

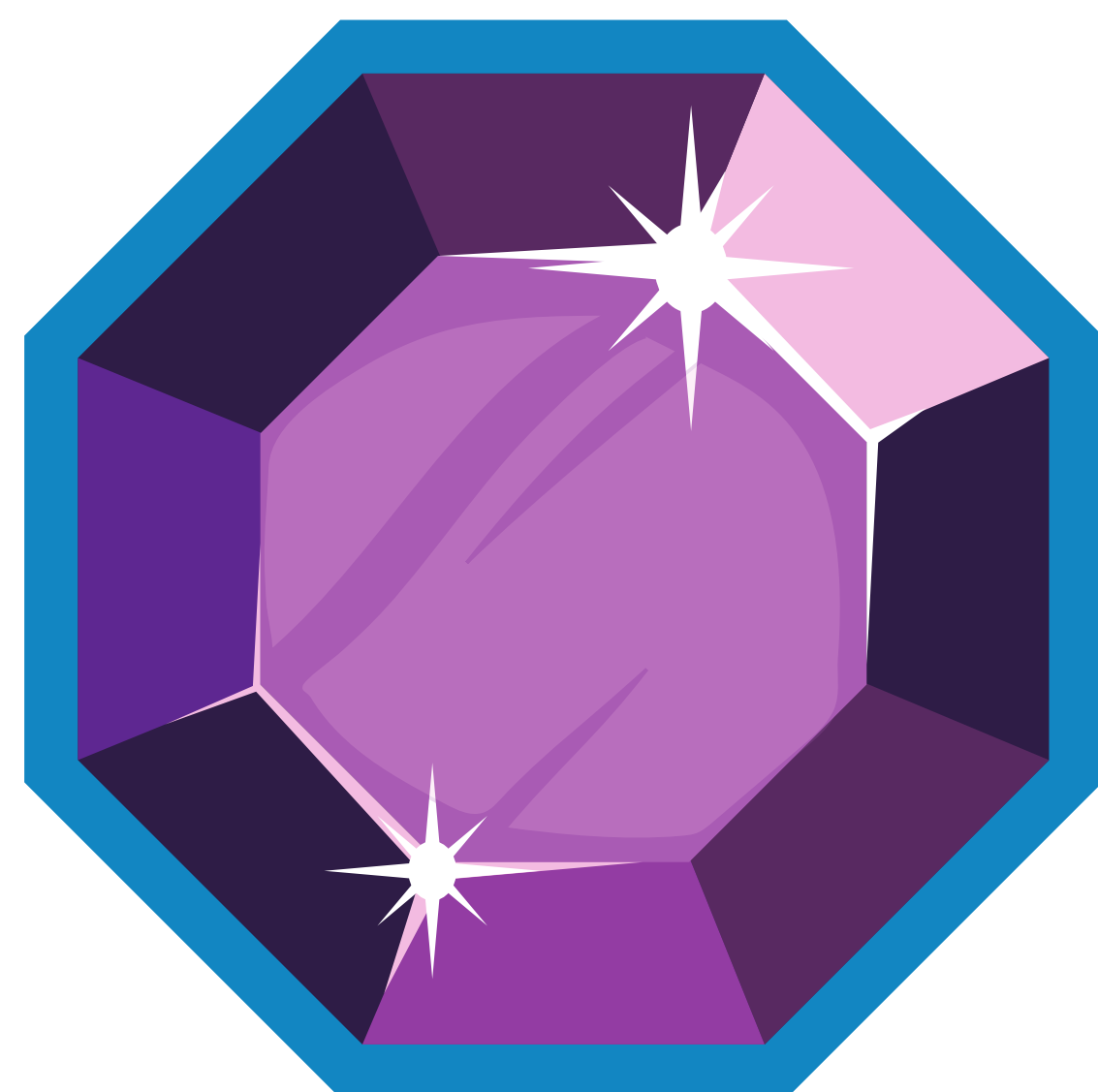
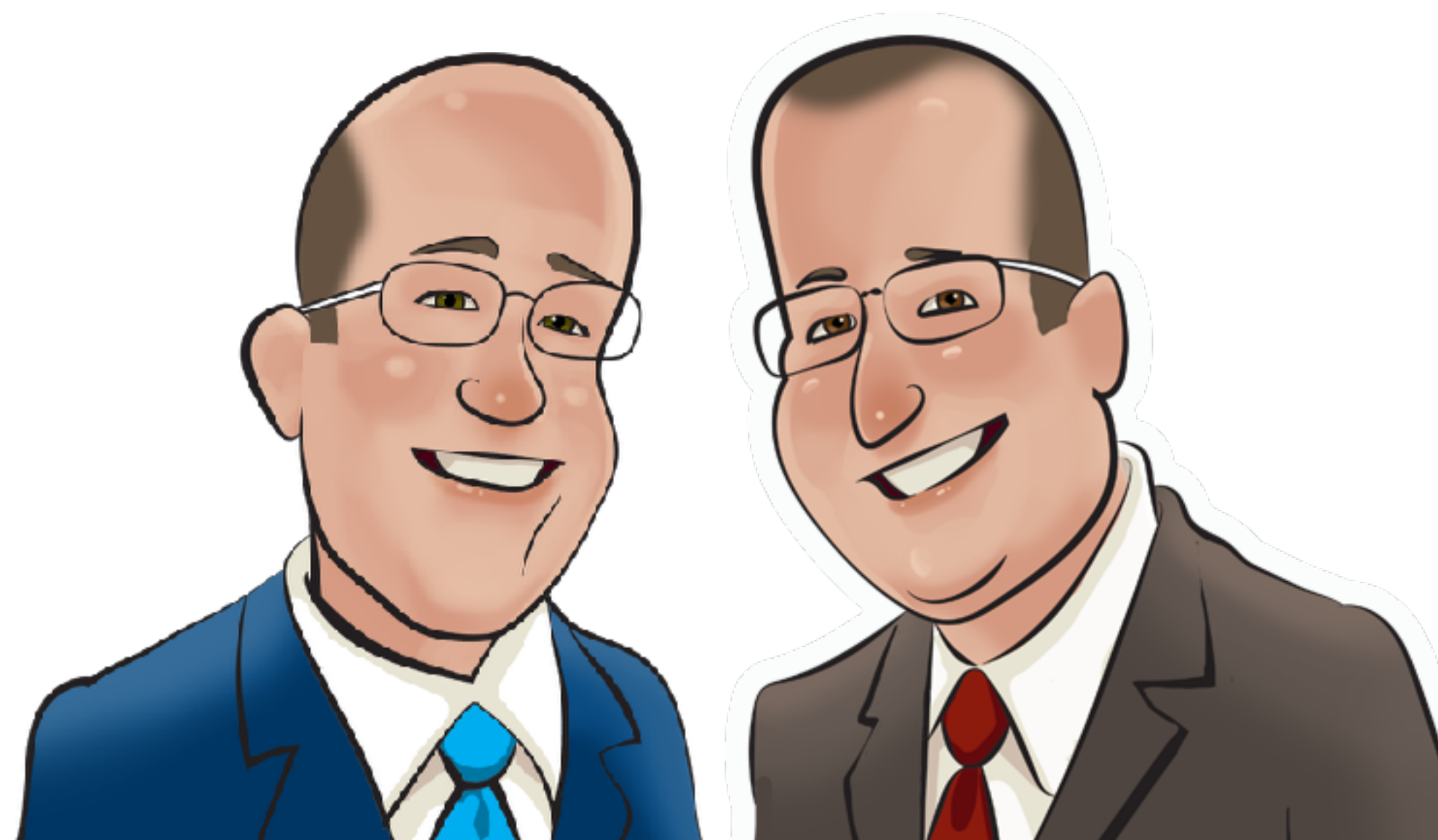


Come Follow Me 2021

D&C 93



S02E34



Scripture GEMS

1833

Feb Mar Apr May

1834

Sections Received:

- Before 1831
- 1831-1839
- 1840-1844
- Since 1844

Sec 93

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52, 53, 54, 55, 56, 63,
64, 70, 72, 78, 84, 85,
86, 87, 89, 90, 91, 92,
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16, 17, 18, 20,
21, 28, 29, 30,
31, 32, 33, 34,
35, 36, 37, 38,
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Sec. 57

Sec. 75

Kirtland

Thompson

Amherst

Hiram

PENNSYLVANIA

Harmony

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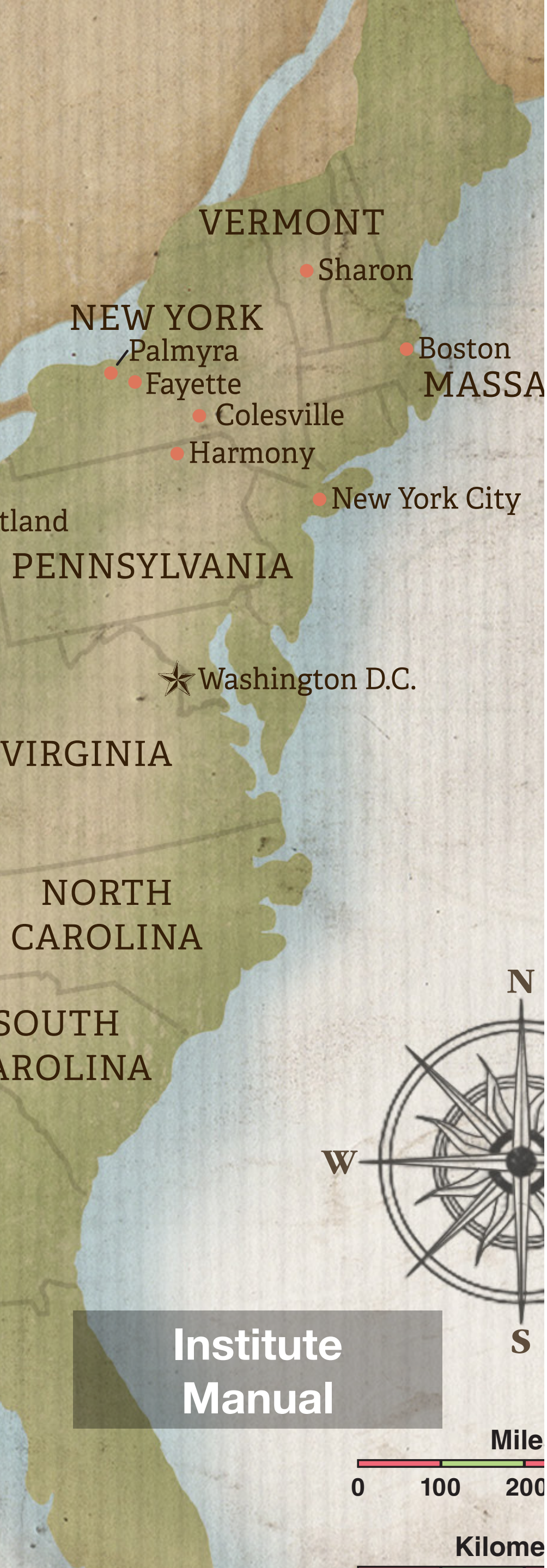
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Jackson County, MO

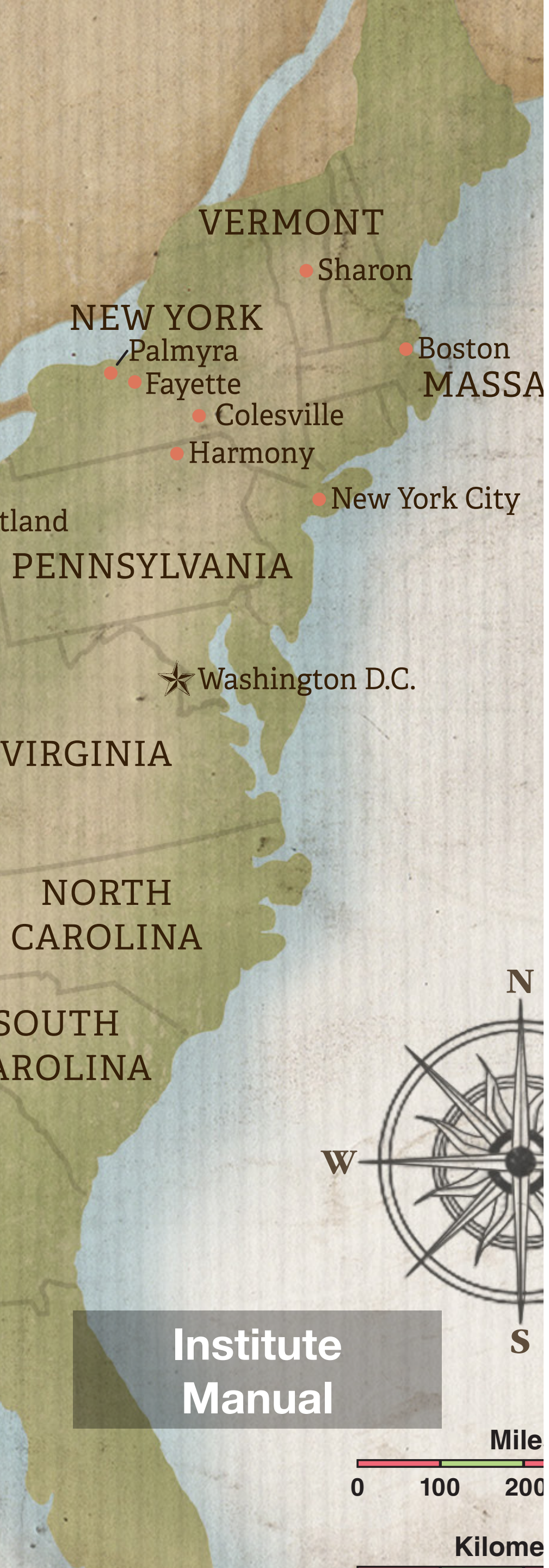
**Doctrine
Covenants & 93**





On May 4, 1833, a group of high priests met to discuss construction of a building where the School of the Prophets could hold future meetings. A committee of three men—Hyrum Smith, Jared Carter, and Reynolds Cahoon—was appointed to raise needed funds for the construction of this building. (See *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1834*, ed. Gerrit J. Dirkmaat and others [2014], 82.) The committee sent a letter to the Saints, inviting them to contribute money for the construction, declaring that the purpose of the building was to “establish an house and prepare all things necessary whereby the Elders may gather into a school called the school of the prophets and receive that instruction that the Lord designs they should receive” (in *The Joseph Smith Papers, Documents, Volume 3: February 1833–March 1824*, 82). The Lord later clarified that this building was also to be a house of worship (see D&C 95:8–17).

Two days after that group of high priests met, on May 6, 1833, the Prophet Joseph Smith received a significant revelation about



Documents, Volume 3: February 1833–March 1824, 82). The Lord later clarified that this building was also to be a house of worship (see D&C 95:8–17).

Two days after that group of high priests met, on May 6, 1833, the Prophet Joseph Smith received a significant revelation about the nature of God and man and the eternal destiny of God’s children. While it is unknown why the Lord revealed the revelation recorded in Doctrine and Covenants 93 at that specific time, it is interesting to note that just as the Saints were preparing to build a temple in which to worship the Lord and a building in which the School of the Prophets could be instructed, the Lord gave a revelation comparing the human body to “the tabernacle of God” or a “temple” (D&C 93:35) and emphasized the need for God’s children to receive truth and light (see D&C 93:28, 31–32, 42, 53). The revelation also contains specific instructions for Joseph Smith, Sidney Rigdon, and Frederick G. Williams, who were members of the First Presidency, and for Bishop Newel K. Whitney.

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me, and ^ccalleth on my name, and ^dobeyeth my voice, and keepeth my commandments, shall ^esee my ^fface and ^gknow that I am;

2 And that I am the true ^alight that lighteth every man that cometh into the world;

3 And that I am ^ain the Father, and the Father in me, and the Father and I are one—

4 The Father ^abecause he ^bgave me of his fulness, and the Son because I was in the world and made ^cflesh my ^dtabernacle, and dwelt among the sons of men.

5 I was in the world and received of my Father, and the ^aworks of him were plainly manifest.

6 And ^aJohn saw and bore record of the fulness of my ^bglory, and the fulness of ^cJohn's record is hereafter to be revealed.

7 And he bore record, saying: I saw his glory, that he was in the ^abeginning, before the world was;

8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation—

9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were ^amade by him; men were made by him; all things were made by him, and through him, and of him.

11 And I, John, ^abear record that I beheld his ^bglory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the ^afulness at the first, but received ^bgrace for grace;

13 And he received not of the fulness at first, but continued from ^agrace to grace, until he received a fulness;

14 And thus he was called the ^aSon of God, because he received not of the fulness at the first.

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out of heaven saying: This is my ^bbeloved Son.

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c John 17:22 (5, 22).

TG Man, Potential to Become like Heavenly Father.

d Isa. 28:13 (9–13).

TG Grace.

21a TG Jesus Christ



“I have learned that where there is a prayerful heart, a hungering after righteousness, a forsaking of sins, and obedience to the commandments of God, the Lord pours out more and more light until there is finally power to pierce the heavenly veil and to know more than man knows. A person of such righteousness has the priceless promise that one day he shall see the Lord’s face and know that he is (see D&C 93:1)”

(President Spencer W. Kimball, “Give the Lord Your Loyalty,” Ensign, Mar. 1980, 4).

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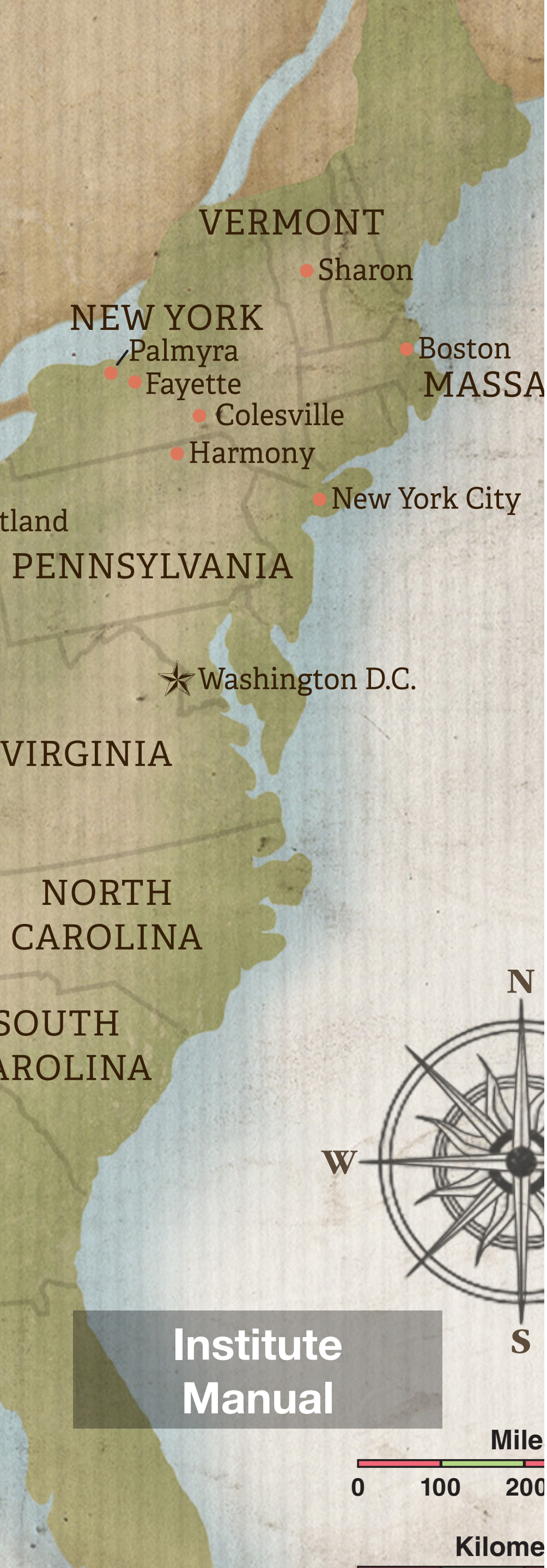
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The Gospel of John in the New Testament was written by John the Beloved, one of the ancient Apostles of Jesus Christ. In the first chapter of his writings, the Apostle John included a portion of a record written by John the Baptist (see John 1:6–34). As recorded in Doctrine and Covenants 93, the Lord revealed to the Prophet Joseph Smith a portion of the writings of John the Baptist and further promised that “the fulness of the record of John” would someday be revealed (D&C 93:18; see also D&C 93:6). The references to “John” in Doctrine and Covenants 93 speak of John the Baptist.

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“From what has been revealed of the writings of the Baptist, and from what John the Apostle has written in his Gospel, it is clear that John the Apostle had before him the writings of John the Baptist when he wrote his Gospel. John 1:1–38 and John 3:23–36 are quoted or paraphrased from that which was first written by the Baptist”

(Elder Bruce R. McConkie, “The Mortal Messiah: From Bethlehem to Calvary” [1979], 1:426–27).



“In the Greek language of the New Testament, that *Word* was *Logos*, or ‘*expression.*’ ... That terminology may seem strange, but it is appropriate. We use words to convey our expression to others. So Jesus was the Word, or expression, of His Father to the world”

(Elder Russell M. Nelson, “Jesus the Christ: Our Master and More,” Ensign, Apr. 2000, 4).

“[Logos in Greek represents] not only spoken words but also the ideas behind the words and hence the means by which one person conveys his thoughts to another or puts his ideas into effect.”

(Eric D. Huntsman, “Behold the Lamb of God: An Easter Celebration,” BYU Religious Studies, 2008)

(John 1:1)

Plan Plan
“In the beginning was the Word, and the Word was with God, and the Word was God.”
Jehovah Plan Jehovah

Plan

“The Spirit of truth”

The title “the Spirit of truth” helps us understand that Jesus Christ does not lie and that He possesses a fulness of truth (see Enos 1:6; D&C 93:26). He reveals truth to mankind (see D&C 76:7–8). This title is also used to refer to the Holy Ghost, who testifies of Jesus Christ (see John 15:26).

“The Only Begotten of the Father”

Jesus Christ is the greatest being to be born on this earth. God is the Father of the spirits of all mankind, but Jesus Christ is the only person who was born into the world as the literal Son of God in the flesh. Because Jesus Christ was born of an immortal father, He had power over death (see John 5:26). This power allowed Him to accomplish the Atonement and Resurrection for all mankind.

8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation—

9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were ^amade by him; men were made by him; all things were made by him, and through him, and of him.

11 And I, John, ^abear record that I beheld his ^bglory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the ^afulness at the first, but received ^bgrace for grace;

13 And he received not of the fulness at first, but continued from ^agrace to grace, until he received a fulness;

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13 And he received not of the fulness at first, but continued from ^agrace to grace, until he received a fulness;

14 And thus he was called the ^bSon of God, because he received not of the fulness at the first.

15 And I, ^aJohn, bear record, and lo, the heavens were opened, and the Holy Ghost descended upon him in the form of a dove, and sat upon him, and there came a voice

out of heaven saying: This is my ^bbeloved Son.

16 And I, John, bear record that he received a fulness of the glory of the Father;

17 And he received ^aall ^bpower, both in heaven and on earth, and the glory of the Father was with him, for he dwelt in him.

18 And it shall come to pass, that if you are faithful you shall receive the ^afulness of the record of John.

19 I give unto you these sayings that you may understand and know how to worship, and ^aknow what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

20 For if you keep my ^acommandments you shall receive of his ^bfulness, and be ^cglorified in me as I am in the Father; therefore, I say unto you, you shall receive ^agrace for grace.

21 And now, verily I say unto you, I was in the ^abeginning with the Father, and am the ^bFirstborn;

22 And all those who are begotten through me are ^apartakers of the ^bglory of the same, and are the ^cchurch of the Firstborn.

23 Ye were also in the beginning with the Father; that which is ^aSpirit, even the Spirit of truth;

8 Therefore, in the beginning the ^aWord was, for he was the Word, even the messenger of salvation—

9 The ^alight and the Redeemer of the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were ^amade by him; men were made by him; all things were made by him, and through him, and of him.

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23 Ye were also in the beginning with the Father; that which is ^aSpirit, even the Spirit of truth;



“Our Savior was a God before he was born into this world, and he brought with him that same status when he came here. He was as much a God when he was born into the world as he was before. But as far as this life is concerned it appears that he had to start just as all other children do and gain his knowledge line upon line. ...

“... Without doubt, Jesus came into the world subject to the same condition as was required of each of us—he forgot everything, and he had to grow from grace to grace”

(President Joseph Fielding Smith, “Teachings of the Presidents of the Church: Joseph Fielding Smith,” 314–15).

the world; the Spirit of truth, who came into the world, because the world was made by him, and in him was the life of men and the light of men.

10 The worlds were ^amade by him; men were made by him; all things were made by him, and through him, and of him.

11 And I, John, ^abear record that I beheld his ^bglory, as the glory of the Only Begotten of the Father, full of grace and truth, even the Spirit of truth, which came and dwelt in the flesh, and dwelt among us.

12 And I, John, saw that he received not of the ^afulness at the first, but received ^bgrace for grace;

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20 For if you keep my ^acommandments you shall receive of his ^bfulness, and be ^cglorified in me as I am in the Father; therefore, I say unto you, you shall receive ^agrace for grace.

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22 And all those who are begotten through me are ^apartakers of the ^bglory of the same, and are the ^cchurch of the Firstborn.

On April 7, 1844, the Prophet Joseph Smith (1805–1844) taught the following to the Saints in Nauvoo:

“Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be gods yourselves, ... by going from one small degree to another, and from a small capacity to a great one; from grace to grace, ... until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power.

...

“... [The righteous who have died] shall rise again to dwell in everlasting burnings in immortal glory, not to sorrow, suffer, or die any more, but they shall be heirs of God and joint heirs with Jesus Christ. What is it? To inherit the same power, the same glory and the same exaltation, until you arrive at the station of a god, and ascend the throne of eternal power, the same as those who have gone before” (Teachings of Presidents of the Church: Joseph Smith [2007], 221–22).

**“Perfect worship is emulation. We honor those whom we imitate”
(Elder Bruce R. McConkie, “The Promised Messiah: The First Coming
of Christ [1978], 568.)**

**“Do not expect to become perfect at once. If you do, you will be
disappointed. Be better today than you were yesterday, and be better
tomorrow than you are today. The temptations that perhaps partially
overcome us today, let them not overcome us so far tomorrow. Thus
continue to be a little better day by day; and do not let your life wear
away without accomplishing good to others as well as to ourselves”
(Teachings of Presidents of the Church: Lorenzo Snow [2012], 103).**

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how to worship, and ^aknow what you worship, that you may come unto the Father in my name, and in due time receive of his fulness.

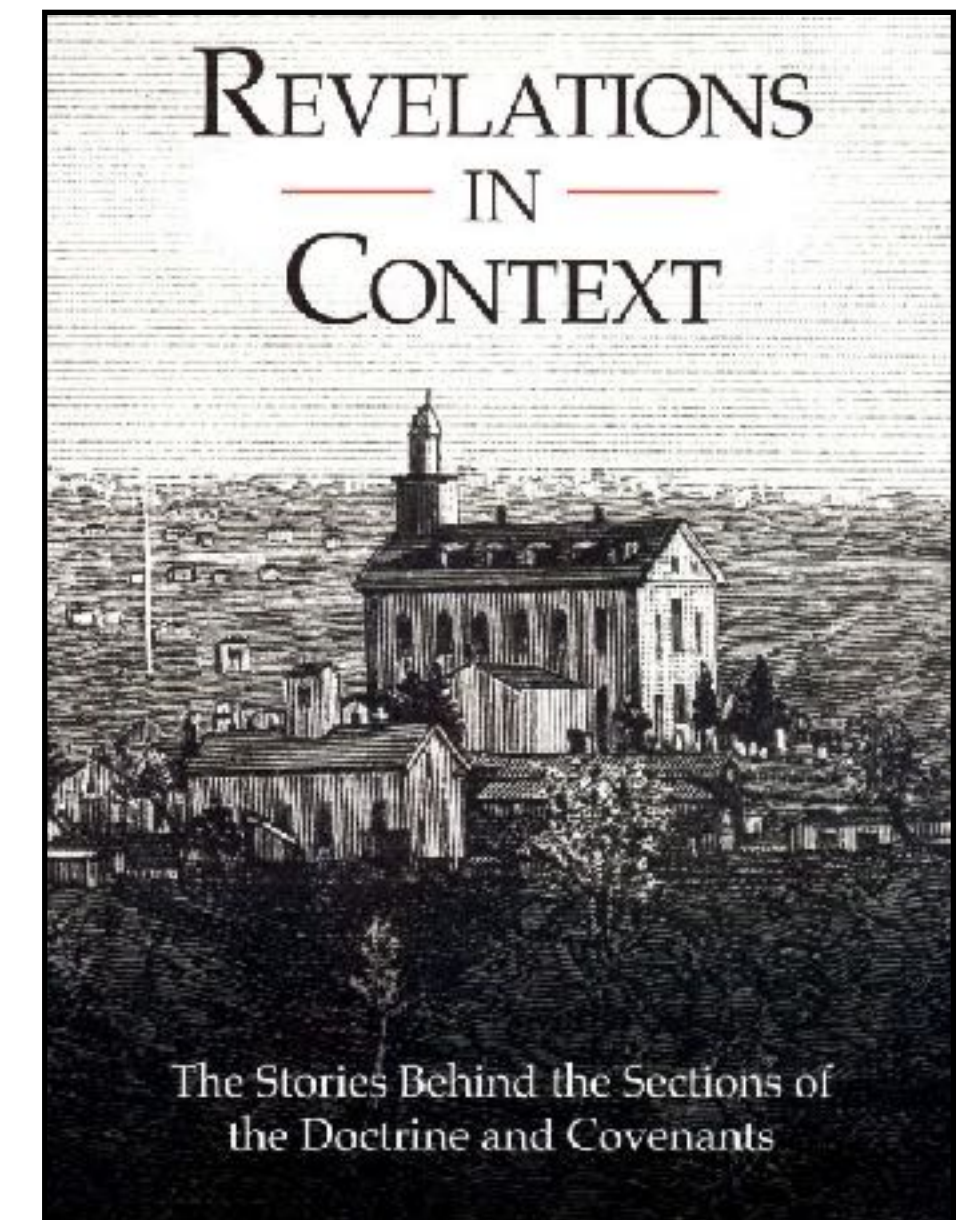
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23 Ye were also in the beginning with the Father; that which is ^aSpirit, even the Spirit of truth;

Since the fifth century, Christian orthodoxy had imposed an almost impassable gulf between the Creator and His creations. Humankind, Christians came to believe, was created from nothing. God was not a craftsman who refashioned existing materials but wholly different and apart from His creation—mysterious and unknowable. The Bible’s parent-child description of God’s relationship to us was understood largely as a metaphor instead of a literal kinship. To suggest otherwise, in the estimation of most Christian thinkers, blasphemously lessened God or dangerously elevated humankind.



“Man Was Also in the Beginning with God”

24 And ^atruth is ^bknowledge of things as they are, and as they were, and as they are to come;

25 And whatsoever is ^amore or less than this is the spirit of that wicked one who was a ^bliar from the beginning.

26 The Spirit of ^atruth is of God. I am the Spirit of truth, and John bore record of me, saying: He ^breceived a fulness of truth, yea, even of all truth;

27 And no man receiveth a ^afulness unless he keepeth his commandments.

28 He that ^akeepeth his commandments receiveth ^btruth and ^clight, until he is glorified in truth and ^aknoweth all things.

29 Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^atruth, was not ^ecreated or made, neither indeed can be.

30 All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence

of man; because that which was from the beginning is ^bplainly manifest unto them, and they receive not the light.

32 And every man whose spirit receiveth not the ^alight is under condemnation.

33 For man is ^aspirit. The elements are ^beternal, and ^cspirit and element, inseparably connected, receive a fulness of joy;

34 And when ^aseparated, man cannot receive a fulness of joy.

35 The ^aelements are the ^btabernacle of God; yea, man is the tabernacle of God, even ^ctemples; and whatsoever temple is ^adefiled, God shall destroy that temple.

36 The ^aglory of God is ^bintelligence, or, in other words, ^clight and truth.

37 Light and truth forsake that ^aevil one.

38 Every ^aspirit of man was ^binnocent in the beginning; and God having ^credeemed man from the ^afall, men became again, in their

through ^cdisobedience of the children of men, a ^atradition of their

40 But I have come to bring up your ^aconscience to the truth and truth.

41 But verily I say unto you, I, Sidney Rigdon, your servant Frederick G. Williams, and I have continued unto you in this nation;

42 You have not received the children light and truth, but to the commandments of the wicked one hath ye listened, and this is the ^baffliction.

43 And now a commandment I give unto you—if you love me, you shall set in order your house, for there are many that are not right in your hearts.

44 Verily, I say unto you, Sidney Rigdon, thy servant Frederick G. Williams, and I have not kept the commandments concerning his church, first set in order

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Yih-yeh: “he will be”

Ho-Weh: “he is”

Hi-ah: “he was”



“God has created man with a mind capable of instruction, and a faculty which may be enlarged in proportion to the heed and diligence given to the light communicated from heaven to the intellect; and that the nearer man approaches perfection, the clearer are his views, and the greater his enjoyments, till he has overcome the evils of his life and lost every desire for sin; and like the ancients, arrives at that point of faith where he is wrapped in the power and glory of his Maker, and is caught up to dwell with Him. But we consider that this is a station to which no man ever arrived in a moment”

(Teachings of the Presidents of the Church: Joseph Smith, 210–11).

“Some of our writers have endeavored to explain what an intelligence is, but to do so is futile, for we have never been given an insight into this matter beyond what the Lord has fragmentarily revealed. We know, however, that there is something called intelligence which always existed. It is the real eternal part of man, which was not created or made. This intelligence combined with the spirit constitutes a spiritual identity or individual.

“The spirit of man, then, is a combination of the intelligence and the spirit which is an entity begotten of God”

(President Joseph Fielding Smith, “The Progress of Man” [1936], 11).

25 And whatsoever is ^amore or less than this is the spirit of that wicked one who was a ^bliar from the beginning.

26 The Spirit of ^atruth is of God. I am the Spirit of truth, and John bore record of me, saying: He ^breceived a fulness of truth, yea, even of all truth;

27 And no man receiveth a ^afulness unless he keepeth his commandments.

28 He that ^akeepeth his commandments receiveth ^btruth and ^clight, until he is glorified in truth and ^dknoweth all things.

29 Man was also in the ^abeginning with God. ^bIntelligence, or the ^clight of ^dtruth, was not ^ecreated or made, neither indeed can be.

30 All truth is independent in that ^asphere in which God has placed it, to ^bact for itself, as all intelligence also; otherwise there is no existence.

31 Behold, here is the ^aagency of man, and here is the condemnation

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32 And every man whose spirit receiveth not the ^alight is under condemnation.

33 For man is ^aspirit. The elements are ^beternal, and ^cspirit and element, inseparably connected, receive a fulness of joy;

34 And when ^aseparated, man cannot receive a fulness of joy.

35 The ^aelements are the ^btabernacle of God; yea, man is the tabernacle of God, even ^ctemples; and whatsoever temple is ^ddefiled, God shall destroy that temple.

36 The ^aglory of God is ^bintelligence, or, in other words, ^clight and truth.

37 Light and truth forsake that ^aevil one.

38 Every ^aspirit of man was ^binnocent in the beginning; and God having ^credeemed man from the ^dfall, men became again, in their infant state, ^einnocent before God.

39 And that ^awicked one cometh and ^btaketh away light and truth,

through ^cdisobedience, from children of men, and because ^dtradition of their fathers.

40 But I have commanded you to bring up your ^achildren in truth and truth.

41 But verily I say unto you, I am your servant Frederick G. Williams, and I have continued under this condemnation;

42 You have not ^ataught your children light and truth, according to the commandments; and the wicked one hath power, as ye have, and this is the cause of ^baffliction.

43 And now a commandment I give unto you—if you will be delivered, you shall set in ^aorder your house, for there are many things that are not right in your houses.

44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

45 Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you ^afriends, for ye are my friends, and ye shall have



Elder Neal A. Maxwell (1926–2004) of the Quorum of the Twelve Apostles observed: “So many have erred, thinking that freedom, included both freedom to obey or not to obey eternal laws and, wrongly, that it included freedom to change those laws. Not so. Ultimately, freedom involves choice between eternal alternatives, but not the altering of the alternatives. We can choose wickedness or happiness, but not wickedness with happiness” (“Insights from My Life” [Brigham Young University devotional, Oct. 26, 1976], 7, speeches.byu.edu).

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37 Light and truth forsake that ^aevil one.

38 Every ^aspirit of man was ^binnocent in the beginning; and God having ^credeemed man from the ^dfall, men became again, in their infant state, ^einnocent before God.

39 And that ^awicked one cometh and ^btaketh away light and truth,

“Because the physical body is so central to the Father’s plan of happiness and our spiritual development, we should not be surprised that Lucifer seeks to thwart our progression by enticing us to use our bodies improperly. ...

“Our physical bodies indeed are temples of God. Consequently, you and I must carefully consider what we take into our temple, what we put on our temple, what we do to our temple, and what we do with our temple. And we can learn a number of important lessons by comparing the Church’s temples to our physical bodies as temples”

(Elder David A. Bednar, “Ye Are the Temple of God,” Ensign, Sept. 2001, 18).

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37 Light and truth forsake that ^aevil one.

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“If you love the truth, if you have received the gospel in your hearts and love it, your intelligence will be added upon; your understanding of truth will be expanded, larger than in any other way. Truth is the thing, above all other things in the world, that makes men free. ... If you will learn the truth and walk in the light of truth you shall be made free from the errors of men ... ; you will be above suspicion and above wrong-doing of every description. God will approve of you and bless you. ...

“It isn’t all that is necessary, to learn the truth or to cease to be ignorant. Following that comes the application of the understanding and knowledge that we gain, to those works and things that are needful for our protection and for the protection of our children, our neighbors, our homes, our happiness.

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“Search out the truth of the written word; listen for and receive the truth declared by living prophets and teachers; enrich your minds with the best of knowledge and facts. Of those who speak in his name, the Lord requires humility, not ignorance. Intelligence is the glory of God; and no man can be saved in ignorance [see D&C 93:36; 131:6]” (Teachings: Joseph F. Smith, 314, 318–19).

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40 But I have commanded you to
bring up your ^achildren in ^blight
and truth.

41 But verily I say unto you, my
servant Frederick G. Williams, you
have continued under this condem-
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42 You have not ^ataught your chil-
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to the commandments; and that
wicked one hath power, as yet, over
you, and this is the cause of your
^baffliction.

43 And now a commandment I give
unto you—if you will be delivered
you shall set in ^aorder your own
house, for there are many things
that are not right in your house.

44 Verily, I say unto my servant
Sidney Rigdon, that in some things
he hath not kept the commandments
concerning his children; therefore,
first set in order thy house.

45 Verily, I say unto my servant Jo-
seph Smith, Jun., or in other words,
I will call you ^afriends, for you are
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48 Your ^afamily must
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49 What I say unto o-
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you out of your place.

50 My servant Newe-
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51 Now, I say unto you
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salvation, as I shall gi-
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52 And let my serv-
Smith, Jun., and Fred-
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the prayer of faith; and
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“Light dispels darkness. When light is present, darkness is vanquished and must depart. More importantly, darkness cannot conquer light unless the light is diminished or departs. When the spiritual light of the Holy Ghost is present, the darkness of Satan departs.

“Beloved young men and young women of the Church, we are engaged in a battle between the forces of light and darkness. If it were not for the Light of Jesus Christ and His gospel, we would be doomed to the destruction of darkness. But the Savior said, ‘I am come a light into the world’ [John 12:46]. ‘He that followeth me shall not walk in darkness, but shall have the light of life’ [John 8:12].

...

“... In this world, the darkness is never far away. In fact, it is always just around the corner, waiting for an opportunity to come in. ‘If thou doest not well,’

through ^cdisobedience, from the children of men, and because of the ^dtradition of their fathers

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doomed to the destruction of darkness. But the Savior said, 'I am come a light into the world' [John 12:46]. 'He that followeth me shall not walk in darkness, but shall have the light of life' [John 8:12].

...

"... In this world, the darkness is never far away. In fact, it is always just around the corner, waiting for an opportunity to come in. 'If thou doest not well,' the Lord said, 'sin lieth at the door' [Genesis 4:7].

"It is as predictable as any physical law: if we let the light of the Spirit flicker or fade by failing to keep the commandments or by not partaking of the sacrament or praying or studying the scriptures, the darkness of the adversary will surely come in. 'That wicked one cometh and taketh away light and truth, through disobedience' [D&C 93:39]"

(Elder Robert D. Hales, "Out of Darkness into His Marvelous Light," Apr 2002 GC, Ensign, May 2002, 70–71).

through ^cdisobedience, from the children of men, and because of the ^dtradition of their fathers

40 But I have commanded you to bring up your ^achildren in ^blight and truth.

41 But verily I say unto you, my servant Frederick G. Williams, you have continued under this condemnation;

42 You have not ^ataught your children light and truth, according to the commandments; and that wicked one hath power, as yet, over you, and this is the cause of your ^baffliction.

43 And now a commandment I give unto you—if you will be delivered you shall set in ^aorder your own house, for there are many things that are not right in your house.

44 Verily, I say unto my servant Sidney Rigdon, that in some things he hath not kept the commandments concerning his children; therefore, first set in order thy house.

45 Verily, I say unto my servant Joseph Smith, Jun., or in other words, I will call you ^afriends, for you are my friends, and ye shall have an

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46 I called you ^aservants for the world's sake, and ye are their servants for my sake.

47 And now, verily I say unto Joseph Smith, Jun.—You have not kept the commandments, and must needs stand ^arebuked before the Lord;

48 Your ^afamily must needs repent and forsake some things, and give more earnest heed unto your sayings, or be removed out of their place.

49 What I say unto one I say unto all; ^apray always lest that wicked one have power in you, and remove you out of your place.

50 My servant Newel K. Whitney also, a bishop of my church, hath need to be ^achastened, and set in ^border his family, and see that they are more ^cdiligent and concerned at home, and pray always, or they shall be removed out of their ^dplace.

51 Now, I say unto you, my friends, let my servant Sidney Rigdon go on his journey, and make haste, and also proclaim the ^aacceptable year of the Lord, and the ^bgospel of salvation, as I shall give him utterance; and by your prayer of faith with one consent I will uphold him.

52 And let my servants Joseph Smith, Jun., and Frederick G. Williams make haste also, and it shall be given them even according to the prayer of faith; and inasmuch as you keep my sayings you shall not be confounded in this world, nor in the world to come.

53 And, verily I say unto you, that it is my will that you should ^ahasten to ^btranslate my scriptures, and to ^cobtain a ^dknowledge of history, and of countries, and of kingdoms, of ^elaws of God and man, and all this for the salvation of Zion. Amen.



“The First Presidency issued a call to all parents ‘to devote their best efforts to the teaching and rearing of their children in gospel principles which will keep them close to the Church. The home is the basis of a righteous life, and no other instrumentality can take its place or fulfill its essential functions in carrying forward this God-given responsibility.’

“... The First Presidency taught that by teaching and rearing children in gospel principles, parents can protect their families from corrosive elements. They further counseled parents and children ‘to give highest priority to family prayer, family home evening, gospel study and instruction, and wholesome family activities. However worthy and appropriate other demands or activities may be, they must not be permitted to displace the divinely-appointed duties that only parents and families can adequately perform’ (First Presidency



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“With the help of the Lord and His doctrine, all the hurtful effects from challenges a family may meet can be understood and overcome. Whatever the needs of family members may be, we can strengthen our families as we follow the counsel given by prophets.

“The key to strengthening our families is having the Spirit of the Lord come into our homes. The goal of our families is to be on the strait and narrow path”

(Elder Robert D. Hales, “Strengthening Families: Our Sacred Duty,” Apr 1999 GC, Ensign, May 1999, 32–33).

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