

LESSON 114 – Marriage and Family (Part 1)

Supplemental Quotes



“Knowledge of God’s plan for His children gives Latter-day Saints a unique perspective on marriage and family. We are correctly known as a family-centered church. Our theology begins with heavenly parents, and our highest aspiration is to attain the fulness of eternal exaltation. We know this is possible only in a family relationship. We know that the marriage of a man and a woman is necessary for the accomplishment of God’s plan. Only this marriage will provide the approved setting for mortal birth and to prepare family members for eternal life. We look on marriage and the bearing and nurturing of children as part of God’s plan and a sacred duty of those given the opportunity to do so. We believe that the ultimate treasures on earth and in heaven are our children and our posterity. ...

“There are many political and social pressures for legal and policy changes to establish behaviors contrary to God’s decrees about sexual morality and contrary to the eternal nature and purposes of marriage and child-bearing. These pressures have already authorized same-gender marriages in various states and nations. Other pressures would confuse gender or homogenize those differences between men and women that are essential to accomplish God’s great plan of happiness.

“Our understanding of God’s plan and His doctrine gives us an eternal perspective that does not allow us to condone such behaviors or to find justification in the laws that permit them. And, unlike other organizations that can change their policies and even their doctrines, our policies are determined by the truths God has identified as unchangeable.

“Our twelfth article of faith states our belief in being subject to civil authority and ‘in obeying, honoring, and sustaining the law.’ But man’s laws cannot make moral what God has declared immoral. Commitment to our highest priority—to love and serve God—requires that we look to His law for our standard of behavior. For example, we remain under divine command not to commit adultery or fornication even when those acts are no longer crimes under the laws of the states or countries where we reside. Similarly, laws legalizing so-called ‘same-sex marriage’ do not change God’s law of marriage or His commandments and our standards concerning it. We remain under covenant to love God and keep His commandments and to refrain from serving other gods and priorities—even those becoming popular in our particular time and place.

“In this determination we may be misunderstood, and we may incur accusations of bigotry [treating others with hatred and intolerance], suffer discrimination, or have to withstand invasions of our free exercise of religion. If so, I think we should remember our first priority—to serve God—and, like our pioneer predecessors, push our personal handcarts forward with the

same fortitude they exhibited” (Dallin H. Oaks, “No Other Gods,” Ensign or Liahona, Nov. 2013, 73, 74–75).



“[Heavenly Father] wants His children to come to earth, following the eternal pattern of families that exists in heaven. Families are the basic organizational unit of the eternal realms, and so He intends for them also to be the basic unit on earth. Though earthly families are far from perfect, they give God’s children the best chance to be welcomed to the world with the only love on earth that comes close to what we felt in heaven—parental love. Families are also the best way to preserve and pass on moral virtues and true principles that are most likely to lead us back to God’s presence” (Henry B. Eyring, “Gathering the Family of God,” Ensign or Liahona, May 2017, 20).



“For His work to succeed ... God ordained that men and women should marry and give birth to children, thereby creating, in partnership with God, the physical bodies that are key to the test of mortality and essential to eternal glory with Him. He also ordained that parents should establish families and rear their children in light and truth [see D&C 93:36–40], leading them to a hope in Christ. ...

“The social science case for marriage and for families headed by a married man and woman is compelling. ... But our claims for the role of marriage and family rest not on social science but on the truth that they are God’s creation. It is He who in the beginning created Adam and Eve in His image, male and female, and joined them as husband and wife to become ‘one flesh’ and to multiply and replenish the earth [see Genesis 1:26–28; 2:7, 18, 21–24]. ... It is in the matrimonial union of male and female as one that we attain perhaps the most complete meaning of our having been made in the image of God—male and female. Neither we nor any other mortal can alter this divine order of matrimony. It is not a human invention. Such marriage is indeed ‘from above, from God’ and is as much a part of the plan of happiness as the Fall and the Atonement” (D. Todd Christofferson, “Why Marriage, Why Family,” Ensign or Liahona, May 2015, 51, 52).