

**D&C#01 "Introduction to the Doctrine and Covenants
and Church History**

"This year rather than taking a sequential or section-by-section approach, the lessons in this course [will] focus on major themes taught in the Doctrine and Covenants and Church History." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual, 1999, v*).

In order to also present the sections in their historical context, the section headings will be included.

Topical Outline:

- I. Overview of Doctrine and Covenants
- II. Section 1: The Lord's Preface
- III. Major Events of Dispensation of the Fullness of Times
- IV. Interesting Information Re: Doctrine and Covenants
- V. Each Can Help Work Move Forward
- VI. Conclusions

I. Overview of Doctrine and Covenants

- A. One of Four Books of Scriptures of the Church of Jesus Christ of Latter-Day Saints:

The book of Doctrine and Covenants is one of the four standard works of the Church of Jesus Christ of Latter-Day Saints. The other scriptures include the Holy Bible, the Book of Mormon and the Pearl of Great Price.

- B. What is the Doctrine and Covenants?

The Explanatory Introduction in the Doctrine and Covenants states,

"The Doctrine and Covenants is a collection of divine revelations and inspired declarations given for the establishment and regulation of the kingdom of God on the earth in the last days.

"...the Doctrine and Covenants is unique because it is not a translation of an ancient document, but is of modern origin and was given of God through his chosen prophets for the restoration of his holy work...In the revelations one hears the tender but firm voice of the Lord Jesus Christ, speaking anew in the dispensation of the fullness of this;

and the work that is initiated herein is preparatory to his second coming, in fulfillment of and in concert with the words of all the holy prophets since the world began." (*The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1981).

Hyrum M. Smith and Janne M. Sjodahl state,

"The Doctrine and Covenants is different from these three volumes. [Bible, Book of Mormon, Pearl of Great Price.] It is in every respect a modern book. It contains revelations given during a period extending from 1823 to 1847. It covers the rise and development of the Church [of Jesus Christ], restored in our day. It enables us to follow the tender...[watchful care] of God over the infant Church, during its days of numerical weakness and incessant assaults of the adversary, in the form of persecution, temptations, and apostasy, and to watch the retreat of the people of God into the wilderness. It contains 'doctrine,' [teaching, instruction] 'covenants,' [settled relationship between God and His people] and predictions, all of the utmost importance to every nation and every individual on earth...The Doctrine and Covenants has been given to us for our instruction and salvation." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962, XIII]).

B. Three Purposes of the Doctrine and Covenants

Hyrum M. Smith and Janne M. Sjodahl state,

Three purposes of the Doctrine and Covenants are:

(1) Doctrine; (2) Organization, and Authority; and (3) Prophecy:

- I. "In the Doctrine and Covenants our Lord teaches us what to believe concerning the Godhead, the Church, the Priesthood, the Millennium, the resurrection, the state of man after death in eternal glory; or the opposite, and many other subjects about which it is necessary to have true information...
2. "In it are revealed the organization of the Church, the authority of the Priesthood, the laws and rules by which, if we obey them, we can obtain membership in the kingdom of God, and salvation, both temporal and eternal.

3. "...the Doctrine and Covenants contains predictions in which every nation in the world is interested. Some of these, as for instance, that of the Civil War in the United States, and the more recent world conflict of 1914 and 1939, have been fulfilled, and there are others regarding wars and distress among the nations awaiting fulfillment because the people of the earth will not repent and receive the Gospel. The predictions concerning the establishment of the kingdom of God, and the events through which this will be accomplished, in large measure await fulfillment.

"Only by...study and application of the Word to our lives will it influence our character and fit us for exaltation hereafter...The mere reading does not avail [us much]...unless we set ourselves in order..." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962, XIII-XV, XVII).

Explanatory Introduction states,

"These sacred revelations were received in answer to prayer, in times of need, and came out of real-life situations involving real people. In the revelations one sees the restoration and unfolding of the gospel of Jesus Christ and the ushering in of the dispensation of the fullness of time." (*The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-Day Saints, 1981).

Two Sections That Exemplify Important Truths:

Two sections of the Doctrine and Covenants that exemplify important truths as found in the Doctrine and Covenants are Section 7 and Section 76.

Section 7 is translation of an ancient record made by John, the Beloved. It gives clarity to John's plea to the Master regarding his desire to remain on the earth, and fills in the gaps regarding Peter's comment found in John 21:20-23.

Section 76 provides great insight regarding the differences found in the three kingdoms of glory and provides the names of each kingdom. Paul in his first letter to the Corinthians provides the names of two of the three, but not the third. He also likened their glory to the sun, moon and

stars, but provides little information. Section 76 in the Doctrine and Covenants provides 119 verses of important details.

Chart 1. Types of Material found in the Doctrine and Covenants

Types	Section
1. Preface	1
2. Translation of scripture	7
3. Prayers	13 65, 109
4. Letters	127, 128
5. Items of instruction	130, 131
6. Declaration of belief	134
7. Historical	135
8. Answers to scriptural Questions	77, 113
9. Prophecies	87, 121
10. Minutes of a high council	102
11. Appendix	133

Reference: Roy W. Doxey. *The Latter-day Prophets and the Doctrine and Covenants*, Vol. 1. Salt Lake City; Deseret Book Co., 1963, XXIV).

It is of importance to note that the following sections have been added to the Doctrine and Covenants since the martyrdom of Joseph Smith: Sections 2, 13, 77, 85, 87, 103, 105, 108-132, 135-138, and two Official Declarations. This confirms that revelation did not conclude with the death of Joseph Smith, but continues today. (see Roy W. Doxey. *The Latter-day Prophets and the Doctrine and Covenants*, Vol. 1, XXV.)

William E. Berrett states,

"There are four categories of revelation based upon the manner in which they were received:

- (1) Revelation by direct vision. Examples: Sec. 76 and 110.
- (2) The direct words of God or Angels. Examples: Sec. 2, 13, 27, 110.
- (3) Revelation by Urim and Thummim. Examples: Sec. 14-19.
- (4) Revelation by the operation of the Spirit upon the mind

of the Prophet. The bulk of the revelations contained in the Doctrine and Covenants came in this manner.

"His revelations were ordinarily received in the light of day and in the presence of other persons. They were not secrets hurled from the security of dark corners and mystified by lonely séances." (*Teachings of the Doctrine and Covenants*. Salt Lake City: Deseret Book Co., 1956, 18-20).

Interesting Facts Re: Doctrine and Covenants

Chart 2. Number of Revelations given in Specific Year

#	Year	#	Year	#	Year	#	Year
1	1823	16	1832	1	1837	4	1843
2	1828	13	1833	8	1838	1	1844
14	1829	5	1834	3	1839	1	1847
19	1830	3	1835	3	1841	1*	1890
37	1831	3	1836	2	1842	1	1918
XXXXXXXXXXXX		XXXXXXXXXXXX		XXXXXXXXXXXX		1*	1978

Reference: Roy W. Doxey. *The Latter-day Prophets and the Doctrine and Covenants*, Vol. 1. Salt Lake City: Deseret Book Co., 1963, XXIII, additions *Official Declarations.

In Chart 2, we note that the most frequent number of revelations were given during 1829-1833. These were during the early days of the Church's organization.

Chart 3. Number of sections and official declarations given in each state

#	State	#	State
25	- New York	1	- Massachusetts
15	- Pennsylvania	10	- Illinois
64	- Ohio	1	- Nebraska
20	- Missouri	3 [1-*2]	- Utah

Reference: Roy W. Doxey. *The Latter-day Prophets and the Doctrine and Covenants*, Vol. 1. Salt Lake City: Deseret Book Co., 1963, XXIII, Additions: *Two Official Declarations and one revelation.

Clearly the greatest number of revelations were received when the Church was headquartered in Ohio. The time period was 1831-1838.

II. Section 1: The Lord's Preface

In the 2013 edition of the Doctrine and Covenants, the heading for Section 1 states, "Revelation given through Joseph Smith the Prophet, on November 1, 1831, during a special conference of elders of the Church, held at Hiram, Ohio. Many revelations had been received from the Lord prior to this time, and the compilation of these for publication in book form was one of the principal subjects passed upon at the conference. This section constitutes the Lord's preface to the doctrines, covenants, and commandments given in this dispensation." (Heading: Section 1. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013], 1).

Background Information:

The Doctrine and Covenants is unique from all other scripture in that the preface of the Doctrine of Covenants was prepared by Jesus Christ himself. The book's preface is placed at the beginning of each book by the author in order to prepare the reader for the contents of the book.

Chronologically, Section One, which is the Lord's preface to the Doctrine and Covenants, was not the first revelation Joseph Smith received. It was instead the sixty-fifth. It was given on 1 November, 1831, approximately a year and half after the organization of the Church of Jesus Christ on 6 April, 1830. It was at this conference that the decision was made to publish the revelations in the "Book of Commandments". It was also during this time that that Lord revealed what is now Doctrine and Covenants 1 to be 'my preface unto the book of commandments' (D&C 1:6).

Milton V. Backman, Jr. and Richard O. Cowan state,

"An early Latter-day Saint cited Oliver Cowdery's account of what happened on that occasion: 'A committee had been appointed to draft a preface, consisting of...Oliver Cowdery and I think, Sidney Rigdon, but when they made their report...the Conference then requested Joseph to enquire of the Lord about it, and he said that he would if the people would bow in prayer with him. This they did and Joseph prayed.

"When he arose, Joseph dictated by the Spirit the preface found in the Book of Doctrine and Covenants while sitting

by a window of the room [John Johnson home in Hiram, Ohio] in which the conference was held; and Sidney Rigdon wrote it down. Joseph would deliver a few sentences and Sidney Rigdon would write them down then read them aloud, and if correct, then Joseph would proceed and deliver more, and by this process the preface was given' (William Kelley, in *Saints Herald*, 16 Jan. 1882, p. 67).

At this point, William E. McLellin voiced some concerns about the wording of the Prophet's revelations. In response, the Lord issued the challenge quoted in Doctrine and Covenants 67:5-8. 'After the foregoing was received,' Joseph wrote in his history, 'William E. McLellin, as the wisest man, in his own estimation, having more learning than sense, endeavored to write a commandment like unto one of the least of the Lord's but failed; it was an awful responsibility to write in the name of the Lord. The Elders and all present that witnessed this vain attempt of a man to imitate the language of Jesus Christ, renewed their faith in the fullness of the Gospel, and in the truth of the commandments and revelations which the Lord had given to the Church through my instrumentality' (*History of the Church*, 1:226). Consequently, the conference decided to print several thousand copies of the revelations. Before the conference adjourned, the Lord also revealed what is now Doctrine and Covenants 133 to be an 'appendix' for the book." (*Joseph Smith and the Doctrine and Covenants*. Salt Lake City: Deseret Book Co., 1992, 2-3).

Ezra Taft Benson states,

"The Doctrine and Covenants is the only book in the world that has a preface written by the Lord himself. In that preface He declares to the world that His voice is unto all men (see v.2), that the coming of the Lord is nigh (see v. 12), and that the truths found in the Doctrine and Covenants will all be fulfilled (see Vs. 37-38)" ("The Gift of Modern Revelation," in *Ensign*, November 1986, 79).

Important Verses in Section 1:

Doctrine and Covenants 1:4

4 And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

The Lord is issuing a "voice of warning" to all people. The Lord would not issue a warning to the inhabitants of the earth unless they were wicked or had strayed from his commandments.

What warning does the Lord issue?

Doctrine and Covenants 1: 7-10

7 Wherefore, fear and tremble, O ye people, for what I the Lord have decreed in them shall be fulfilled.

8 And verily I say unto you, that they who go forth, bearing these tidings [commandments] unto the inhabitants of the earth, to them is power given to seal both on earth and in heaven, the unbelieving and rebellious;

9 Yea, verily, to seal them up unto the day when the wrath of God shall be poured out upon the wicked without measure--

10 Unto the day when the Lord shall come to recompense unto every man according to his work, and measure to every man according to the measure which he has measured to his fellow man.

Hyrum M. Smith and Janne M. Sjodahl state,

"...The power to seal conferred upon the servants of the Lord in this, the last dispensation, extends to the 'unbelieving' and 'rebellious.' They have power to discern between truth and error, right and wrong, and to declare authoritatively, that such and such doctrine is true, and the opposite false; that such and such conduct is in accordance with the mind and will of God, and that the contrary conduct is sinful. They have power to put the seal of disapprobation upon the children of men who persist in unbelief and rebellion, and those who are thus 'sealed' and remain in that condition, will suffer the wrath of God. This sealing concerns the 'unbelievers,' those who refuse to accept the gospel message; and the 'rebellious,' ie. those who turn again the servants of the Lord, especially those who do so after having enjoyed the privileges and blessings of membership in the church." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962], 6).

Doctrine and Covenants 1:12-16

12 Prepare ye, prepare ye for that which is to come,
for the Lord is nigh;

13 And the anger of the Lord is kindled, and his sword
is bathed in heaven, and it shall fall upon the
inhabitants of the earth.

14 And the arm of the Lord shall be revealed; and the
day cometh that they who will not hear the voice of
the Lord, neither the voice of his servants, neither
give heed to the words of the prophets and apostles,
shall be cut off from among the people;

15 For they have strayed from mine ordinances, and
have broken mine everlasting covenant;

16 They seek not the Lord to establish his
righteousness, but every man walketh in his own way,
and after the image of his own god, whose image is in
the likeness of the world, and whose substance is that
of an idol, which waxeth old and shall perish in
Babylon, even Babylon the great, which shall fall.

Hyrum M. Smith and Janne M. Sjodahl state,

"God is long-suffering and infinitely patient, but His
anger is now kindled and He has unsheathed His sword...The
Lord here tells us that the day predicted by Isaiah [Isaiah
34:5], and other prophets, as the day of the Lord, has
come, and that it is a day of war and slaughter. For the
armaments of nations must be destroyed before the reign of
peace can be established.

"The reason why the children of men came to be in such a
condition, that nothing but bloodshed could save them, is
here given. They have strayed from the ordinances of the
Lord: changed them, and added to them, or abolished them.
Baptism has been changed to infant sprinkling, and the
Lord's supper, to a sacrificial rite...Furthermore, they have
broken the everlasting covenant, by pursuing another plan
of salvation than that agreed upon in the Council of heaven
before the creation of the world. That plan was founded
upon individual freedom and the honor and glory of God. Men
have, very largely, adopted the plan of the adversary and
established a reign of compulsion for the aggrandizement of
man. They have made an 'image,' a likeness of God, that is
but a likeness of the world." (*Doctrine and Covenants
Commentary*. Salt Lake City: Deseret Book Co., 1951,
[Revised Edition, 1962], 7).

Neal A. Maxwell adds,

"Many of those comfortably situated say, 'I am rich, and increased with goods, and have need of nothing'; (Rev. 3:17), while being confused about causality, saying, 'My power and the might of mine hand hath gotten me this wealth' (Deut. 8:17). It is much as today as in ancient Israel when 'every man did that which was right in his own eyes' (Judges 17:6; 21:25). In our time, 'every man walketh in his own way, and after...the likeness of the world' (D&C 1:16), which might be called everyman ethical relativism-- and we are swamped by it in our time.

"Shorn of spiritual memory, people thus 'do their own thing,' resulting in an uninspired, unanchored individualism that rejects the need for spiritual submissiveness, which, after all, is one of the great purposes of life's trek...Ignorant of the plan of salvation, many simply do not know what the journey of life is all about." ("The Richness of the Restoration," in *Ensign*, March, 1998, 9).

Doctrine and Covenants 1:31-33

31 For I the Lord cannot look upon sin with the least degree of allowance;
32 Nevertheless, he that repents and does the commandments of the Lord shall be forgiven;
33 And he that repents not, from him shall be taken even the light which he has received; for my Spirit shall not always strive with man, saith the Lord of Hosts.

Hyrum M. Smith and Janne M. Sjodahl state,

"Through his instrumentality the Church was brought forth 'out of obscurity.' John, the Revelator, saw the Church fleeing into the wilderness (Rev. 12:6) where it was to remain 1260 'days.' This period expired in 1830, and then the Church came forth, and was revealed in its pristine glory, power, and purity. The Lord was 'well pleased' with the Church, its doctrines, precepts, and organization and also with the members generally; however, there were some with whom He was not pleased, for He does not condone sin in Church members because of their membership (v.31), any more than in anybody else. They, too, must repent, if they want forgiveness (Vs. 32), and if they do not repent, the

light will be taken from them. The Spirit will be withdrawn (Vs. 33)." (*Doctrine and Covenants Commentary*. Salt Lake City: Deseret Book Co., 1951, [Revised Edition, 1962], 9-10).

Questions to Consider:

a. For Whom Was the Doctrine and Covenants Intended:

Doctrine and Covenants 1:1-4

1 Hearken, O ye people of my church, saith the voice of him who dwells on high, and whose eyes are upon all men; yea, verily I say: Hearken ye people from afar; and ye that are upon the islands of the sea, listen together.

2 For verily the voice of the Lord is unto all men, and there is none to escape; and there is no eye that shall not see, neither ear that shall not hear, neither heart that shall not be penetrated.

3 And the rebellious shall be pierced with much sorrow; for their iniquities shall be spoken upon the housetops, and their secret acts shall be revealed.

4 And the voice of warning shall be unto all people, by the mouths of my disciples, whom I have chosen in these last days.

The voice of warning is "unto all men/women, and there is none to escape" (Vs. 2), and "shall be unto all people," (Vs. 4). The message will go forth by "the mouth of my disciples." A disciple is a "follower," in this instance, one who is a follower of Jesus Christ who has been duly authorized to teach his gospel. It would especially include the authorities of the Church and the full-time missionaries.

b. What was to be the Destiny of the Church?

Doctrine and Covenants 1:23, 30

23 That the fulness of my gospel might be proclaimed by the weak and the simple unto the ends of the world, and before kings and rulers.

30 And also those to whom these commandments were given, might have power to lay the foundation of this church, and to bring it forth out of obscurity and out

of darkness, the only true and living church upon the face of whole earth, with which I, the Lord, am well pleased, speaking unto the church collectively and not individually--

Though there were relatively few members of the church at the time this section was given, its destiny was that the message of the gospel was to go forth "unto the ends of the world," and to the leaders of their governments. Just seven years after the church was organized, the following call came to Heber C. Kimball.

Heber C. Kimball states,

"On Sunday, the 4th day of June, 1837, the prophet Joseph came to me, while I was seated...[in] the Temple, in Kirtland, and whispering to me, said, 'Brother Heber, the Spirit of the Lord has whispered to me: 'Let my servant Heber go to England and proclaim my Gospel, and open the door of salvation to that nation.'

"The thought was overpowering. He had been surprised at his call to the apostleship. Now he was overwhelmed. Like Jeremiah he staggered under the weight of his own weakness, exclaiming in self-humiliation: 'O, Lord, I am a man of stammering tongue, and altogether unfit for such a work; how can I go to preach in that land, which is so famed throughout Christendom for learning, knowledge, and piety; the nursery of religion; and to a people whose intelligence is proverbial!'...The idea of such a mission was almost more than I could bear up under. I was almost ready to sink under the burden which was placed upon me.

"However, all these considerations did not deter me from the path of duty; the moment I understood the will of my Heavenly Father, I felt a determination to go at all hazards, believing that He would support me by His almighty power, and endow me with every qualification that I needed;" (Orson F. Whitney. *The Life of Heber C. Kimball*. Salt Lake City: Bookcraft, 1888, [First Collector's Edition Printing, 1992], 103-104).

c. What was the Purpose for the Revelation?

1. "That every man might speak in the name of God the Lord, even the Savior of the world" (D&C 1:20).

2. "That faith also might increase" (D&C 1:21).
3. "That mine everlasting covenant might be established" (D&C 1:22).
4. "That the fullness of my gospel might be proclaimed" (D&C 1:23).
5. To help the Lord's servants "come to understanding" (D&C 1:24).

Joseph Fielding Smith states,

"If you treasure up the word of the Lord, if you study these revelations,...and you put into practice the commandments that are here found, you will not be deceived in these perilous times, but you will have the spirit of discernment and you will know the truth and shall know falsehood, for you shall have power to know the spirit of men and to understand the Spirit of the Lord." (*Conference Report*, October, 1931, 17-18).

6. "And inasmuch as they erred it might be made known" (D&C 1:25).
7. "And inasmuch as they sought wisdom they might be instructed" (D&C 1:26).
8. "And inasmuch as they sinned they might be chastened, that they might repent" (D&C 1:27).
9. "And inasmuch as they were humble they might be made strong, and blessed from on high, and receive knowledge from time to time" (D&C 1:28)." (*Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 3-4, Underline added).

Byran Richards states,

"Students of the apostasy can make their own list of reasons why a restoration was necessary. However, isn't it more interesting to know why the Lord wanted one? What were his reasons for unfolding this last dispensation? [The list, #1-4, answer this question]" (www.gosepeldoctrine.com/contents/DC-1).

The remaining five are for the benefit of the Lord's children and those who have sinned, but desire to repent. In these verses it is the Lord's desire to help all draw closer to Him and receive the blessings He has for those who are willing to be obedient to His commandments.

d. Is it important to search the words of the Lord?

Doctrine and Covenants 1:37-38

37 Search these commandments, for they are true and faithful, and the prophecies and promises which are in them shall all be fulfilled.

38 What I the Lord have spoken, I have spoken, and I excuse not myself; and though the heavens and the earth pass away, my word shall not pass away, but shall all be fulfilled, whether by mine own voice or by the voice of my servants, it is the same.

Doctrine and Covenants 18:34-36

34 These words are not of men nor of man, but of me; wherefore, you shall testify they are of me and not of man;

35 For it is my voice which speaketh them unto you; for they are given by my Spirit unto you, and by my power you can read them one to another; and save it were by my power you could not have them;

36 Wherefore, you can testify that you have heard my voice, and know my words.

*What does the Lord teach us about hearing His voice in these verses?

*How is searching the scriptures different from merely reading them?

*What benefits have you experienced in searching the Lord's words in the Doctrine and Covenants?

III. Major events of the Dispensation of the Fullness of Times.

*What is a dispensation?

The Bible Dictionary defines "dispensation,"

"A dispensation of the gospel is a period of time in which the Lord has at least one authorized servant on the earth who bears the holy priesthood and the keys, and who has a divine commission to dispense the gospel to the inhabitants of the earth. When this occurs, the gospel is revealed anew, so that people of that dispensation do not have to depend basically on past dispensations for knowledge of the plan of salvation. There have been many gospel dispensations since the beginning." (**Dispensation.** LDS Bible Dictionary, in *The Holy Bible*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1979, 657).

*What is the name of this dispensation?

Dispensation of the Fulness of Times [D&C 112:30-32]

Joseph Smith states,

"...Prophets, priests and kings...have looked forward with joyful anticipation to the day in which we live; and fired with heavenly and joyful anticipations they have sung and written and prophesied of this our day; but they died without the sight; we are the favored people that God has made choice of to bring about the Latter-day glory; it is left to us to see, participate in and help to roll forward the Latter-day glory, 'the dispensation of the fullness of times.'" (*Teaching of the Prophet Joseph Smith*. Compiled by Joseph Fielding Smith. Salt Lake City: Deseret Book Co., 1976, [1977], 231).

Chart 4. Six Historical Periods of Dispensation of fullness of times

1. New York Period	1820-1830
2. Ohio-Missouri Period	1831-1838
3. Nauvoo Period	1839-1846
4. Pioneering the West	1846-1898
5. Expansion of the Church	1899-1950
6. The Worldwide Church	1951-present

Reference: *Doctrine and Covenants and Church History Gospel Doctrine Teacher's Manual*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1999, 4).

The Witness of the Twelve Apostles regarding the Doctrine and Covenants:

"We, therefore, feel willing to bear testimony to all the world of mankind, to every creature upon the face of the earth, that the Lord has borne record to our souls, through the Holy Ghost shed forth upon us, that these commandments were given by inspiration of God, and are profitable for all men and are verily true.

"We give this testimony unto the world, the Lord being our helper; and it is through the grace of God the Father, and His Son, Jesus Christ, that we are permitted to have this privilege of bearing this testimony unto the world, in the which we rejoice exceedingly, praying the Lord always that the children of men may be profited thereby." (Introduction: Testimony of the Twelve Apostles To The Truth Of The Book Of Doctrine And Covenants. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-day Saints, 1981, [2013].)

Chart 5. Names of the Twelve Witnesses of the Doctrine and Covenants:

Thomas B. Marsh	Orson Hyde	William Smith
David W. Patten	Wm. E. McLellin	Orson Pratt
Brigham Young	Parley P. Pratt	John F. Boynton
Heber C. Kimball	Luke S. Johnson	Lyman E. Johnson

Reference: Intoduction. Testimony of the Twelve Apostles to the truth of Book of Doctrine and Covenants. *The Doctrine and Covenants*. Salt Lake City: The Church of Jesus Christ of Latter-days Saints, 1981, [2013].)

IV. Each Can Help Move the Work Forward

*What are some the challenges we face in the latter-days?

As a Church? As Individuals?

Ezra Taft Benson states,

"There has never been more expected of the faithful in such a short period of time as there is of us...Each day we personally make many decisions that show where our support will go. The final outcome is certain--the forces of

righteousness will finally win. What remains to be seen is where each of us personally will stand in this fight--and how tall we will stand. Will we be true to our last-days, foreordained mission?" (Quoted by Marvin J. Ashton. "Stalwart and Brave We Stand," in *Ensign*, November 1989,

*As the challenges increase, where will you stand? Where will I stand?, How tall will we stand?

Gordon B. Hinckley states,

"This is a season of a thousand opportunities. It is ours to grasp and move forward. What a wonderful time it is for each of us to do his or her small part in moving the work of the Lord on to its magnificent destiny." ("Look To The Future," in *Ensign*, November 1997, 67).

Challenges of Church:

Gordon B. Hinckley states,

"The most serious challenge we face, and the most wonderful challenge, is the challenge that comes of growth." (quoted in "President Gordon B. Hinckley," in *Ensign*, April 1995, 6).

*What are some of the challenges that are presented by the Church's tremendous growth?

- * The dramatic increase in temple building.
- * Efforts to strengthen and train priesthood leaders.
- * Translation of scripture in many languages.

While we can see and feel the excitement of growth in the Church, the Lord needs more than onlookers who cheer from the sidelines. Each of us must ask ourselves, "Are we keeping pace and doing our part as individuals and families?"

V. Conclusions

As we conclude the introduction to the Doctrine and Covenants as Holy Scripture, we now have a better understanding of its contents. We have examined Section 1, known as the Lord's Preface to the Doctrine and Covenants.

In Section 1, we learn to whom the Doctrine and Covenants was intended, the destiny of the Church or the kingdom of God on earth, the purpose of revelation and the importance of searching the words of the Lord.

We learned that we are now living in the "Dispensation of the Fullness of Times. Unlike other dispensations, this will not end in apostasy or destruction, but its members will be found worthy to greet the Lord at the time of his Second Coming. It is for those of us now living to help prepare the world for His return.

We are greatly blessed to live during these latter days, but it is essential to our spiritual welfare that we continue to be valiant even as the world becomes more wicked. Let us not shirk our duty, but may we be found doing our part to help the Lord's work go forward.

In our next lesson [D&C#02], we will focus our attention on gaining a powerful witness of the Savior as taught in the Doctrine and Covenants and to help each of us strengthen our testimonies of the Savior's Atonement.