

**LESSON 23**  
**“Seek Learning, Even by Study and Also by Faith”**  
**Various**

**OVERVIEW:**

The School of the Prophets provides a pattern for us to follow in our learning. We should learn “by study and also by faith.” We should continue to learn throughout our lives. In the temple we gain an education for eternity.

The Lord has given great emphasis to the need for spiritual and temporal education.

**SCRIPTURES:**

The Lord instructed the Prophet Joseph Smith to begin a School of the Prophets in Kirtland, Ohio. The School of the Prophets began meeting in January 1833 in a small room above the Newel K. Whitney store in Kirtland. In this school, the leaders of the Church were instructed in gospel doctrine, the affairs of the Church, and other matters. They were to prepare for Church leadership and missionary service.

D&C 88: 77 And I give unto you a commandment that you shall <sup>a</sup>teach one another the <sup>b</sup>doctrine of the kingdom. 78 Teach ye diligently and my <sup>a</sup>grace shall attend you, that you may be <sup>b</sup>instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; 79 Of things both in <sup>a</sup>heaven and in the earth, and under the earth; things which have been, things which are, things which must <sup>b</sup>shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the <sup>c</sup>nations, and the judgments which are on the land; and a <sup>d</sup>knowledge also of countries and of kingdoms— 80 That ye may be prepared in all things when I shall send you again to <sup>a</sup>magnify the calling whereunto I have called you, and the <sup>b</sup>mission with which I have commissioned you.

**What did the Lord command the brethren in the School of the Prophets to do? What did He command them not to do? What can we learn from these verses about how to teach one another? What do these verses say about how we should learn from one another?**

D&C 88: 122 (1) Appoint among yourselves a teacher, and let <sup>a</sup>not all be spokesmen at once; but let one speak at a time and (2) let all listen unto his sayings, that when all have spoken that all may be <sup>b</sup>edified of all, and that every man may have an equal privilege. 123 (3) See that ye <sup>a</sup>love one another; (4) cease to be <sup>b</sup>covetous; (5) learn to impart one to another as the gospel requires. 124 (6) Cease to be <sup>a</sup>idle; (7) cease to be <sup>b</sup>unclean; (8) cease to <sup>c</sup>find fault one with another; (9) cease to <sup>d</sup>sleep longer than is needful; (10) retire to thy bed early, that ye may not be weary; (11) arise early, that your bodies and your minds may be <sup>e</sup>invigorated. 125 And above all things, (12) clothe yourselves with the bond of <sup>a</sup>charity, as with a mantle, which is the bond of perfectness and <sup>b</sup>peace.

**Why are study and faith both necessary in our efforts to learn? How does faith increase our ability to learn? What are the dangers of learning without having faith in God and obeying His commandments?**

D&C 88: 118 And as all have not <sup>a</sup>faith, seek ye diligently and <sup>b</sup>teach one another words of <sup>c</sup>wisdom; yea, seek ye out of the best <sup>d</sup>books words of wisdom; seek learning, even by study and also by faith.

2 Timothy 3:7 Ever <sup>a</sup>learning, and never able to come to the <sup>b</sup>knowledge of the <sup>c</sup>truth.

2 Nephi 9:28-29 28 O that cunning <sup>a</sup>plan of the evil one! O the <sup>b</sup>vainness, and the frailties, and the <sup>c</sup>foolishness of men! When they are <sup>d</sup>learned they think they are <sup>e</sup>wise, and they <sup>f</sup>hearken not unto the <sup>g</sup>counsel of God, for they set it aside, supposing they know of themselves, wherefore, their <sup>h</sup>wisdom is foolishness and it profiteth them not. And they shall perish. (Boyd K. Packer said: "There is almost a universal tendency for men and women who are specialists in an academic discipline to judge the Church against the principles of their profession. There is a great need in my mind for us, as students and as teachers, to consciously and continually subjugate this tendency and relegate our professional training to a position secondary to the principles of the gospel of Jesus Christ. In other words, rather than to judge the Church and its program against the principles of our profession, we would do well to set the Church and its accepted program as the rule, then judge our academic training against this rule." (BYU Speeches of the year, 1969, p. 6 as taken from Latter-day Commentary on the Book of Mormon compiled by K. Douglas Bassett, p. 119-20)) 29 But to be <sup>a</sup>learned is good if they <sup>b</sup>hearken unto the <sup>c</sup>counsels of God.

President Marion G. Romney said: "I believe in study. I believe that men learn much through study... I also believe, and know, that learning by study is greatly accelerated by faith." Learning for the Eternities, p. 72.

### **What kind of learning is of most worth? What should be the relationship between gospel learning and other worthwhile study?**

President John Taylor said: "We ought to foster education and intelligence of every kind; cultivate literary tastes, and men of literary and scientific talent should improve that talent; and all should magnify the gifts which God has given unto them... If there in anything good and praiseworthy in morals, religion, science or anything calculated to exalt and ennoble man, we are after it. But with our getting, we want to get understanding, and that understanding which flows from God. The Gospel Kingdom, p. 277.

Gordon B. Hinckley said: ". . . learn of me. . . For my yoke is easy, and my burden is light." (Matt. 11:29-30.) I should like to suggest that you follow that injunction given by the Son of God. With all of your learning, learn of him. With all of your study, seek knowledge of the Master. That knowledge will complement in a wonderful way the secular training you receive and give a fulness to your life and character that can come in no other way. CR, Oct 1964, p. 118.

### **Why should we learn?**

D&C 130:18-19 18 Whatever principle of <sup>a</sup>intelligence we attain unto in this life, it will rise with us in the <sup>b</sup>resurrection. 19 And if a person gains more <sup>a</sup>knowledge and intelligence in this life through his <sup>b</sup>diligence and obedience than another, he will have so much the <sup>c</sup>advantage in the world to come. (It is not the knowledge obtained from textbooks that rises with us in the resurrection. The learned professor will have no advantage over the unschooled Saint through his mastery of human knowledge. The intelligence that rises with us in the resurrection is equated in scripture with "light and truth" (D&C 93:36). Such knowledge is obtained only by obedience, and remains forever unknown to those who are impure (2 Timothy 3:7). Those who worship at the shrine of their own intellect have chosen a rather foolish god, one who has no authority to bestow blessings in the world to come. None have articulated the principles here involved better than Jacob who said, "O that cunning plan of the evil one! O the vainness, and the frailties, and the foolishness of men! When they are learned they think they are wise, and they hearken not unto the counsel of God, for they set it aside, supposing they know of themselves,

wherefore, their wisdom is foolishness and it profiteth them not. And they shall perish. But to be learned is good if they hearken unto the counsels of God" (2 Nephi 9:28-29). To which Nephi added, "Cursed is he that putteth his trust in man, or maketh flesh his arm, or shall hearken unto the precepts of men, save their precepts shall be given by the power of the Holy Ghost" (2 Nephi 28:31). That intelligence that rises with us in the resurrection comes only when we forsake evil, come to the Lord, call on his name, obey his voice, and keep his commandments (D&C 93:1-2, 28, 37). This same intelligence is lost through disobedience and loyalty to false traditions (D&C 93:39). Revelations of the Restoration, p. 1049. John Taylor: Now, then, if men, without much of the advantage of what is termed education in this world, are filled with the Spirit of God, the revelations of the Holy Ghost, and can comprehend the relationship of man to God, can know their duties, and can teach a people, a nation, or a world how they may be saved and obtain thrones, principalities, powers and dominions in the eternal worlds,—if men can understand these principles by the gift of the Holy Ghost and the revelations of the Most High, and are enabled to place them before the people so that they can comprehend them, then, I say, these are the men of education—the men of intellect—the men who are calculated to bless and ennoble the human family. This is the kind of education that we want; and the more simple those principles can be conveyed the better: they are more adapted to the wants and intelligence of the human family. . . . Do you repudiate education, then? No—not at all. I appreciate all true intelligence, whether moral, social, scientific, political, or philosophical; but I despise the folly that they hang on to it and the folly that they call education. (JD, September 20, 1857, 5:260-61.)

D&C 131:6 It is impossible for a man to be <sup>a</sup>saved in <sup>b</sup>ignorance. (Though it is certainly true that there is no salvation in ignorance, meaning ignorance of the saving truths of the gospel of Jesus Christ, contextually this statement is an extension of the previous verse and as such means that there is no salvation independent of participation in the necessary ordinances of salvation. Revelations of the Restoration, p. 1055. First Presidency (Brigham Young, Heber C. Kimball, Willard Richards): If man would be great in goodness, they must be intelligent, for no man can do good unless he knows how; therefore, seek after knowledge, all knowledge, and especially that which is from above, which is wisdom to direct in all things, and if you find anything that God does not know, you need not learn that thing; but strive to know what God knows, and use that knowledge as God uses it, and then you will be like him; will see as you are seen, and know as you are known; and have charity, love one another, and do each other good continually, and for ever, even as for yourselves. But if a man have all knowledge, and does not use it for good, it will prove a curse instead of a blessing as it did to Lucifer, the Son of the Morning. If a sinner is advised to repent, and be baptized for remission of his sins, and does it not, it will prove to his condemnation instead of a blessing, and he cannot receive the laying on of the hands of the Elders for the reception of the Holy Ghost. (MS, January 15, 1852, 14:17-25.) James E. Talmage: Not all knowledge is of equal worth. The knowledge that constitutes the wisdom of the heavens is all embraced in the Gospel as taught by Jesus Christ; and wilful ignorance of this, the highest type of knowledge, will regulate its victim to the inferior order of intelligences. Another latter-day scripture may be cited as an inspired generalization embodying an eternal truth relating to our subject: [Sec. 131:6, quoted.] Can it be otherwise? If a man be ignorant of the terms on which salvation is predicated he is unable to comply therewith, and consequently gain. The ignorance that thus condemns is responsible ignorance, involving wilful and sinful neglect. Lack of the saving knowledge that one has had no opportunity to acquire is but a temporary deficiency; for Eternal Justice provides means of education beyond the grave. Every one of us will be judged according to the measure of light and truth we have had opportunity to acquire. [Alma 12:9-11.] (The Vitality of Mormonism, 1919, p. 278.))

## What should we learn?

D&C 6:7 <sup>a</sup>Seek not for <sup>b</sup>riches but for <sup>c</sup>wisdom, and behold, the <sup>d</sup>mysteries of God shall be unfolded unto you, and then shall you be made <sup>e</sup>rich. Behold, he that hath <sup>f</sup>eternal life is rich. (Bruce R.

McConkie: There is also a restricted and limited usage of the expression mysteries; it is more of a colloquial than a scriptural usage, and it has reference to that body of teachings in the speculative field, those things which the Lord has not revealed in plainness in this day. It is to these things that reference is made when the elders are counseled to leave the mysteries alone. "Oh, ye elders of Israel, hearken to my voice," the Prophet said, "and when you are sent into the world to preach, tell those things you are sent to tell; preach and cry aloud, 'Repent ye, for the kingdom of heaven is at hand; repent and believe the gospel.' Declare the first principles, and let mysteries alone, lest ye be overthrown. Never meddle with the visions of beasts and subjects you do not understand." (Teachings, p. 292.) Mormon Doctrine, p. 524)

D&C 11:21-22 21 Seek not to <sup>a</sup>declare my word, but first seek to <sup>b</sup>obtain my <sup>c</sup>word, and then shall your tongue be loosed; then, if you desire, you shall have my <sup>d</sup>Spirit and my word, yea, the power of God unto the <sup>e</sup>convincing of men. 22 But now hold your <sup>a</sup>peace; study my word which <sup>b</sup>hath gone forth among the children of men, and also <sup>c</sup>study my word which shall come forth among the children of men, or that which is <sup>d</sup>now translating, yea, until you have obtained all which I shall <sup>e</sup>grant unto the children of men in this generation, and then shall all things be added thereto. (Explaining the principle here involved, Elder Bruce R. McConkie has said, "Those who preach by the power of the Holy Ghost use the scriptures as their basic source of knowledge and doctrine. They begin with what the Lord has before revealed to other inspired men. But it is the practice of the Lord to give added knowledge to those upon whose hearts the true meanings and intents of the scriptures have been impressed. Many great doctrinal revelations come to those who preach from the scriptures. When they are in tune with the Infinite, the Lord lets them know, first, the full and complete meaning of the scriptures they are expounding, and then he oftentimes expands their views so that new truths flood in upon them, and they learn added things that those who do not follow such a course can never know. Hence, as to 'preaching the word,' the Lord commands his servants to go forth 'saying none other things than that which the prophets and apostles have written, and that which is taught them by the Comforter through the prayer of faith' (D&C 52:9). In a living, growing, divine church, new truths will come from time to time and old truths will be applied with new vigor to new situations, all under the guidance of the Holy Spirit of God" (Promised Messiah, 515-16). Revelations of the Restoration, p. 114. Brigham Young: Let one go forth who is careful to logically prove all he says by numerous quotations from the revelations, and let another travel with him who can say, by the power of the Holy Ghost, Thus saith the Lord, and tell what the people should believe—what they should do—how they should live, and teach them to yield to the principles of salvation—though he may tremble under a sense of his weakness, cleaving to the Lord for strength, as such men generally do, you will invariably find that the man who testifies by the power of the Holy Ghost will convince and gather many more of the honest and upright than will the merely logical reasoner. (JD, April 25, 1860, 8:53-54.))

D&C 19:23 <sup>a</sup>Learn of me, and listen to my words; <sup>b</sup>walk in the <sup>c</sup>meekness of my Spirit, and you shall have <sup>d</sup>peace in me.

D&C 88:76-80 76 Also, I give unto you a commandment that ye shall continue in <sup>a</sup>prayer and fasting from this time forth. 77 And I give unto you a commandment that you shall <sup>a</sup>teach one another the <sup>b</sup>doctrine of the kingdom. 78 Teach ye diligently and my <sup>a</sup>grace shall attend you, that you may be <sup>b</sup>instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand; 79 Of things both in <sup>a</sup>heaven

and in the earth, and under the earth; things which have been, things which are, things which must <sup>b</sup>shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the <sup>c</sup>nations, and the judgments which are on the land; and a <sup>d</sup>knowledge also of countries and of kingdoms— 80 That ye may be prepared in all things when I shall send you again to <sup>a</sup>magnify the calling whereunto I have called you, and the <sup>b</sup>mission with which I have commissioned you. (John A. Widtsoe: Theology is not the only subject in which the Elders should be interested. They should study: Things both in heaven—Astronomy. And in the earth—Everything pertaining to the cultivation of the soil. And under the earth—Mineralogy, geology, etc. Things which have been—History, in all its branches. Things which must shortly come to pass—Prophecies. Things which are at home and abroad—Domestic and foreign politics. Wars—perplexities—judgment—The signs of the times by which the observer may know that the day of the Lord is at hand. A knowledge of countries and kingdoms—physical and political geography, languages, etc. These studies, the Lord considers necessary. [Sec. 88:80.] God does not require all His servants to become doctors, or professors, or even profound students of these subjects, but He expects them to know enough of these things to be able to magnify their calling as His ambassadors to the world. (Priesthood and Church Government, 1950, pp. 55-56.))

D&C 90:15 And set in order the churches, and <sup>a</sup>study and <sup>b</sup>learn, and become acquainted with all good books, and with <sup>c</sup>languages, tongues, and people. (It is expected that the Lord's people will be conversant with all good books and that they will be students of literature, art, history, languages, and music. Indeed, all that enlightens the mind has its proper place in the gospel of Jesus Christ. Nor is that the end of the matter, for it should be their lot also to write the best books, produce the finest art, compose the most edifying and inspiring music, and do well all else that lifts and ennobles humankind. Revelations of the Restoration, p. 661. Joseph Fielding Smith: In order that the Gospel might be declared among the nations and kindreds and tongues, the Lord commended that the elders should study languages and with all good books be prepared to carry the message so that people could hear it in their own tongue. This was one great opportunity presented in the school of the prophets. It is a remarkable fact that the elders of the Church going forth to foreign lands have had the gift of tongues by which they have learned to speak these foreign tongues within very brief periods of time. Not only is this the case, but there are many instances of record where the missionaries in conversation and when preaching have been understood by others in their native language. These cases have been similar with the gift of tongues as it was made manifest on the day of Pentecost, when Peter and the apostles stood up and spoke to the assembled people from all countries who had come to Jerusalem to the celebration of Pentecost. [Acts 2:1-12.] Elders who have labored in foreign fields who have relied upon the Spirit of the Lord and have been diligent in their labors can testify from all parts of the Church that through the help of the Spirit they were able to speak the languages of the people among whom they were appointed to labor, and this beyond their natural powers. [Sec. 46:24-25.] It is the requirement of the Lord that his servants prepare themselves by study and by faith and become acquainted with peoples, languages and world conditions so that they may be more fully prepared to preach and teach the Gospel. (CHMR, 1948, 2:152-53.))

D&C 93:36-37, 53 36 The <sup>a</sup>glory of God is <sup>b</sup>intelligence, or, in other words, <sup>c</sup>light and truth. (This text is often used out of context to sustain the idea that the glory of God is in obtaining an education or gaining knowledge. Intelligence as used here is a synonym for "light and truth." Thus, what the text is really telling us is that the glory of God is found in righteousness, purity, and goodness, which virtues stand independent of the learning of men. It is the light of the Spirit to which reference is made here, light that can be had only by obedience to the order of heaven. Revelations of the Restoration, p. 681) 37 Light and truth forsake that <sup>a</sup>evil one. (It was Brigham Young who said that light and darkness will never meet, that Christ and Satan will never shake hands (Journal of Discourses, 1:364). Revelations of the

Restoration, p. 681. John A. Widtsoe: Among the many great truths revealed to the Prophet Joseph Smith, none is more beloved by the Church than "The Glory of God is intelligence." The word intelligence, as used in common speech, means readiness in learning, quickness of mind. Its higher Gospel meaning is more profound. The intelligent man is he who seeks knowledge and uses it in accordance with the plan of the Lord for human good. This is implied in the revelation from which the quotation is made, for the full sentence reads, "The Glory of God is intelligence, or in other words, light and truth." When men follow the light their knowledge will always be well used. Intelligence, then, becomes but another name for wisdom. In the language of mathematics we may say that knowledge, plus the proper use of knowledge, equals intelligence, or wisdom. In this sense intelligence becomes the goal of the successful life. Knowledge is one of the means by which such intelligence is attained; the use of knowledge is equally as important, for it gives life and direction to knowledge. . . . It often happens that a person of limited knowledge but who earnestly and prayerfully obeys the law, rises to a higher intelligence or wisdom, than one of vast Gospel learning who does not comply in his daily life with the requirements of the Gospel. Obedience to law is a mark of intelligence. (CR, April 1938, p. 50.) 53 And, verily I say unto you, that it is my will that you should <sup>a</sup>hasten to <sup>b</sup>translate my scriptures, (George Q. Cannon: On the second day of February, 1833, the Prophet completed, for the time being, his inspired translation of the New Testament. No endeavor was made at that time to print the work. It was sealed up with the expectation that it would be brought forth at a later day with other of the scriptures. Joseph did not live to give the world an authoritative publication of these translations. [Footnote: We have heard President Brigham Young state that the Prophet before his death had spoken to him about going through the translation of the scriptures again and perfecting it upon points of doctrine which the Lord had restrained him from giving in plainness and fulness at the time of which we write.] But the labor was its own reward, bringing in the performance a special blessing of broadened comprehension to the Prophet and a general blessing of enlightenment to the people through his subsequent teachings. The Lord revealed His purpose in this matter when He said to Joseph at a later time: [Sec. 93:53, quoted.] (Life of Joseph Smith, 1907, p. 129.) and to <sup>c</sup>obtain a <sup>d</sup>knowledge of history, and of countries, and of kingdoms, of <sup>e</sup>laws of God and man, and all this for the salvation of Zion. Amen.

### How can we learn?

D&C 88: 118 And as all have not <sup>a</sup>faith, (The knowledge of God and those things associated with him must precede faith. We cannot exercise faith in that of which we have no knowledge. Therefore, the Saints are to teach one another that faith might increase among their number. It naturally follows that there is no place in a Church classroom for that which is not productive of faith. Revelations of the Restoration, p. 649) seek ye diligently and <sup>b</sup>teach one another words of <sup>c</sup>wisdom; yea, seek ye out of the best <sup>d</sup>books (The Lord's people are to be a literate people. They should be constantly reading good books. As to "the best books," men and women of faith and goodness will always write them. Revelations of the Restoration, p. 649) words of wisdom; seek learning, even by study and also by faith. (Much learning would come to Latter-day Saints were they to couple their study with greater faith. For instance, the revelations of the Restoration—including the Book of Mormon, the Doctrine and Covenants, the Pearl of Great Price and the Joseph Smith Translation—can unlock an immeasurable amount of knowledge about the teachings of the Old and New Testaments if we have the faith to allow them to do so. Were we as a people less concerned with having everything that we are told by revelations conform to the findings of the science of our day, our understanding of the origin of man and life beyond the grave would be greatly enhanced. We too are entitled to that same Spirit and the same knowledge known to Joseph Smith and the great prophets of dispensations past in which they, clothed in the robes of righteousness, have had the mysteries of heaven unfolded to them. Revelations of the Restoration, p. 649)

D&C 136:32-33 32 Let him that is <sup>a</sup>ignorant <sup>b</sup>learn <sup>c</sup>wisdom by <sup>d</sup>humbling himself and calling upon the Lord his God, that his <sup>e</sup>eyes may be opened that he may see, and his ears opened that he may hear; 33 For my <sup>a</sup>Spirit is sent forth into the world to enlighten the <sup>b</sup>humble and contrite, and to the <sup>c</sup>condemnation of the ungodly.

President Hinckley said: It is so important that you young men and you young women get all of the education that you can. The Lord has said very plainly that His people are to gain knowledge of countries and kingdoms and of things of the world through the process of education, even by study and by faith. Education is the key which will unlock the door of opportunity for you. It is worth sacrificing for. It is worth working at, and if you educate your mind and your hands, you will be able to make a great contribution to the society of which you are a part, and you will be able to reflect honorably to the Church of which you are a member. My dear young brothers and sisters, take advantage of every educational opportunity that you can possibly afford, and you fathers and mothers, encourage your sons and daughters, to gain an education which will bless their lives.—From Hermosillo, Mexico, member meeting, March 9, 1998

Brigham Young: Our education should be such as to improve our minds and fit us for increased usefulness; to make us of greater service to the human family. Discourses of Brigham Young, p. 255.

**How has your life been enriched by the study of good books?**

**What are parents' responsibilities with regard to teaching their children?**

D&C 68: 25-28 25 And again, inasmuch as <sup>a</sup>parents have children in Zion, or in any of her <sup>b</sup>stakes which are organized, that <sup>c</sup>teach them not to understand the <sup>d</sup>doctrine of repentance, faith in Christ the Son of the living God, and of baptism and the gift of the Holy Ghost by the laying on of the hands, when <sup>e</sup>eight years old, the <sup>f</sup>sin be upon the heads of the parents. (Harold B. Lee: And in that same inspired declaration by revelation [Sec. 68:25-28], the Lord gave us what we might style as a five-point program by which parents could teach faith. First, he said, their children were to be baptized when they had reached the age of accountability at eight years; second, they were to be taught to pray; third, they were to be taught to walk uprightly before the Lord; fourth, they were to be taught to keep the Sabbath day holy; and fifth, they were to be schooled not to be idle, either in the Church or in their private lives. All parents who have followed that formula and have so taught their children have reaped the reward of an increased faith in their family, which has stood and will yet stand the test of the difficulties into which their children would yet go. (CR, October 1952, p. 17.)) 26 For this shall be a law unto the <sup>a</sup>inhabitants of Zion, or in any of her stakes which are organized. 27 And their children shall be <sup>a</sup>baptized for the <sup>b</sup>remission of their sins when <sup>c</sup>eight years old, and receive the laying on of the hands. 28 And they shall also <sup>a</sup>teach their children to pray, and to walk uprightly before the Lord. (To give life is to assume responsibility for that life. That responsibility reaches well beyond food, shelter, and clothing to embrace acceptable behavior and eventually the ability to provide for themselves. Here the Lord makes it a matter of divine responsibility for parents to teach their children the truths of salvation and to raise them in faith. There can be little surprise in this; they are his children too. We are a covenant people, and when a man and a woman go to the house of the Lord to receive the promise that their love can be eternal—that they can continue as husband and wife in the worlds to come— and that their posterity can surround them, we can only expect that the Author of the covenant will require something of us in return. Certainly that which is required includes the responsibility to plant in the hearts of our children the desire to marry in the temple and the responsibility to raise our sons with a desire to serve as missionaries. We occasionally hear parents say that it is for their children to decide whether they will

attend church, be baptized, abide by the standards of the Church, serve missions, and so forth. We are left to wonder if these same parents give their children the same freedom of choice where their education is concerned, or in the choice of foods they eat, or the medicine they take when ill. That their right of agency must be protected is beyond question. What is not beyond question is the degree of agency or the extent of the choices that are granted to them as children. Is it for the junior high school student to choose not to go to school? Should elementary school children have complete freedom of choice as to the foods they eat or when they go to bed or what is acceptable behavior and what is not? The degree of responsibility to control such decisions in the temporal realm differs little from the responsibility parents have in the realm of spiritual things. Surely we would not want to argue that parents have responsibility for the physical well-being of their children but not their spiritual well-being. Revelations of the Restoration, p. 491-92))

### **In the temple we gain an education for eternity.**

D&C 88:119 <sup>a</sup>Organize yourselves; prepare every needful thing; and establish a <sup>b</sup>house, even a house of prayer, a house of fasting, a house of faith, a house of learning, a house of glory, a house of order, a house of God; (Although this has reference to the Kirtland temple, it can also apply to our physical bodies since they are temples, too. If we pray, fast, have faith, learn and put proper things in order, we will be temples of God and the Holy Ghost will abide in us.)

John A. Widtsoe said: The temple is a place of instruction. Here the principles of the gospel are reviewed and profound truths of the kingdom of God are unfolded. If we enter the temple in the right spirit and are attentive, we go out enriched in gospel knowledge and wisdom. Looking Toward the Temple, Ensign, Jan 1972, p. 56-57.

Boyd K. Packer: The temple is a great school. It is a house of learning. In the temples the atmosphere is maintained so that it is ideal for instruction on matters that are deeply spiritual. The temple ceremony will not be understood at first experience. It will be partly understood. Return again and again and again. Return to learn. Things that have troubled you or things that have been puzzling or things that have been mysterious will become known to you. Many of them will be the quiet, personal things that you really cannot explain to anyone else. But to you they are things known. So look toward the temple. Point your children toward the temple. From the days of their infancy, direct their attention to it, and begin their preparation for the day when they may enter the holy temple. Meantime, be teachable yourself, be reverent. Drink deeply from the teachings—the symbolic, deeply spiritual teachings—available only in the temple. The Holy Temple, p. 6-8.

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