred to in other revelations. That revelation [D&C 51:3] affirms that every man is to be "equal according to his family, according to his circumstances and his wants and needs" [see also D&C 82:17; 78:5-6]. Obviously, this is not a case of "dead level" equality. It is "equality" that will vary as much as the man's circumstances, his family, his wants and needs, may vary.

In the next place, under the United Order every man was called to consecrate to the Church all of the property which he had; the real estate was to be conveyed to the Church, as I understand the revelations, by what we would call a deed in fee simple. Thus the man's property became absolutely the property of the Church. [See D&C 42:30; 72:15.] Then the bishop deeded back to the donor by the same kind of deed, that is, in fee simple, and also transferred to him by an equivalent instrument, so far as personal property was concerned, that amount of real and personal property, which, the two being taken together, would be required by the individual for the support of

himself and his family "according to his family, according to his circumstances and his wants and needs." This the man held as his own property. [See D&C 42:32, 51:4-6; 83:3.]

In other words, basic to the United Order was the private ownership of property, every man had his own property from which he might secure that which was necessary for the support of himself and his family. There is nothing in the revelations that would indicate that this property was not freely alienable at the will of the owner. It was not contemplated that the Church should own everything or that we should become in the Church, with reference to our property and otherwise, the same kind of automaton, manikin, that communism makes out of the individual, with the State standing at the head in place of the Church.

Now, that part of a man's property, which was not turned back to him, if he had more than was needed under this rule of "equality" already stated, became the common property of the Church, and that common property was used for the support of the poor of the Church. It is spoken of in the revelations as the "residue" of property. [D&C 42:34-36.]

Furthermore, it was intended, though apparently it did not work out very well, that the poor coming into Zion, and by Zion I mean, here, Missouri—the poor coming into Zion were to have given them a "portion" of land, which land was to be either purchased from the Government (and it was planned to purchase large areas from the Government), or purchased from individuals, or received as consecrations from members of the Church. The amount of this "portion" was to be such as would make him equal to others according to his circumstances, his family, his wants and needs.

The land which you received from the bishop by deed, whether it was part of the land which you, yourself, had deeded to the Church, or whether it came as an outright gift from the Church as just indicated, and the personal property which you received, were all together sometimes called a "portion" [D&C 51:4-6], sometimes a "stewardship" [D&C 104:11-12], and sometimes an "inheritance" [D&C 83:3].

As just indicated, there were other kinds of inheritances and stewardships than land or mere personal property; for example, the Prophet and others had a stewardship given to them which consisted of the revelations and commandments [see D&C 70:1-4]; others had given to them a stewardship involving the printing house [see D&C 104:29-30]; another stewardship was a mercantile establishment [see D&C 104:39-42].

I repeat that whatever a steward realized from the portion allotted to him over and above that which was necessary in order to keep his family under the standard provided, as already stated above, was turned over by the steward to the bishop, and this amount of surplus, plus the residues to which I have already referred, went into a bishop's storehouse [see D&C 51:13 and citations above], and the materials of the storehouse were to be used in creating portions, as above indicated, for caring for the poor [see D&C 78:3], the widows and orphans [see D&C 83:6], and for the elders of the Church engaged in the ministry, who were to pay for what they received if they could, but if not, their faithful labors should answer their debt to the bishop [see D&C 72:11ff.].

Now, as time went on and the system developed, the Lord created two other institutions besides the storehouse: one was known as the Sacred Treasury, into which was put "the avails of the sacred things in the treasury, for sacred and holy purposes." While it is not clear, it would seem that into

this treasury were to be put the surpluses which were derived from the publication of the revelations, the Book of Mormon, the Pearl of Great Price, and other similar things, the stewardship of which had been given to Joseph and others. [See D&C 104:60-66.]

The Lord also provided for the creation of "Another Treasury," and into that other treasury went the general revenues which came to the Church, such as gifts of money and those revenues derived from the improvement of stewardships as distinguished from the residues of the original consecrations and the surpluses which came from the operation of their stewardships [see D&C 72:11ff.].

The foregoing is the general outline as it is gathered from the revelations of the law of the United Order which the Lord spoke of as "my law" [D&C 44:6; 51:15]. There are passages in the revelations which, taken from their context and without having in mind the whole system, might be considered as inconsistent with some of the things which I have set out, but all such passages fall into line if the whole program is looked at as contained in all of the revelations. The fundamental principle of this system was the private ownership of property. Each man owned his portion, or inheritance, or stewardship, with an absolute title, which he could alienate, or hypothecate, or otherwise treat as his own. The Church did not own all of the property, and the life under the United Order was not a communal life, as the Prophet Joseph, himself, said. [See History of the Church, 3:28.] The United Order is an individualistic system, not a communal system.

We have all said that the Welfare Plan is not the United Order and was not intended to be. However, I should like to suggest to you that perhaps, after all, when the Welfare Plan gets thoroughly into operation—it is not so yet—we shall not be so very far from carrying out the great fundamentals of the United Order.

In the first place I repeat again, the United Order recognized and was built upon the principle of private ownership of property; all that a man had and lived upon under the United Order, was his own. Quite obviously, the fundamental principle of our system today is the ownership of private property.

In the next place, in lieu of residues and surpluses which were accumulated and built up under the United Order, we, today, have our fast offerings, our Welfare donations, and our tithing, all of which may be devoted to the care of the poor, as well as for the carrying on of the activities and business of the Church. After all, the United Order was primarily designed to build up a system under which there should be no abjectly poor, and this is the purpose, also, of the Welfare Plan.

In this connection it should be observed that it is clear from these earlier revelations, as well as from our history, that the Lord had very early to tell the people about the wickedness of idleness, and the wickedness of greed, because the brethren who had were not giving properly, and those who had not were evidently intending to live without work on the things which were to be received from those who had property [see D&C 56:16-20].

Furthermore, we had under the United Order a bishop's storehouse in which were collected the materials from which to supply the needs and the wants of the poor. We have a bishop's storehouse under the Welfare Plan, used for the same purpose.

As I have already indicated, the surplus properties which came to the Church under the Law of Consecration, under the United Order, became the "common property" of the

Church [D&C 82:18] and were handled under the United Order for the benefit of the poor. We have now under the Welfare Plan all over the Church, ward land projects. In some cases the lands are owned by the wards, in others they are leased by the wards or lent to them by private individuals. This land is being farmed for the benefit of the poor, by the poor where you can get the poor to work it.

We have in place of the two treasuries, the "Sacred Treasury" and "Another Treasury," the general funds of the Church.

Thus you will see, brethren, that in many of its great essentials, we have, as the Welfare Plan has now developed, the broad essentials of the United Order. Furthermore, having in mind the assistance which is being given from time to time and in various wards to help set people up in business or in farming, we have a plan which is not essentially unlike that which was in the United Order when the poor were given portions from the common fund.

Now, brethren, the Church has made tremendous advances in the Welfare Plan. We shall have to make still greater advances. As the Message of the First Presidency said this morning, we are being told by Government officials that we face what we used to call "hard times." If the Welfare Plan is fully operative, we shall be able to care for every destitute Latter-day Saint wherever he may be.

SECTION SEVEN

Church Not a Communal Organization

One very common misapprehension may be corrected here regarding the United Order. The Church never was, and under existing commandments never will be, a communal society, under the directions thus far given by the Lord. The United Order was not communal nor communistic. It was completely and intensely individualistic, with a consecration of unneeded surpluses for the support of the Church and the poor. The Lord commanded:

"Thou shalt not take thy brother's garment; thou shalt pay for that which thou shalt receive of thy brother" [D&C 42:54].

The only seeming element of communal life arises from the use of the term "equality" but the "equality" specified was to be "according to his family, according to his circumstances and his wants and needs" [D&C 51:3; 82:17], a man was to receive "sufficient for himself and family" [D&C 42:32-33; 48:6], it was not that equality of a dead level. Furthermore, that equality was not reached, as already stated, by a communal ownership, but upon a flexible maximum ownership by the individual. No man could live in luxury while his brethren lived in poverty.

These conclusions are necessary from a consideration of the revelations themselves and likewise from the actions and statements of the Prophet, himself.

When the Prophet first arrived in Kirtland about the first of February, 1831, he found the Saints there attempting "the experiment of holding all property in common and living as one family . . . he advised against continuance of the experiment, and tactfully brought about the disorganization of 'The Family'" [Roberts, *Comprehensive History of the Church*, 1:243]. Later (May 1838) the Prophet flatly denied that the "Mormons believe in having all things in common" [Smith, *Teachings of the Prophet Joseph Smith*, p. 119].

As bearing upon this problem it may be noted that on May 1, 1832, the Prophet, then at Independence, Missouri, records that:

"Arrangements were also made for supplying the Saints with stores in Missouri and Ohio, which action, with a few

exceptions, was hailed with joy by the brethren" [*History of the Church*, 1:270].

Upon this statement, Brother Roberts makes the following statement:

"The arrangements here referred to for the establishment of stores in Missouri and Ohio, as disclosed by the minutes of these council meetings of the 26th, 27th, 30th of April, and the 1st of May, were that the brethren in mercantile pursuits in Kirtland and Zion should be united in one firm; and the establishments in Kirtland and Zion respectively were regarded merely as branches of one firm. Still it was resolved that each of these branches should have a separate company name. The name of the branch in Zion was to be 'Gilbert, Kirtland 'Newel K. Whitney & Company.' A. S. Gilbert were appointed to draft the bond for the united firm. A. S. Gilbert and Newel K. Whitney were appointed to be agents of the new firm. It was also resolved that whenever any special business should arise it would be the duty of the united firm by its branches at Jackson County, Missouri, and Geauga County, Ohio, to regulate the same by special agency. It was also resolved that the united firm negotiate a loan of fifteen thousand dollars at six per centum. The firm of Newel K. Whitney & Co. was appointed to transact the business."

In 1843 (on September 14) the Prophet made the following record:

"I attended a second lecture on Socialism, by Mr. Finch; and after he got through, I made a few remarks, alluding to Sidney Rigdon and Alexander Campbell getting up a community at Kirtland, and of the big fish there eating up all the little fish. I said I did not believe the doctrine.

"Mr. Finch replied in a few minutes, and said: 'I am the voice of one crying in the wilderness. I am the spiritual Prophet—Mr. Smith the temporal.'

"Elder John Taylor replied to the lecture at some length." [*History of the Church*, 6:33.]

(*Church News*, 1 Sept. 1945, pp. 4, 9.)

SECTION EIGHT

United Order Dependent upon a Righteous People

Very soon after the United Order was set up, the Lord began to warn the people of the penalties that would follow sin,—the penalty of the loss of the principle.

In the second great revelation on the United Order (given at Thompson, Ohio, May, 1831) the Lord, speaking to Edward Partridge about organizing the people, said:

"For it must needs be that they be organized according to my laws; if otherwise, they will be cut off" [D&C 51:2].

In the revelation given at Kirtland, June, 1831, the Lord said:

"Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations.

"And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

"Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken.

"Wherefore, I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the

heads of the rebellious, saith the Lord. . . .

"Behold, thus saith the Lord unto my people—you have many things to do and to repent of; for behold, your sins have come up unto me, and are not pardoned, because you seek to counsel in your own ways.

"And your hearts are not satisfied. And ye obey not the truth, but have pleasure in unrighteousness." [D&C 56:1-4, 14-15.]

(See Sec. 58 [given Aug. 1, 1831] for the Lord's reproof of some of those He had placed in charge of the Order.)

In the same month, August, 1831, the Lord said:

"Wherefore, let the church repent of their sins, and I, the Lord, will own them; otherwise they shall be cut off" [D&C 63:63].

See also Sec. 64:5-14, Sept. 11, 1831, "And the rebellious shall be cut off out of the land of Zion, and shall be sent away, and shall not inherit the land" [D&C 64:35].

Joseph and Sidney Rigdon having suffered mob violence [see *History of the Church*, 1:261ff.], they with others went to Missouri, leaving Ohio April 1st and arriving in Missouri April 24, 1832 [see *History of the Church*, 1:265ff.]. The conditions there were disturbed and difficult. There was something of rebellion in which even Bishop Partridge was involved [see D&C 84:76] and Joseph attempted to heal up their differences and thought he had succeeded [see *History of the Church*, 1:267; Hyrum M. Smith and Janne M. Sjodahl, *Commentary*, p. 517]. On April 26, 1832 (Jackson County, Missouri) Joseph received a revelation, which opened as follows:

"Verily, verily, I say unto you, my servants, that inasmuch as you have forgiven one another your trespasses, even so I, the Lord, forgive you.

"Nevertheless, there are those among you who have sinned exceedingly; yea, even all of you have sinned; but verily I say unto you, beware from henceforth, and refrain from sin, lest sore judgments fall upon your heads.

"For of him unto whom much is given much is required; and he who sins against the greater light shall receive the greater condemnation.

"Ye call upon my name for revelations, and I give them unto you; and inasmuch as ye keep not my sayings, which I give unto you, ye become transgressors; and justice and judgment are the penalty which is affixed unto my law.

"Therefore, what I say unto one I say unto all: Watch, for the adversary spreadeth his dominions, and darkness reigneth;

"And the anger of God kindleth against the inhabitants of the earth; and none doeth good, for all have gone out of the way.

"And now, verily I say unto you, I, the Lord, will not lay any sin to your charge; go your ways and sin no more; but unto that soul who sinneth shall the former sins return, saith the Lord your God.

"And again, I say unto you, I give unto you a new commandment, that you may understand my will concerning you;

"Or, in other words, I give unto you directions how you may act before me, that it may turn to you for your salvation.

"I, the Lord, am bound when ye do what I say; but when ye do not what I say, ye have no promise. . . .

"Every man seeking the interest of his neighbor, and doing all things with an eye single to the glory of God.

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"This order I have appointed to be an everlasting order unto you, and unto your successors, inasmuch as you sin not. . . .

"For even yet the kingdom is yours, and shall be forever, if you fall not from your steadfastness." [D&C 82:1-10, 19-20, 24.]

In the second issue of "The Star" it is stated (showing the people in Missouri understood their situation):

"Although the Lord has said, that it is His business to provide for His Saints in these last days, yet, remember He is not bound so to do, unless we observe His sayings and keep them" [*History of the Church*, 1:279].

In his letter to W. W. Phelps of November 27, 1832 (afterwards incorporated in part in the Doctrine and Covenants as section 85) the Prophet lays down the principles governing the granting of inheritances, which shall go only to the righteous [see *History of the Church*, 1:297ff.].

In his letter to W. W. Phelps of January 14, 1833, the Prophet gave the following solemn warning and admonitions:

"I send you the 'olive leaf' which we have plucked from the Tree of Paradise. The Lord's message of peace to us; for though our brethren in Zion indulge in feelings towards us, which are not according to the requirements of the new covenant, yet, we have the satisfaction of knowing that the Lord approves of us, and has accepted us, and established His name in Kirtland for the salvation of the nations; for the Lord will have a place whence His word will go forth, in these last days, in purity; for if Zion will not purify herself, so as to be approved of in all things, in His sight, He will seek another people; for His work will go on until Israel is gathered, and they who will not hear His voice, must expect to feel His wrath. Let me say unto you, seek to purify yourselves, and also all the inhabitants of Zion, lest the Lord's anger be kindled to fierceness. Repent, repent, is the voice of God to Zion; and strange as it may appear, yet it is true, mankind will persist in self-justification until all their iniquity is exposed, and their character past being redeemed, and that which is treasured up in their hearts be exposed to the gaze of mankind. I say to you (and what I say to you I say to all), hear the warning voice of God, lest Zion fall, and the Lord swear in His wrath the inhabitants of Zion shall not enter into His rest." [*History of the Church*, 1:316.]

On this same day, January 14, 1833, a Conference of Twelve High Priests, sent to "the Bishop, his Council, and the Inhabitants of Zion," an "epistle," written by Orson Hyde and Hyrum Smith, under appointment from the Council [see *History of the Church*, 1:318ff.].

The "epistle" began by quoting the 76th verse of Section 84, reading:

"But verily I say unto all those to whom the kingdom has been given, from you it must be preached unto them, that they shall repent of their former evil works, for they are to be upbraided for their evil hearts of unbelief; and your brethren in Zion, for their rebellion against you at the time I sent you."

The "epistle" continues:—

"Brother Joseph, and certain others, have written to you on this all-important subject, but you have never been apprised of these things by the united voice of the conference of those High Priests that were present at the time this commandment was given. . . .

"In the commandment above alluded to, the children of

Zion were all, yea, even every one, under condemnation, and were to remain in that state until they repented and remembered the new covenant, even the Book of Mormon, and the former commandments, which the Lord had given them, not only to say, but to do them, and bring forth fruit meet for the Father's kingdom; otherwise there remaineth a scourge and a judgment to be poured out upon the children of Zion: for 'shall the children of the kingdom pollute my holy land? I say unto you, nay!'" [*History of the Church*, 1:318.]

After commenting upon the fact that letters which had been sent had not brought about a satisfactory "confession and acknowledgment," the brethren, asserting they had a deep interest in Zion, continued:

". . . and knowing the judgments of God that will come upon her except she repent, resort to these last, and most effectual means in our power, to bring her to a sense of her standing before the Most High" [*History of the Church*, 1:318].

After calling attention to the fact that at the time Brother Joseph and his companions left Zion in the preceding summer everything seemed to have been cleared up as between the brethren and the spirit of good-will and fellowship existed among them, the brethren charged:

". . . but, afterwards, you brought up all these things again, in a censorious spirit, accusing Brother Joseph in rather an indirect way of seeking after monarchical power and authority" [*History of the Church*, 1:318].

The brethren then take up the letters of several of those who have written from Zion, and treat each one separately. They first take Brother Corrill's letter, from which it would appear came the charge that Brother Joseph was seeking "after monarchical power and authority." The Brethren affirm that this charge is untrue and that the Prophet has no other idea than to "magnify the high office and calling where unto he has been called and appointed by the command of God, and the united voice of this Church."

The Brethren then take up Brother Gilbert's letter of December 10th, which they assert contains "low, dark, and blind insinuations." The Brethren affirm they are not unwilling to be chastened or rebuked but they all wish it to be done in plain language that nobody can misunderstand. They recognize that Brother Gilbert is doing much, "and has a multitude of business on hand," but they urge him to purge out the old leaven, and do his business in the spirit of the Lord, "otherwise the frown of the Lord will remain upon him." They affirm that Brother Gilbert is manifestly uneasy and has "a fearfulness that God will not provide for His Saints in these last days, and these fears lead him on to covetousness." Then telling him that this ought not to be and that he must do as the Lord has commanded him, they conclude:

"But if this uneasy, covetous disposition be cherished by him, the Lord will bring him to poverty, shame, and disgrace" [*History of the Church*, 1:319].

The Brethren then take up the letter of Brother Phelps, saying that it has been carefully read, and "betrays a lightness of spirit that ill becomes a man placed in the important and responsible station that he is placed in. If you have fat beef, and potatoes, eat them in singleness of heart, and boast not yourselves in these things."

Denying that they would make an offender from the use of a word, they affirm "we want to see a spirit in Zion, by which the Lord will build it up; that is the plain, solemn, and pure spirit of Christ."

Referring to the fact that Brother Phelps has asked Brother

Joseph to come to Zion, the Brethren affirm:

"... we say that Brother Joseph will not settle in Zion until she repent, and purify herself, and abide by the new covenant, and remember the commandments that have been given her, to do them as well as say them."

The brethren next testify to their good feelings toward Zion and that they feel more like weeping over her than like rejoicing over her, "for we know that the judgments of God hang over her, and will fall upon her except she repent, and purify herself before the Lord, and put away from her every foul spirit."

The brethren then continue in a general arraignment of Zion. They say:

"We now say to Zion, this once, in the name of the Lord, Repent! repent! awake, awake, put on thy beautiful garments, before you are made to feel the chastening rod of Him whose anger is kindled against you. Let not Satan tempt you to think we want to make you bow to us, to domineer over you, for God knows this is not the case; our eyes are watered with tears, and our hearts are poured out to God in prayer for you, that He will spare you, and turn away his anger from you." [*History of the Church*, 1:319-20.]

The Brethren speak with approval of the suggestion made in the letters of Brothers Gilbert and Phelps, that "certain ones appointed to regulate Zion, and Traveling Elders have nothing to do with this part of the matter"; the Brethren say this is something "we highly approve."

The Brethren then continue:

"We now close our epistle by saying unto you, the Lord has commanded us to purify ourselves, to wash our hands and our feet, that He may testify to His Father and our Father, to His God and our God, that we are clean from the blood of this generation; and before we could wash our hands and our feet, we were constrained to write this letter. Therefore, with the feelings of inexpressible anxiety for your welfare, we say again, Repent, repent, or Zion must suffer, for the scourge and judgment must come upon her.

"Let the Bishop read this to the Elders, that they may warn the members of the scourge that is coming, except they repent. Tell them to read the Book of Mormon, and obey it; read the commandments that are printed, and obey them; yea, humble yourselves under the mighty hand of God, that peradventure He may turn away His anger from you. Tell him that they have not come up to Zion to sit down in idleness, neglecting the things of God, but they are to be diligent and faithful in obeying the new covenant." [*History of the Church*, 1:320.]

All of these communications, these callings to repentance, these reproofs against covetousness, light mindedness and the various other ills which were afflicting the brethren in Zion, indicate that Zion, as a whole, was not conducting itself in a way that the Lord could give unto them blessings.

The Prophet's letter and this epistle from the Brethren are dark shadows forecasting what was to take place as against the people who were in Zion in a very short time. It is perfectly clear from the kind of evils which it is indicated as having afflicted the brethren in Zion, that it would not be possible for such a group of Saints to live the law of consecration and the United Order as it had been laid down unto them.

In Section 90 (Kirtland, Ohio, March 8, 1833) the Lord gave a special message to the people in Zion:

"And behold, verily I say unto you, that ye shall write this commandment, and say unto your brethren in Zion, in love greeting, that I have called you also to preside over Zion in mine own due time.

"Therefore, let them cease wearying me concerning this matter.

"Behold, I say unto you that your brethren in Zion begin to repent, and the angels rejoice over them. . . .

"But verily I say unto you, that I, the Lord, will contend with Zion, and plead with her strong ones, and chasten her until she overcomes and is clean before me.

"For she shall not be removed out of her place. I, the Lord, have spoken it. Amen." [D&C 90:32-34, 36-37.]

Acknowledging a letter from Zion, in which the brethren there made amends for their wrongdoings, following the receipt of the epistle of the brethren in Kirtland, the Prophet says (under date of April 21, 1833):

"It was read by the brethren in Kirtland with feelings of the deepest interest, knowing as we did, that the anger of the Lord was kindled against you, and nothing but repentance, of the greatest humility, would turn it away; and I will assure you that expressions of joy beamed on every countenance when they saw that our epistle and the revelation had been received by our brethren in Zion, and had had the desired effect" [*History of the Church*, 1:340].

The mobbings began in Missouri in April, 1833. They became terrible by July 20-23.

On August 2, 1833, before the Prophet could have received any word of the mobbings, he received a revelation (Kirtland) containing the following passages:

Verily I say unto you my friends, I speak unto you with my voice, even the voice of my Spirit, that I may show unto you my will concerning your brethren in the land of Zion, many of whom are truly humble and are seeking diligently to learn wisdom and to find truth.

"Verily, verily I say unto you, blessed are such, for they shall obtain; for I, the Lord, show mercy unto all the meek, and upon all whomsoever I will, that I may be justified when I shall bring them unto judgment." [D&C 97:1-2.]

After commending Parley P. Pratt for his work with the school of the prophets [see D&C 97:3-5] the Lord continues:

"And to the residue of the school, I the Lord, am willing to show mercy; nevertheless, there are those that must needs be chastened, and their works shall be made known.

"The ax is laid at the root of the trees; and every tree that bringeth not forth good fruit shall be hewn down and cast into the fire. I, the Lord, have spoken it.

"Verily I say unto you, all among them who know their hearts are honest, and are broken, and their spirits contrite, and are willing to observe their covenants by sacrifice—yea, every sacrifice which I, the Lord, shall command—they are accepted of me.

"For I, the Lord, will cause them to bring forth as a very fruitful tree which is planted in a goodly land, by a pure stream, that yieldeth much precious fruit." [D&C 97:6-9.]

After instructing the Saints in Zion to build a Temple, the Lord continues:

"And, now, behold, if Zion do these things she shall prosper, and spread herself and become very glorious, very great, and very terrible.

"And the nations of the earth shall honor her, and shall say: Surely Zion is the city of our God, and surely Zion cannot fall, neither be moved out of her place, for God is there, and the hand of the Lord is there;

"And he hath sworn by the power of his might to be her salvation and her high tower.

"Therefore, verily, thus saith the Lord, let Zion rejoice, for this is Zion — THE PURE IN HEART; therefore, let Zion rejoice, while all the wicked shall mourn.

"For behold, and lo, vengeance cometh speedily upon the ungodly as the whirlwind; and who shall escape it?"

"The Lord's scourge shall pass over by night and by day, and the report thereof shall vex all people; yea, it shall not be stayed until the Lord come;

"For the indignation of the Lord is kindled against their abominations and all their wicked works." [D&C 97:18-24.]

Following this, the Lord declares the following penalties for disobedience to Him:

"But if she observe not to do whatsoever I have commanded her, I will visit her according to all her works, with sore affliction, with pestilence, with plague, with sword, with vengeance, with devouring fire.

"Nevertheless, let it be read this once to her ears, that I, the Lord, have accepted of her offering; and if she sin no more none of these things shall come upon her;

"And I will bless her with blessings, and multiply a multiplicity of blessings upon her, and upon her generations forever and ever, saith the Lord your God. Amen." [D&C 97:26-28.]

Concerning this revelation Elder Parley P. Pratt writes:

"This revelation was not complied with by the leaders and Church in Missouri as a whole (notwithstanding many were humble and faithful); therefore, the threatened judgment was poured out to the uttermost, as the history of the five following years will show" [*History of the Church*, 1:402-3n].

On August 6, 1833, and while the Prophet must have been still without news from Missouri, he received (Kirtland) a revelation, the opening verses of which read as follows:

"Verily I say unto you my friends, fear not, let your hearts be comforted; yea, rejoice evermore, and in everything give thanks;

"Waiting patiently on the Lord, for your prayers have entered into the ears of the Lord of Sabaoth, and are recorded with this seal and testament—the Lord hath sworn and decreed that they shall be granted.

"Therefore, he giveth this promise unto you, with an immutable covenant that they shall be fulfilled; and all things wherewith you have been afflicted shall work together for your good, and to my name's glory, saith the Lord. . . .

"And I give unto you a commandment, that ye shall forsake all evil and cleave unto all good, that ye shall live by every word which proceedeth forth out of the mouth of God.

"For he will give unto the faithful line upon line, precept upon precept; and I will try you and prove you herewith.

"And whoso layeth down his life in my cause, for my name's sake, shall find it again, even life eternal.

"Therefore, be not afraid of your enemies, for I have decreed in my heart, saith the Lord, that I will prove you in all things, whether you will abide in my covenant, even unto death, that you may be found worthy.

"For if ye will not abide in my covenant ye are not worthy of me.

"Therefore, renounce war and proclaim peace, and seek diligently to turn the hearts of the children to their fathers, and the hearts of the fathers to the children;

"And again, the hearts of the Jews unto the prophets, and

the prophets unto the Jews; lest I come and smite the whole earth with a curse, and all flesh be consumed before me.

"Let not your hearts be troubled; for in my Father's house are many mansions, and I have prepared a place for you; and where my Father and I am, there ye shall be also." [D&C 98:1-3, 11-18.]

The Lord in this same revelation (98) begins to warn the people of Kirtland:

"Behold, I, the Lord, am not well pleased with many who are in the church at Kirtland;

"For they do not forsake their sins, and their wicked ways, the pride of their hearts, and their covetousness, and all their detestable things, and observe the words of wisdom and eternal life which I have given unto them.

"Verily I say unto you, that I, the Lord, will chasten them and will do whatsoever I list, if they do not repent and observe all things whatsoever I have said unto them.

"And again I say unto you, if ye observe to do whatsoever I command you, I, the Lord, will turn away all wrath and indignation from you, and the gates of hell shall not prevail against you." [D&C 98:19-22.]

In a revelation given at Kirtland on December 16, 1833, the Lord explains why Zion has been chastened:

"Verily I say unto you, concerning your brethren who have been afflicted, and persecuted, and cast out from the land of their inheritance—

"I, the Lord, have suffered the affliction to come upon them, wherewith they have been afflicted, in consequence of their transgressions;

"Yet I will own them, and they shall be mine in that day when I shall come to make up my jewels.

"Therefore, they must needs be chastened and tried, even as Abraham, who was commanded to offer up his only son.

"For all those who will not endure chastening, but deny me, cannot be sanctified.

"Behold, I say unto you, there were jarrings, and contentions, and envyings, and strifes, and lustful and covetous desires among them; therefore by these things they polluted their inheritances.

"They were slow to hearken unto the voice of the Lord their God; therefore, the Lord their God is slow to hearken unto their prayers, to answer them in the day of their trouble.

"In the day of their peace they esteemed lightly my counsel; but, in the day of their trouble, of necessity they feel after me.

"Verily I say unto you, notwithstanding their sins, my bowels are filled with compassion towards them. I will not utterly cast them off; and in the day of wrath I will remember mercy.

"I have sworn, and the decree hath gone forth by a former commandment which I have given unto you, that I would let fall the sword of mine indignation in behalf of my people; and even as I have said, it shall come to pass.

"Mine indignation is soon to be poured out without measure upon all nations; and this will I do when the cup of their iniquity is full.

"And in that day all who are found upon the watch-tower, or in other words, all mine Israel, shall be saved.

"And they that have been scattered shall be gathered.

"And all they who have mourned shall be comforted.

"And all they who have given their lives for my name shall be crowned.

"Therefore, let your hearts be comforted concerning Zion; for all flesh is in mine hands; be still and know that I am God.

"Zion shall not be moved out of her place, notwithstanding her children are scattered.

"They that remain, and are pure in heart, shall return, and come to their inheritances, they and their children, with songs of everlasting joy, to build up the waste places of Zion—

"And all these things that the prophets might be fulfilled." [D&C 101:1-19.]

Upon the return of the Brethren to Kirtland, from their journey raising volunteers for Zion's Camp, the Prophet and Elders Sidney Rigdon, Frederick G. Williams, Newel K. Whitney, John Johnson, and Oliver Cowdery, assembled in Council (April 23, 1834) and received a revelation concerning the properties belonging to the United Order, and the setting up of the Order in Kirtland. On the first point the Lord said:

"Verily I say unto you, my friends, I give unto you counsel, and a commandment, concerning all the properties which belong to the order which I commanded to be organized and established, to be a united order, and an everlasting order for the benefit of my church, and for the salvation of men until I come—

"With promise immutable and unchangeable, that inasmuch as those whom I commanded were faithful they should be blessed with a multiplicity of blessings;

"But inasmuch as they were not faithful they were nigh unto cursing.

"Therefore, inasmuch as some of my servants have not kept the commandment, but have broken the covenant through covetousness, and with feigned words, I have cursed them with a very sore and grievous curse.

"For I, the Lord, have decreed in my heart, that inasmuch as any man belonging to the order shall be found a transgressor, or, in other words, shall break the covenant with which ye are bound, he shall be cursed in his life, and shall be trodden down by whom I will;

"For I, the Lord, am not to be mocked in these things—

"And all this that the innocent among you may not be condemned with the unjust; and that the guilty among you may not escape; because I, the Lord, have promised unto you a crown of glory at my right hand.

"Therefore, inasmuch as you are found transgressors, you cannot escape my wrath in your lives.

"Inasmuch as ye are cut off for transgression, ye cannot escape the buffetings of Satan until the day of redemption.

"And I now give unto you power from this very hour, that if any man among you, of the order, is found a transgressor and repenteth not of the evil, that ye shall deliver him over unto the buffetings of Satan; and he shall not have power to bring evil upon you.

"It is wisdom in me; therefore, a commandment I give unto you, that ye shall organize yourselves and appoint every man his stewardship." [D&C 104:1-11.]

In the revelation (Sec. 105) given (June 22, 1834) at Zion's Camp on Fishing River, Missouri (the revelation in which the Lord suspended, until Zion was redeemed, the law of consecration and the United Order) the Lord made a closing arraignment of Zion:

"Verily I say unto you who have assembled yourselves together that you may learn my will concerning the redemption of mine afflicted people—

"Behold, I say unto you, were it not for the transgressions of my people, speaking concerning the church and not individuals, they might have been redeemed even now.

"But behold, they have not learned to be obedient to the things which I required at their hands, but are full of all manner of evil, and do not impart of their substance, as becometh saints, to the poor and afflicted among them;

"And are not united according to the union required by the law of the celestial kingdom;

"And Zion cannot be built up unless it is by the principles of the law of the celestial kingdom; otherwise I cannot receive her unto myself.

"And my people must needs be chastened until they learn obedience, if it must needs be, by the things which they suffer. . . .

"But I speak concerning my churches abroad—there are many who will say: Where is their God? Behold, he will deliver them in time of trouble, otherwise we will not go up unto Zion, and will keep our moneys." [D&C 105:1-6, 8.]

(*Church News*, 8 Sept. 1945, pp. 4, 9.)

SECTION NINE

Greed, Selfishness, Covetousness

The Lord very early made it clear that those who had means, must give fully for helping the poor and distressed and for carrying on the work of the Lord.

In March, 1830, the Lord gave these commandments to Martin Harris:

"Impart a portion of thy property, yea, even part of thy lands, and all save the support of thy family.

"Pay the debt thou hast contracted with the printer. Release thyself from bondage." [D&C 19:34-35.]

In a later revelation (August 1, 1831) the Lord commanded Martin Harris to be an example unto the Church by "laying his moneys before the bishop of the Church" [D&C 58:35] and called upon him to "repent of his sins, for he seeketh the praise of the world" [D&C 58:39].

As to the giving of property, the Lord made this declaration of general application:

"And also, this is a law unto every man that cometh unto this land to receive an inheritance; and he shall do with his moneys according as the law directs" [D&C 58:36].

In the revelation of late August, 1831 [D&C 63:42-44] Newel K. Whitney is told he may keep his store "yet for a little season," but he must send to Zion "all the money which he can impart."

Later in the same year (October 25, 1831) William E. M'Lellin was told ". . . go not up unto the land of Zion as yet; but inasmuch as you can send, send; otherwise, think not of thy property" [D&C 66:6].

In the revelation of August 1, 1831, one who had received his inheritance had it taken from him.

"Let that which has been bestowed upon Ziba Peterson be taken from him; and let him stand as a member in the Church, and labor with his own hands, with the brethren, until he is sufficiently chastened for all his sins; for he confesseth them not, and he thinketh to hide them" [D&C 58:60].

During this period— 1831-34—the Lord repeatedly reproveth his servants in Zion for their faults and failings in connection with the carrying out of the law [see D&C 56, 58, 63-64, 90, 93].

As early as June 1831 (less than six months after the Order was established) the Lord uttered a general word of condemnation against those who would not help the poor. He said:

“Wo unto you rich men, that will not give your substance to the poor, for your riches will canker your souls; and this shall be your lamentation in the day of visitation, and of judgment, and of indignation: The harvest is past, the summer is ended, and my soul is not saved!” [D&C 56:16.]

The Lord has never modified or withdrawn this command, warning, and condemnation.

SECTION TEN

Idleness

On more than one occasion, the Lord reproveth the covetousness of the rich and the greediness of the poor.

When the Lord gave His first great commandment—“my law”—February 9, 1831, He gave the following commandment:

“Thou shalt not be idle; for he that is idle shall not eat the bread nor wear the garments of the laborer” [D&C 42:42].

This principle is elemental to the whole plan of the United Order.

In the revelation given at Kirtland, June 1831 (Sec. 56) the Lord spoke in strong terms of condemnation and commandment:

“Wo unto you poor men, whose hearts are not broken, whose spirits are not contrite, and whose bellies are not satisfied, and whose hands are not stayed from laying hold upon other men’s goods, whose eyes are full of greediness, and who will not labor with your own hands!

“But blessed are the poor who are pure in heart, whose hearts are broken, and whose spirits are contrite, for they shall see the kingdom of God coming in power and great glory unto their deliverance; for the fatness of the earth shall be theirs.

“For behold, the Lord shall come, and his recompense shall be with him, and he shall reward every man, and the poor shall rejoice;

“And their generations shall inherit the earth from generation to generation, forever and ever. And now I make an end of speaking unto you.” [D&C 56:17-20.]

In the revelation given at Hiram, Ohio, in November, 1831, the Lord again took up this matter:

“And the inhabitants of Zion also shall remember their labors, inasmuch as they are appointed to labor, in all faithfulness; for the idler shall be had in remembrance before the Lord.

“Now, I, the Lord, am not well pleased with the inhabitants of Zion, for there are idlers among them; and their children are also growing up in wickedness; they also seek not earnestly the riches of eternity, but their eyes are full of greediness.

“These things ought not to be, and must be done away from among them; wherefore, let my servant Oliver Cowdery carry these sayings unto the land of Zion.” [D&C 68:30-32.]

The Lord came to the question again in the revelation of January 25, 1832 (Amherst, Ohio). He said, speaking to

certain elders who had enquired concerning the will of the Lord as to them:

“Let every man be diligent in all things. And the idler shall not have place in the church, except he repent and mend his ways.” [D&C 75:29.]

Again the Lord warns and commands, in the revelation given at Kirtland, Ohio, on December 27, 1832:

“See that ye love one another; cease to be covetous; learn to impart one to another as the gospel requires.

“Cease to be idle; cease to be unclean; cease to find fault one with another; cease to sleep longer than is needful; retire to thy bed early, that ye may not be weary; arise early, that your bodies and your minds may be invigorated.

“And above all things, clothe yourselves with the bond of charity, as with a mantle, which is the bond of perfectness and peace.

“Pray always, that ye may not faint, until I come. Behold, and lo, I will come quickly, and receive you unto myself.” [D&C 88:123-26.]

In Section 90 (Kirtland, Ohio, March 8, 1833) the Lord, giving special instructions regarding the family of Joseph Smith, Sr., said:

“Let your families be small, especially mine aged servant Joseph Smith’s, Sen., as pertaining to those who do not belong to your families;

“That those things that are provided for you, to bring to pass my work, be not taken from you and given to those that are not worthy—

“And thereby you be hindered in accomplishing those things which I have commanded you.” [D&C 90:25-27.]

SECTION ELEVEN

Discontinuance of United Order

In the June following the February in 1831 when the first revelation on the Law of Consecration or United Order was given, the Lord gave another revelation (Sec. 56) to the Prophet (then in Kirtland) the opening sentences of which read:

“Hearken, O ye people who profess my name, saith the Lord your God; for behold, mine anger is kindled against the rebellious, and they shall know mine arm and mine indignation, in the day of visitation and of wrath upon the nations.

“And he that will not take up his cross and follow me, and keep my commandments, the same shall not be saved.

“Behold, I, the Lord, command; and he that will not obey shall be cut off in mine own due time, after I have commanded and the commandment is broken.

“Wherefore I, the Lord, command and revoke, as it seemeth me good; and all this to be answered upon the heads of the rebellious, saith the Lord.” [D&C 56:1-4.]

The Lord then revoked certain commandments he had theretofore given, and gave others, for the conditions had changed.

In earlier days, when the Savior sent out his Twelve in Palestine, he commanded them to go without purse or scrip (Matt. 10:9-10); but when he gave the command as to their missionary service after his death, he told them to take both purse and scrip. (Luke 22:35-36) Other considerations and conditions brought the change.

Again: the people were commanded to build a temple in Jackson County, Missouri; they were forcibly driven from

Missouri before this was carried out. The Lord then revealed these principles:

"Verily, verily, I say unto you, that when I give a commandment to any of the sons of men to do a work unto my name, and those sons of men go with all their might and with all they have to perform that work, and cease not their diligence, and their enemies come upon them and hinder them from performing that work, behold, it behooveth me to require that work no more at the hands of those sons of men, but to accept of their offerings.

"And the iniquity and transgression of my holy laws and commandments I will visit upon the heads of those who hindered my work, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord God.

"Therefore, for this cause have I accepted the offerings of those whom I commanded to build up a city and a house unto my name, in Jackson County, Missouri, and were hindered by their enemies, saith the Lord your God.

"And I will answer judgment, wrath, and indignation, wailing, and anguish, and gnashing of teeth upon their heads, unto the third and fourth generation, so long as they repent not, and hate me, saith the Lord your God."

"And this I make an example unto you, for your consolation concerning all those who have been commanded to do a work and have been hindered by the hands of their enemies, and by oppression, saith the Lord your God." [D&C 124:49-53.]

With these principles in mind the events which led up to the discontinuance of the United Order by the Lord may be readily understood. It seems well to recapitulate certain of them here.

Recapitulation

As already pointed out, the United Order [law of consecration] was given to this people on February 9, 1831, at Kirtland, Ohio, ten months almost to the day from the organization of the Church.

Almost from the very first, the Lord began talking of the establishment of Zion (April, 1829). To Joseph and Oliver he then said: "Now, as you have asked, behold, I say unto you, keep my commandments, and seek to bring forth and establish the cause of Zion" [D&C 6:6]. This was repeated a month later (May, 1829, [see D&C 11:6; 12:6]) and in June (1829) Joseph received a revelation commanding David Whitmer: "Seek to bring forth and establish my Zion" [D&C 14:6; see also D&C 21:7], and in December (1830) the Prophet and Sidney Rigdon were told that "Satan shall tremble and Zion shall rejoice upon the hills and flourish" [D&C 35:24; see also D&C 39:13].

At about this same time, the Lord began to tell the people they should go westward. In December, 1830, the Lord called the people to gather together,—they were "to go to the Ohio," "they should assemble together at the Ohio" [D&C 37:1, 3]. On January 2, 1831, speaking to Joseph at Fayette, New York (at a conference of the Church), the Lord said, "I am the same which have taken the Zion of Enoch into mine own bosom" [D&C 38:4], told them he would give them "a land of promise, a land flowing with milk and honey" [D&C 38:18] and that "this shall be my covenant with you, ye shall have it for the land of your inheritance, and for the inheritance of your children forever, while the earth shall stand, and ye shall possess it again in eternity, no more to pass away" [D&C 38:20]. Then the Lord declared:

"Wherefore, for this cause I gave unto you the commandment that ye should go to the Ohio; and there I will give unto you my law; and there you shall be endowed with power from on high" [D&C 38:32].

It was just before this time that a part of the prophecy of Enoch (found in full in the Pearl of Great Price) was given to the Saints [see *History of the Church*, 1:133]. It seems clear that Enoch, his people, and his city were much in the mind of Joseph at this time, for the Lord repeatedly speaks about them in his revelations [see D&C 38:4; 45:11-12]. One can see that the Lord wished particularly to impress Joseph with this revealed fact: "And the Lord called his people Zion, because they were of one heart and one mind, and dwelt in righteousness; and there was no poor among them." (Moses 7:18)

These were the conditions when, obedient to the Lord's commands, Joseph went to Kirtland, Ohio, arriving there about February 1, 1831 [see *History of the Church*, 1:146-47]. As already pointed out, the Prophet found in Kirtland a communal organization known as "the family," as to which he makes these comments:

"The branch of the Church in this part of the Lord's vineyard, which had increased to nearly one hundred 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. With a little caution and some wisdom, I soon assisted the brethren and sisters to overcome them. The plan of 'common stock,' which had existed in what was called 'the family,' whose members generally had embraced the everlasting Gospel, was readily abandoned for the more perfect law of the Lord; and the false spirits were easily discerned and rejected by the light of revelation." [*History of the Church*, 1:146.]

On February 4, 1831, the Lord, speaking to his people and to the elders said:

"And by the prayer of your faith ye shall receive my law, that ye may know how to govern my church and have all things right before me" [D&C 41:3].

"And again, I have called my servant Edward Partridge; and I give a commandment, that he should be appointed by the voice of the church, and ordained a bishop unto the church, to leave his merchandise and to spend all his time in the labors of the church;

"To see to all things as it shall be appointed unto him in my laws in the day that I shall give them." [D&C 41:9-10.]

Five days after this (February 9, 1831) "in the presence of twelve Elders, and according to the promise heretofore made" [*History of the Church*, 1:148], the Lord gave the great revelation, embodied as Section 42 of the Doctrine and Covenants, declaring:

"Again I say unto you, hearken and hear and obey the law which I shall give unto you" [D&C 42:2].

The earlier portions of the revelation gave directions regarding the opening of missions in "the regions westward"; they were to "build up my church in every region—

"Until the time shall come when it shall be revealed unto you from on high, when the city of the New Jerusalem shall be prepared, that ye may be gathered in one, that ye may be my people and I will be your God." [D&C 42:8-9.]

The Lord thus indicated a move still farther west.

In this great revelation the Lord then set out the essentials of a government for the Church, not alone as to an economic system, (the United Order) but as to other essential matters which pertained to the standards of life and the living together of his Saints under his law. Orson Pratt is credited with the statement that verses 74 to 93 of this revelation were given some days after the first 73 verses [see *History of the Church*, 1:152n].

The Brethren in due course went out upon their missions and in June, 1831, the Prophet himself, with a party went westward, joining, about the middle of July, with those who had gone before at Independence, Missouri. Soon after his arrival the Prophet received a revelation which told the Saints that the land of Missouri was the gathering place for the Saints, with Independence as "the center place," and the location of the temple that was to be built was indicated [see D&C 57; *History of the Church*, 1:188ff.]. Missouri was, for the next period, called Zion. The Colesville Saints arrived at this time [see *History of the Church*, 1:191], and the building of Zion under the Law was begun.

The course of events, the waywardness of the people, the warnings, admonitions, and condemnations of the Lord, are clear from earlier sections. The Saints were finally driven from their homes and their lands, their "inheritances," "portions," "stewardships" were lost. In fact they had little or no property to which the Law could be applied.

Zion's Camp was organized and those participating quite clearly expected to assist the Saints apparently by force if necessary, in the repossession of their lands in Zion. But the use of force was not in accordance with the Lord's purpose. He had warned them at the very beginning (August, 1831) to acquire their lands by purchase: "Behold, here is wisdom. Let them do this lest they receive none inheritance, save it be by the shedding of blood." [D&C 58:53.]

A little later in the same month (August, 1831) the Lord said:

"Wherefore, the land of Zion shall not be obtained but by purchase or by blood, otherwise there is none inheritance for you.

"And if by purchase, behold you are blessed;

"And if by blood, as you are forbidden to shed blood, lo your enemies are upon you, and ye shall be scourged from city to city, and from synagogue to synagogue, and but few shall stand to receive an inheritance." [D&C 63:29-31.]

So as Zion's Camp neared Jackson County, where the enemies of the Saints had assembled in force under arms, the Camp was smitten with cholera, and the Lord directed its abandonment, as set out in the first section hereof.

Discontinuance of United Order

It was under these circumstances, with the Saints scattered and sometimes hunted like wild animals, with their property gone, their organization largely broken up, wounded in mind and spirit, with the condemnation of the Lord pronounced upon their heads because of their

unfaithfulness, not to say wickedness, with "Zion" to all intents and purposes destroyed, that the Lord commanded them, in the great revelation given at Fishing River, —

"And let those commandments which I have given concerning Zion and her law be executed and fulfilled, after her redemption" [D&C 105:34.]

It is interesting to note that after this pronouncement, the Lord practically never referred to the United Order in his revelations to the Prophet. The people had had their opportunity and failed. He then gave them the law of tithing in a revelation given in Missouri itself, in Zion, (July 18, 1838, [see D&C 119]), which is still in full force and effect.

As hereinbefore stated, the Lord had already, before Fishing River, dissolved the relationship between the Order in Zion and in Kirtland (Sec. 104) and gave directions as to setting up the order in Kirtland. But apparently before any real progress was made to this end, serious troubles broke out there, which finally compelled the brethren in Kirtland to flee in late 1837 and early 1838 to Missouri.

Then followed the evacuation of Missouri, under the compulsion of the mob, supported by the State authorities, and their removal to Illinois.

During the Illinois period, the Saints in Iowa undertook to establish the United Order there. The minutes of the High Council meeting held March 6, 1840, at Montrose, Iowa, contains the following entry:

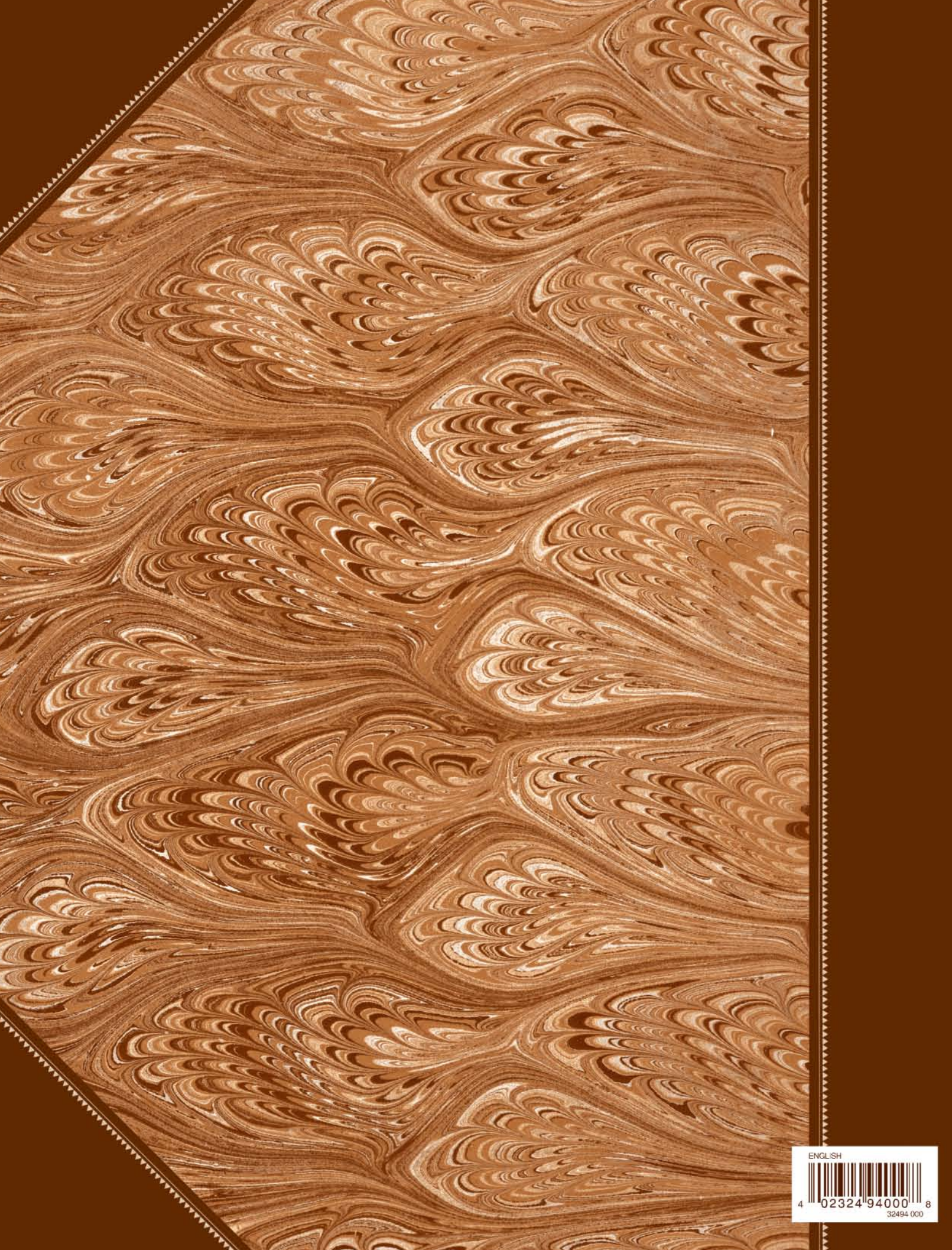
"President Joseph Smith, Jun., addressed the Council on various subjects, and in particular the consecration law; stating that the affairs now before Congress was the only thing that ought to interest the Saints at present; and till it was ascertained how it would terminate, no person ought to be brought to account before the constituted authorities of the Church for any offense whatever; and (he) was determined that no man should be brought before the Council in Nauvoo till that time, etc., etc. The law of consecration could not be kept here, and that it was the will of the Lord that we should desist from trying to keep it; and if persisted in, it would produce a perfect defeat of its object, and that he assumed the whole responsibility of not keeping it until proposed by himself." [*History of the Church*, 4:93.]

Thus the Lord directed that the law he had given regarding the setting up of the United Order in Zion was to be "executed and fulfilled" after the redemption of Zion, that is, in the meaning in which the Lord was then using the word Zion, the "redemption," the reestablishment of the people in Missouri. This has not yet been accomplished.

(*Church News*, 15 Sept. 1945, pp. 4, 9.)

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