

18. Doctrine and Covenants 49:16; see also Genesis 2:24; Matthew 19:5; Mark 10:7–9; Doctrine and Covenants 42:22; Moses 3:24; Abraham 5:18.
19. 1 Corinthians 11:11.
20. Moses 1:39.
21. See 2 Nephi 9:22; Alma 12:8; 33:22; Helaman 14:17; Mormon 9:13; Moses 7:62; Joseph Smith Translation, Genesis 7:69.
22. Doctrine and Covenants 14:7.
23. See Doctrine and Covenants 132:19.
24. See Matthew 19:6.
25. *Ensign*, Nov. 1995, 102.
26. Psalm 127:3.
27. See Doctrine and Covenants 132:19–20.
28. See Doctrine and Covenants 88:33.
29. Doctrine and Covenants 132:7; italics added.
30. Jesus taught this concept to the people of ancient America (see 3 Nephi 27:16–20). See also 2 Nephi 33:4; Doctrine and Covenants 42:61; Joseph Smith Translation, 1 John 5:13.
31. See Doctrine and Covenants 128:1–18; 137:7–8.
32. See Joseph Fielding Smith, *Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. (1954–56), 2:76–77.
33. See Alma 41:3; Doctrine and Covenants 137:9.
34. “Messages of Inspiration from President Monson,” *Church News*, July 5, 2008, 2.
35. See 2 Nephi 2:27; Jacob 6:8.
36. Satan wants us to be miserable, as he is (see Revelation 12:9; 2 Nephi 2:18; D&C 10:22–27; Moses 4:6).
37. See Alma 5:12–14. Such a mighty change includes repentance, forgiveness, and a renewed determination to “come unto Christ, and be perfected in him” (Moroni 10:32).
38. “The first principles and ordinances of the Gospel are: first, Faith in the Lord Jesus Christ; second, Repentance; third, Baptism by immersion for the remission of sins; fourth, Laying on of hands for the gift of the Holy Ghost” (Articles of Faith 1:4). Repentance requires a complete change for the better—a total personal upgrade.
39. See Doctrine and Covenants 93:1.
40. See Moroni 10:32.
41. See Doctrine and Covenants 93:13–14.
42. Doctrine and Covenants 93:19; see also Doctrine and Covenants 66:2; 132:5–6.
43. See Bruce R. McConkie, *Mormon Doctrine*, 2nd ed. (1966), 118.

## William D. Oswald

### Learning to jump the rope

Recently Sister Oswald and I decided to teach our five-year-old twin granddaughters how to jump the rope. Jumping the rope is a children’s game in which participants jump over a rope as it passes under their feet and then over their heads. After receiving some simple instructions, both girls tried but failed on several attempts.

Just as we were ready to give up, two older neighbor children walked by, and we enlisted their help. Both of the neighbor girls were experienced rope jumpers and

were able to show our granddaughters how to jump the rope. As the neighbor girls jumped the rope, I noticed that they sang a song that helped them jump to the rhythm of the swinging rope.

Once our granddaughters understood the principles of rope jumping and were shown how to jump the rope, the rest of the lesson was easy. With a little practice, both of the twins were well on their way to mastering the fundamentals of rope jumping.

During the rope-jumping lesson, another granddaughter, only three years old, was sitting quietly on the lawn observing.

When someone asked her if she wanted to try to jump the rope, she nodded, came forward, and stood next to the rope. As we turned the rope, to our great surprise she jumped just as she had seen her sisters do. She jumped once, then twice, and then again and again, repeating aloud the same song the older children had sung.

### Learning to be effective gospel teachers

All three granddaughters observed that there was an art to jumping the rope. It was a simple thing that all of them could do after learning a few basic principles and being shown how. So it is with gospel teaching. When we learn a few fundamental principles about teaching and are shown how to teach, all of us can do it.

President Boyd K. Packer often reminds us that “all of us—leaders, teachers, missionaries, and parents—have a lifelong challenge from the Lord to both teach and learn the doctrines of the gospel as they have been revealed to us.”<sup>1</sup> As simply stated by Elder L. Tom Perry, “Every position in the Church requires an effective teacher.”<sup>2</sup>

Since every member is a teacher and “teaching is the center of all that we do,”<sup>3</sup> we all have a sacred responsibility to learn some basic principles of teaching. There are many principles of teaching and learning, and it is not enough for us just to read about them. First, we need to *understand* these basic principles, and second, we need to be *shown* how they are used by successful teachers. This can be done by carefully watching able teachers in our wards and branches and by reviewing the worldwide leadership training meeting on teaching and learning found on the Church Web site or in Church magazines.<sup>4</sup>

The basic principles that apply to learning and teaching the gospel are found in the scriptures. They are also discussed in an excellent but often neglected teaching resource entitled *Teaching, No Greater Call*.<sup>5</sup>

### Scriptural examples of successful teachers

When we look for a model of the ideal teacher who can show us how to teach the gospel, we are inescapably drawn to Jesus of Nazareth. His disciples called him “Rabboni; which is to say, Master” or “Teacher.”<sup>6</sup> He was and is the Master Teacher.

Jesus differed from other teachers of His day in that He taught “as one having authority.”<sup>7</sup> This authority to teach and minister came from His Heavenly Father, for “God anointed Jesus . . . with the Holy Ghost and with power . . . ; for God was with him.”<sup>8</sup>

Following this pattern, Jesus was taught by His Heavenly Father, as recorded by John. Jesus said, “I do nothing of myself; but as my Father hath taught me.”<sup>9</sup> “The Son can do nothing of himself, but what he seeth the Father do. . . . For the Father loveth the Son, and sheweth him all things that himself doeth.”<sup>10</sup>

Throughout the scriptures we can find additional examples of successful gospel teachers who changed the lives and saved the souls of those they taught. From the Book of Mormon, for example, Nephi,<sup>11</sup> Alma,<sup>12</sup> and the sons of Mosiah<sup>13</sup> readily come to mind. Notice the personal preparation of the sons of Mosiah as they prepared to teach the gospel:

“They had waxed strong in the knowledge of the truth; for they were men of a sound understanding and they had searched the scriptures diligently, that they might know the word of God.

“But this is not all; they had given themselves to much prayer, and fasting; therefore they had the spirit of prophecy, and the spirit of revelation, and when they taught, they taught with power and authority of God.”<sup>14</sup>

Another powerful gospel teacher was Moroni, who was chosen as “a messenger sent from the presence of God”<sup>15</sup> to teach and to tutor the Prophet Joseph Smith. Joseph has given us a brief but detailed

description of what Moroni said and did when he taught Joseph.<sup>16</sup>

The first time Moroni appeared to Joseph Smith, Joseph was a teenage boy of 17 with little formal education. Joseph described himself as “an obscure boy . . . of no consequence in the world,”<sup>17</sup> and a friend later called him “untutored” and “untaught.”<sup>18</sup> In the hands of a patient and caring teacher like Moroni—and other heaven-sent messengers who instructed him—this young man would become the central figure in what the Lord referred to as “a marvelous work and a wonder.”<sup>19</sup>

### Three basic principles of gospel teaching

What are some of the principles of teaching and learning we might identify by observing the way Moroni taught Joseph Smith? There are a number of important principles we could discuss, but let us focus on three basic principles essential to good teaching.

*Principle 1: Show love to those you teach and call them by name.*

Joseph Smith said that when the angel Moroni first appeared to him, Joseph “was afraid; but the fear soon left” him. What was it that Moroni did to help dispel this fear? Joseph said, “He called me by name.”<sup>20</sup> Teachers who love their students and call them by name are following a heavenly pattern.<sup>21</sup>

In a recent meeting with President Thomas S. Monson, I noticed that he greeted each of us by name. He spoke to us about his boyhood Sunday School teacher Lucy Gertsch, noting that she was a teacher who knew the names of each student in her class. President Monson has said of her: “She unfailingly called on those who missed a Sunday or who just didn’t come. We knew she cared about us. None of us has ever forgotten her or the lessons she taught.”<sup>22</sup>

*Principle 2: Teach from the scriptures.*

Another teaching principle practiced by Moroni is that he knew and taught from

the scriptures. Joseph Smith said that at their very first meeting, Moroni “commenced quoting the prophecies of the Old Testament. . . . He quoted many other passages of scripture, and offered many explanations.”<sup>23</sup> From the many scriptures quoted by Moroni, Joseph learned about his prophetic role in the coming forth of the Book of Mormon and the restoration of the true gospel again to the earth.<sup>24</sup>

*Principle 3: Encourage the pondering of gospel truths.*

A third principle employed by Moroni in teaching Joseph Smith was to cause him to ponder on what he had been taught. Joseph states that after his third meeting with Moroni, he “was again left to ponder on . . . what [he] had just experienced.”<sup>25</sup> Effective teachers will want to follow the pattern of the resurrected Christ among the Nephites when He asked the multitude to return to their “homes, and ponder upon the things” He had taught them so that they might “understand.”<sup>26</sup>

Nephi reminds us that the act of pondering involves using not only our heads but also our hearts. He said, “My heart pondereth continually upon the things which I have seen and heard.”<sup>27</sup> The act of pondering on the scriptures and the things we have seen and heard invites personal revelation to come into our lives.

### A teacher come from God

I testify that teaching the gospel is a sacred and holy calling. When you love your students and call them by name, when you open the scriptures and teach from them, and when you encourage your students to ponder the truths of the restored gospel and apply them, then your influence for good will be magnified and the lives of your students will be blessed more abundantly. In that glorious day, they will say to you as it was said of Jesus of Nazareth, “We know that thou art a teacher come from God.”<sup>28</sup> In the name of Jesus Christ, amen.

## NOTES

1. Boyd K. Packer and L. Tom Perry, "Principles of Teaching and Learning," *Worldwide Leadership Training Meeting*, Feb. 2007; in *Ensign*, June 2007, 82.
2. L. Tom Perry, *Ensign*, June 2007, 84; see also 1 Corinthians 12:28; Ephesians 4:11–14.
3. Boyd K. Packer, *Ensign*, June 2007, 86.
4. See *Worldwide Leadership Training Meeting*, Feb. 2007; in *Ensign*, June 2007, 81–112; proceedings of this meeting are also available at [www.lds.org](http://www.lds.org).
5. *Teaching, No Greater Call* (1999).
6. John 20:16; see footnote *a*.
7. Matthew 7:29; see also Mark 1:22.
8. Acts 10:38.
9. John 8:28.
10. John 5:19–20.
11. See 2 Nephi 33:1–13.
12. See Mosiah 27:32–37.
13. See Alma 17:1–12.
14. Alma 17:2–3.
15. Joseph Smith—History 1:33.
16. See Joseph Smith—History 1:27–54.
17. Joseph Smith—History 1:22.
18. Orson Pratt, *Deseret News*, July 21, 1880, 386.
19. 2 Nephi 25:17; 27:26; see also Isaiah 29:14; 3 Nephi 21:9–10.
20. Joseph Smith—History 1:32–33; see also verse 49.
21. See Matthew 3:17; 3 Nephi 11:7; Moroni 2:1–2; Joseph Smith—History 1:17.
22. Thomas S. Monson, "Examples of Great Teachers," *Ensign*, June 2007, 109.
23. Joseph Smith—History 1:36, 41.
24. See Joseph Smith—History 1:33–54; see also Doctrine and Covenants 20:8–9.
25. Joseph Smith—History 1:47.
26. 3 Nephi 17:3; see also Doctrine and Covenants 138:1, 6, 11, 29.
27. 2 Nephi 4:16; see also Moroni 10:3.
28. John 3:2.

**President Uchtdorf**

Thank you, brethren.

The choir and congregation will now sing "How Firm a Foundation." At the conclusion of the singing, Elders Eduardo Gavarret and Carlos A. Godoy of the Seventy will address us. Following their remarks, we shall hear from Elder Quentin L. Cook of the Quorum of the Twelve Apostles.

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The choir and congregation sang "How Firm a Foundation."

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**Elder Eduardo Gavarret****Warmth at home, warmth at church**

It gets very cold during the winter in my hometown of Minas, Uruguay. At sunset my mother used to place logs in the fireplace in order to keep our dining room warm, and one by one, my parents, sisters, and I would gather together, once our daily chores were done. That cozy room—created by the warmth of the fireplace, combined with the presence of each one of the members of the family—instilled feelings within me that I shall treasure forever.

After my wife and I formed our own family, wherever we were living, we all also gathered often, whether around a fireplace or simply around the warmth we always feel whenever we are reunited with our children. What a beautiful feeling! What a lovely place is our house, our home, our refuge.

Through the years our family has lived in different countries, and in each one of them we were able to find within the Church the same feeling of warmth from members in every ward we attended.