

Teaching Objective

Meaningful marking of the scriptures enhances gospel understanding and comprehension.

Themes

1. Why mark your scriptures?
2. There are various methods of marking scripture.
 - a. Meaningful marking
 - b. Annotating scripture
 - c. Cross-referencing
 - d. Scripture lists

Teaching Ideas

1. Why mark your scriptures?

■ The scriptures are tools that help us achieve eternal life. Like any tool, they must be used. Those who are well acquainted with the tools of their trade and use them properly are on their way to becoming master craftsmen. Those who do the same with the scriptures are well on their way to understanding the gospel. Scripture marking is a most helpful way to utilize some of the scriptural tools that God has given us.

Share the following advice from Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, regarding underlining scriptures:

“There are a number of plans for underlining scriptures. They vary somewhat and should suit the individual. The important thing is to underline them and make marginal notes of some kind so you can find them again.

“I almost never read a borrowed book. I don’t like to read borrowed books because I don’t want to read a book without underlining things I want to remember. Since one doesn’t underline someone else’s book, I feel that if a book is worth reading, it is worth owning. The exception, of course, is in the library, and there a longer process of taking notes is necessary.

“So underline your books and make your notes while you’re thinking about it. I don’t know how many hours I’ve spent going back to try to locate something I could have found very quickly if I had regularly followed this procedure. I do much better now than I did before” (*Teach Ye Diligently*, 166).

■ Ask students to suggest reasons why it is important for them to mark their scriptures. The following list could be written on the board and then enlarged with the help of the students.

Purposes of Marking Scripture

1. To emphasize
2. To find quickly
3. To make the scriptures personal
4. To teach more easily from the scriptures

■ Discuss the following statement:
“As used in the sense of marking the scriptures, the word *mark* means ‘to designate, set apart, identify, distinguish’ or ‘to indicate, express, or show by a mark or symbol.’ In a general sense, anything added to the printed scripture is considered a mark. Such marks might take the form of lines, circles, letters, numbers, symbols, or anything else tending to designate or distinguish” (Daniel H. Ludlow, *Marking the Scriptures*, 15).

2. There are various methods of marking scripture.

a. Meaningful marking

■ Make a transparency of the scripture marking of Doctrine and Covenants 76:50–70 (found on the following page) and share it with students. Doctrine and Covenants 76:50–70 deals with members of the Church who gain exaltation in the celestial kingdom (bracketed). Here the Savior explains the requirements to become exalted (underlining), as well as the promises (numbering). Verse 57 is boxed to highlight priesthood designations.

The example from Doctrine and Covenants 76 is provided to show some of the methods of scripture marking. Point out that individuals must develop their own method of marking that will best help them to understand the scriptures.

b. Annotating scripture

■ To annotate a passage of scripture is to make an explanatory comment about a particular passage. The examples found on the next page could be used to help students see the importance of annotating their scriptures.

Help students understand that the annotations can come from studying the teachings of the prophets in our day (see Isaiah 18:1–2), or by the inspiration that comes to them as they study, or from the observation of others (see 2 Nephi 5:5–7, 11).

c. Cross-referencing

■ Cross-referencing a scripture is a way of connecting two or more scriptures together. Usually there is a

Doctrine and Covenants 76

49 And we heard the voice, saying: "Write the vision, for lo, this is the end of the vision of the sufferings of the ungodly.

50 And again we bear record—for we saw and heard, and this is the testimony of the gospel of Christ concerning them who shall come forth in the resurrection of the just—

51 They are they who received the testimony of Jesus, and believed on his name and were baptized after the manner of his burial, being buried in the water in his name, and this according to the commandment which he has given—

52 That by keeping the commandments they might be washed and cleansed from all their sins, and receive the Holy Spirit by the laying on of the hands of him who is ordained and sealed unto this power;

53 And who overcome by faith, and are sealed by the Holy Spirit of promise, which the Father sheds forth upon all those who are just and true.

54 They are they who are the church of the Firstborn.

55 They are they into whose hands the Father has given all things—

56 They are they who are priests and kings, who have received of his fulness, and of his glory;

57 And are priests of the Most High, after the order of Melchizedek, which was after the order of Enoch, which was after the order of the Only Begotten Son.

58 Wherefore, as it is written, they are gods, even the sons of God—

59 Wherefore, all things are theirs, whether life or death, or things present, or things to come, all are theirs and they are Christ's, and Christ is God's.

60 And they shall overcome all things.

61 Wherefore, let no man glory in man, but rather let him glory in God, who shall subdue all enemies under his feet.

62 These shall dwell in the presence of God and his Christ forever and ever.

63 These are they whom he shall bring with him, when he shall come in the clouds of heaven to reign on the earth over his people.

64 These are they who shall have part in the first resurrection.

65 These are they who shall come forth in the resurrection of the just.

66 These are they who are come unto Mount Zion, and unto the city of the living God, the heavenly place, the holiest of all.

67 These are they who have come to an innumerable company of angels, to the general assembly and church of Enoch, and of the Firstborn.

68 These are they whose names are written in heaven, where God and Christ are the judge of all.

69 These are they who are just men made perfect through Jesus the mediator of the new covenant, who wrought out this perfect atonement through the shedding of his own blood.

70 These are they whose bodies are celestial, whose glory is that of the sun, even the glory of God, the highest of all, whose glory the sun of the firmament is written of as being typical.

71 And again, we saw the terrestrial world, and behold and lo, these are they who are of the terrestrial,

Isaiah 18:1-2

"Woe to the land shadowing with wings, which is beyond the rivers of Ethiopia:

2 That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters, saying, Go, ye swift messengers, to a nation scattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whose land the rivers have spoiled!

2 Nephi 5:5-7

5 And it came to pass that the Lord did warn me, that I, Nephi, should depart from them and flee into the wilderness, and all those who would go with me.

6 Wherefore, it came to pass that I, Nephi, did take my family, and also Zoram and his family, and Sam,

The land is America (see Joseph Fielding Smith, in Conference Report, Apr. 1966, 14).

Missionaries

The Lord takes His prophet out of their midst. Thus, they lose—

1. The priesthood
2. Records
3. Revelation
4. Right to saving ordinances
5. Membership in the Church of Jesus Christ

Nephi describes his society.

mine elder brother and his family, and Jacob and Joseph, my younger brethren, and also my sisters, and all those who would go with me. And all those who would go with me were those who believed in the warnings and the revelations of God; wherefore, they did hearken unto my words.

7 And we did take our tents and whatsoever things were possible for us, and did journey in the wilderness for the space of many days. And after we had journeyed for the space of many days we did pitch our tents.

2 Nephi 5:11

11 And the Lord was with us; and we did prosper exceedingly; for we did sow seed, and we did reap again in abundance. And we began to raise flocks, and herds, and animals of every kind.

relationship or a common idea between the scriptures that you wish to connect.

Use cross-references to clarify ambiguous passages, such as the following:

1. Matthew 21:22—3 Nephi 18:20
2. Matthew 16:27—D&C 88:96-98
3. Isaiah 61:1—D&C 138:18

Use cross-references to add insights to the narrative account:

1. Matthew 17:1-3—D&C 63:20-21
2. Matthew 13:18-2—D&C 86
3. 1 Corinthians 15:38-42—D&C 76

Use cross-references for scripture chaining. For example, the Doctrine and Covenants is often referred to as the "warning voice" because this theme is repeated throughout. You could illustrate this by

“chaining” or connecting several scriptures together. Start with Doctrine and Covenants 1:4 and write the next reference you want to turn to in the margin. Continue this process until you come to the last scripture you want to use. In the margin by this last scripture, you would write Doctrine and Covenants 1:4. Thus, the chain is complete. Mark the following scriptures in the manner explained above: Doctrine and Covenants 1:4; 38:41; 63:37, 58; 84:114–15; 88:81; 109:38–46; conclude by writing Doctrine and Covenants 1:4 in the margin by 109:38–46.

You could also do a scripture chain on the lost books in the Old Testament by using the following scriptures: Joshua 10:13; 1 Kings 11:41; 1 Chronicles 29:29; 2 Chronicles 9:29; 12:15; 20:34 (then Joshua 10:13).

d. Scripture lists

■ Developing a scripture list can be an effective learning technique. Select one or more of the following examples to review in class and create a scripture list for each one:

1. Qualities of an elect lady (see D&C 25)
2. The fruits of the Spirit (see Galatians 5:22–26)
3. The qualities of charity (see Moroni 7:45–48)
4. The components of the whole armor of God (see Ephesians 6:13–18; D&C 27:15–18)
5. The gifts of the Spirit (see D&C 46)
6. The elements of proper fasting (see Isaiah 58:3–12)

The preceding examples are lists with all of the elements located in one area of the scriptures. There are two other kinds of lists. One is a scattered list; that is, the items are not found all in one place. Examples would be the signs of the times and the signs of the true church.

The second kind of scripture list is an implied list. For example, note that in Ephesians 5:23–28 the Apostle Paul gave his stirring counsel that the relationship between Christ and the Church should serve as the model for the relationship between husband and wife. Though he does not discuss in

detail what this relationship means, Paul implies that certain qualities and obligations apply. His list could be outlined something like this:

What did Christ do for the Church?

1. He gave His life to save her.
2. He set a perfect example for her to follow.
3. He taught her the principles of salvation.
4. He used His power to bless her.

How does the Church respond to Christ?

1. By looking to Him as the leader and presiding authority.
2. By following His example.
3. By using His teaching to find joy.
4. By looking to His power and authority for direction and blessings.

By comparing the husband to Christ and the wife to the Church, we can gain significant insights as to how a husband and wife should relate to one another.

Supplementary Study Sources

■ Daniel H. Ludlow, Luene L. Ludlow, and Michelle Ludlow, “Taking Note: Marking the Footnotes in the New LDS Edition of the Bible,” *New Era*, June 1981, 14–18: ways of marking the footnotes and making them even more helpful.

Suggested Student Study

■ Ask students to familiarize themselves with the appendix in the Bible.