

Old Testament

S E M I N A R Y



TEACHER RESOURCE MANUAL

Old Testament Teacher Resource Manual

**Prepared by the
Church Educational System**

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“The objective of religious education in the Church Educational System is to assist the individual, the family, and priesthood leaders in accomplishing the mission of the Church” (*Teaching the Gospel: A Handbook for CES Teachers and Leaders* [1994], 3). The first area of emphasis in meeting this objective is to teach students the gospel of Jesus Christ as it is found in the standard works and the words of the prophets. This manual is provided to help you accomplish that—whatever your teaching experience and in whatever language or country you teach.

The second area of emphasis is to teach by precept and example. Those who teach by precept and example teach the gospel most effectively. To teach by precept you must first seek, “by study and also by faith” (D&C 88:118), to understand the principles of the gospel of Jesus Christ. To teach by example you must live the gospel in your personal life. Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, taught: “Power comes when a teacher has done all that he can to prepare, not just the individual lesson, but in keeping his life in tune with the Spirit. If he will learn to rely on the Spirit for inspiration, he can go before his class . . . secure in the knowledge that he can teach with inspiration” (*Teach Ye Diligently* [1975], 306). The power Elder Packer spoke of is manifest as a teacher bears personal testimony of the principle being taught.

How to Use This Manual

The scriptures are to be your primary source as you prepare your lessons. To help you with your scripture study and in preparing your lessons, you should have the following seminary manuals:

- *Old Testament Teacher Resource Manual* (this manual, item no. 34589)
- *Old Testament Student Study Guide* (the home-study seminary student manual, item no. 34189)
- *Old Testament Video Guide* (support materials for the video series, item no. 32318)

You should also have the following institute student manuals:

- *Old Testament Student Manual: Genesis–2 Samuel* (religion 301 [2003], item no. 32489)
- *Old Testament Student Manual: 1 Kings–Malachi* (religion 302 [2003], item no. 32498)
- *Pearl of Great Price Student Manual* (religion 327, item no. 35852)

These manuals do not replace your study of the scriptures, nor do they substitute for the inspired guidance of the Holy Ghost as you prepare to teach your students. They are additional resources for your lesson preparation. In particular, the *Old Testament Teacher Resource Manual* provides some introductory information to the scripture blocks, outlines some important gospel principles to look for, and suggests

ways many of those principles might be taught to help students understand them and apply them in their lives.

“The CES administration has determined that in the CES weekday setting, where more time is available for instruction, the scriptures should be taught in a sequential manner. One of the best ways to teach the gospel of Jesus Christ is to teach the scriptures sequentially. *Sequential scripture teaching* is teaching the scriptures in the sequence they appear in the standard works” (*Teaching the Gospel: A Handbook*, 20; see that page for more information on sequential scripture teaching). This manual follows the sequence of the scriptures as you should teach it but does not provide teaching helps for all of the verses in each scripture block. Additional helps are found in the institute student manuals and the seminary student study guide.

Teaching the Gospel: A Handbook for CES Teachers and Leaders (item no. 34829) gives detailed help on teaching a CES class. You should become very familiar with its contents. The following general suggestions may be helpful in your lesson preparation.

Prepare Yourself to Study and Teach the Gospel

- Live the gospel.
- Pray for the Spirit to guide you as you study, as you prepare, and as you teach.
- Exercise faith in the Lord, in the power of the Spirit, and in the power of the scriptures to meet the needs of your students.

Decide What You Will Teach

- Decide what portion of the scriptures you want to cover in your lesson. This manual is divided into scripture blocks that indicate where the story line or the subject changes. There is a pacing guide on pages 5–6 that can help you determine how much material to cover each day or week.
- Study the scripture block thoroughly. Read it several times, making note of the doctrines, principles, events, and difficult words or phrases. This manual, the institute student manuals, and the student study guide will help you understand the scripture block and decide what is important for your students. You will be more effective in your teaching if *you* have discovered something inspiring in the scripture block. You might then lead your students to make a similar discovery.
- Elder Henry B. Eyring, a member of the Quorum of the Twelve Apostles, said: “I hope that you will teach the history and the stories in the Old Testament. I hope that you will teach clearly the doctrines of covenants and sacrifice which run through its pages” (*Covenants and Sacrifice* [address to religious educators, 15 Aug. 1995], 7). Choose those doctrines, principles, and events that are

most important for your students to know. Let the promptings of the Spirit and the needs of your students guide you as you decide what to teach.

Note: For helpful suggestions on what to teach, see “Decide the *What*,” presentation 19 in *Teaching the Gospel Video Presentations* (item no. 53953).

Decide How You Will Teach

- Choose one or more teaching methods for each event, principle, or doctrine you want to teach. Use your own methods or those suggested in the curriculum materials.
- Choose methods that encourage student readiness, participation, and application.
 1. *Readiness* means that students are prepared spiritually and intellectually, alert, focused, and willing to participate in the learning experience. “Readiness is a condition of the heart as well as the mind” (*Teaching the Gospel: A Handbook*, 13). It is not a gimmick used to start a lesson; it is a continual assessment of your students’ focus.
 2. *Participation* means that students are involved in the learning process. Their participation may be physical, emotional, intellectual, and spiritual. The more involved students are in the learning process, the more they will understand, remember, and apply.
 3. *Application* means that students accept the ideas being taught, understand how they can apply them to their lives, and then seek to live according to those principles.

Note: For helpful suggestions on how to teach, see “Decide the *How*,” presentation 20 in *Teaching the Gospel Video Presentations*. See also “Methods for Teaching the Scriptures” in the appendix (pp. 218–22).

How This Manual Is Organized

The resources provided by this manual are found in the following three sections.

Introductory Material

The introductory materials for each chapter and each scripture block provide background material and other information to help you understand the scriptures in their historical and scriptural setting. These, together with background information in the student study guide and the institute student manuals, can enhance your own study and understanding of the scriptures.

You can also use the introductory material to provide:

- Motivating questions to ask your students and promote learner readiness.
- Background information, things for students to look for as they read, and other prereading helps.

- Quotations to display or write on the board and notes for the students to write in their scriptures.

Some Important Gospel Principles to Look For


You may find many important principles in a scripture block. This section lists some of those you might want to consider teaching to your students. The following are ways to use them in your teaching:

- Use them as a standard to ensure that correct doctrine is being taught.
- Use them to help you determine what your students need to be taught.
- Write them on the board to give students principles to look for as they study the scripture block.
- Invite students to look for additional scripture references that support or explain the doctrine.

Suggestions for Teaching


This section contains teaching ideas you may want to consider as you decide how to teach the events, principles, and doctrines you have chosen from the scripture block. You are not required to use these teaching suggestions. They are provided as a resource for you as you consider the needs of your students with the direction of the Spirit. You will also find useful suggestions in the student study guide that could be adapted for use in the classroom (see “An Introduction to Teachers to the *Old Testament Student Study Guide*,” p. 3).

The headings for the teaching suggestions include the following:


- **Statement of Focus.** Introducing each suggestion is a statement in bold type that tells the verses or chapters and principle that particular teaching suggestion focuses on. These statements of focus often correspond to the principles found in the “Some Important Gospel Principles to Look For” section of the scripture block.
-  **Scripture Mastery.** Teaching suggestions that include scripture mastery passages are identified with the icon shown here. President Howard W. Hunter, then President of the Quorum of the Twelve Apostles, said, “We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (*Eternal Investments* [address to religious educators, 10 Feb. 1989], 2).

“Scripture mastery” is a method for teaching students how to find scripture verses, gain an understanding of their meaning, and apply them in their lives. One hundred scriptural passages—twenty-five for each scripture course—have been chosen to receive special emphasis in seminary. These references are labeled “Scripture Mastery” in the teaching suggestions where they are found. You

should help students master the scripture mastery references by reviewing them in class and encouraging students to learn them on their own. For suggestions on how to encourage scripture mastery in your classes, as well as a list of the scripture mastery references for all four courses of study, see “Scripture Mastery,” “Methods for Teaching Scripture Mastery,” and “Scripture Mastery Lists” in the appendix (pp. 223–28; see also *Teaching the Gospel: A Handbook*, pp. 34–35).

-  **Weekly Icon.** Some teaching suggestions are also identified with the icon shown here. This icon identifies teaching suggestions recommended for a teacher in a home-study program or one who wants help teaching larger blocks of scripture.
- **Time Designation.** At the end of the heading is an approximate amount of time it would take to teach that suggestion. It is included only to help you plan your daily lessons and is not an indication of how much time should be spent teaching that suggestion.

Other Teaching Helps

-  **Videos.** The *Old Testament Video* (item no. 53058) contains presentations to help you teach the Old Testament. Teaching suggestions for the *Old Testament Video* presentations are found in the *Old Testament Video Guide* (item no. 32318). The *Old Testament Symposium 1995 Resource Videocassette* (item no. 53248) also contains presentations that you can use in your teaching. Scripture blocks for which there is a video presentation are designated with the icon shown here and a note at the beginning of the teaching suggestions section.
- Appendix. Occasionally a teaching suggestion refers to a chart, harmony, or handout in the appendix that can help you teach that suggestion. These items are referred to by title and page number.
- Gospel Art Picture Kit (item no. 34730). The 160 color pictures in this package depict scripture and Church history stories and illustrate gospel principles. Many of the pictures used in the teaching suggestions in this manual come from the Gospel Art Picture Kit. The kit is available in ward and branch libraries throughout the Church. *Note:* If you ordered the Gospel Art Picture Kit before 1999, you may also need the Supplement (item no. 34740) to have all 160 pictures.
- **Student Reading of the Old Testament.** Encourage students to read the assigned portions of the Old Testament. President Spencer W. Kimball once said: “I find that when I get casual in my relationships with divinity and when it seems that no divine ear is listening and no divine voice is speaking, that I am far, far away. If I immerse myself in the scriptures the distance narrows and the spirituality returns” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 135).

Encourage your students to follow the assignments in the “Old Testament Reading Chart” on page 6 of the *Old Testament Student Study Guide*. (You may need to adapt the chart to your school year.) This will help them pace their reading to correspond with class activities. Following this guide, students will read about 395 pages of the Old Testament—an average of 11.3 pages per week for 35 weeks.

Students who want to read ahead may do so, but encourage them to review the scripture block the class will be studying during the week. Using the reading chart will challenge you to pace yourself during the year so you can teach the entire Old Testament course.

- **Students with Special Needs.** *Special needs* is a general term used to identify students of unique circumstances. It may include those with reading or learning disabilities, behavioral disorders, and intellectual disabilities. It may also include those who are incarcerated, attending alternative schools, confined to wheelchairs, homebound, hearing or visually impaired, and so forth.

The Prophet Joseph Smith said, “All the minds and spirits that God ever sent into the world are susceptible of enlargement” (*Teachings of the Prophet Joseph Smith*, sel. Joseph Fielding Smith [1976], 354). You should make every reasonable effort to meet the learning needs of all your students. It may not be possible to meet all the needs of all the students all the time. You can, however, be aware of the special needs of your students and adapt the regular curriculum materials so that all students can gain something from at least part of each lesson. Other students can also be given the opportunity to help students with special needs. Such selfless service is a blessing to both the giver and the receiver.

In addition to the regular curriculum materials, other materials are available to help teach those with special needs. The Church Educational System Publications Catalog lists the Beginning Course, a highly visual, simplified curriculum for students on a second- to fourth-grade reading level. The catalog also includes items in braille and on audiocassette or videocassette. (For these and related materials, see “Specialized Curriculum” in the subject index.) Note that all new CES videos produced for the classroom are closed-captioned. In addition to the CES catalog, the Church Materials Catalog includes many helpful items for students with special needs (see especially the “Audiocassettes”; “Disabilities, Materials for Members with”; “Videocassettes”; and “Videocassettes, American Sign Language” sections in the subject index). The Church magazines are good sources for articles, pictures, and ideas that may relate to the special needs of your students. The Gospel Art Picture Kit is another source of pictures that may help you in your teaching.

An Introduction for Teachers to the *Old Testament Student Study Guide*

The *Old Testament Student Study Guide* helps students read the Old Testament and then ponder and apply its teachings. It is required for the home-study program, but most daily teachers will also find it useful in their preparation and teaching.

Use in the Home-Study Seminary Program

Seminary is a five-day-a-week program (or its equivalent) throughout the school year. Because home-study seminary classes meet only once a week, home-study students should use the student study guide the other four days. Although all students are encouraged to read the scriptures daily, home-study students should understand that they are expected to spend 30–40 minutes a day for four school days each week working on the activities and assignments in the study guide.

Students do not write in their study guides. Use one of the following options for written assignments:

- Have each student do the written work on pages in a loose-leaf notebook and submit the pages completed each week. When you return the work, the student can put the pages back in the notebook.
- Have each student use two notebooks and alternate between them. The first week, the student works in one notebook and submits it to you when class is held. The next week the student writes in the other notebook, and then exchanges it in class for the first notebook, and so on.

After you collect the students' work each week, read it and write comments to the students. This is an excellent way for you to get to know your students and determine how well they are understanding their studies. You can help motivate your students by inviting them to share some of what they wrote in their notebooks as part of the weekly class lessons.

Grading the Student Notebooks

There is no answer sheet for checking the activities in the student study guide. Some of the answers are found in the scriptures and should be apparent to you as you familiarize yourself with each activity. Other answers are based on the students' ideas, experiences, opinions, and testimonies. In these cases there may not be a single correct answer. Evaluate and grade students on the degree of effort made based on their abilities. As you write your comments, correct any misunderstandings or answers that are clearly wrong, and praise students for their effort.

Be sensitive to students with special needs, and adapt the student study guide accordingly. For example, students with disabilities that make writing difficult might be allowed to use a tape recorder to record their work or have friends or family members write for them. You may need to adapt the number of study activities assigned to some students because of special needs. Other students may be advanced and could be encouraged to go beyond the minimum requirements.

Use in the Daily Seminary Program

The *Old Testament Student Study Guide* is not required for students in daily seminary programs, but you should provide a desk copy for each student. You can then have students refer to the "Understanding the Scriptures" sections for help in understanding difficult words and phrases and for quotations and explanations.

While preparing lessons, look at the introductions to each scripture block and to the "Studying the Scriptures" sections for help in deciding what and how to teach. For example, some of the introductions provide discussion questions that help create learner readiness. Occasionally, you may want to have students do one of the "Studying the Scriptures" activities during class and then have them share what they wrote—either in groups or with the whole class. Even when the activities are not followed exactly as prescribed in the study guide, they may provide good ideas that can be adapted for use in a classroom setting.

PACING YOUR TEACHING OF THE OLD TESTAMENT

The Old Testament is the largest of the standard works of the Church, with over twice as many pages as the Book of Mormon. There is not enough time in a school year to discuss every verse. The challenge is to pace your teaching. If you move slowly and spend too much time on the story of Joseph or Moses, you will not be able to spend enough time teaching Isaiah. If you move too fast, your students may not understand and appreciate significant parts of the Old Testament. Use this pacing guide to help you decide how much you need to cover each day and week and what chapters to assign your students to read.

Because there are many types of seminary programs throughout the world, it is not possible to organize this

manual to fit every situation. You may need to adapt this 36-week guide to your program and the needs of your students. Seminary is taught five days a week, but lesson material is provided for only four days to allow time for interruptions such as school activities and assemblies, special seminary activities and presentations, scripture mastery, and tests and quizzes. You may choose to spend more than one day to teach a scripture block more effectively. This flexibility is meant to encourage you to seek the direction of the Spirit to meet the specific needs of your students.

Teaching the gospel of Jesus Christ to the youth of the Church is a sacred trust and a joyous duty. May the Lord bless you and your students this year as you study the Old Testament.

Week	Suggested Scripture Block to Be Taught
1	Days 1–2: “An Introduction to the Old Testament” and “Scripture Study Helps” Days 3–4: “The Great Plan of Happiness”
2	Day 1: Abraham 3 Day 2: Moses 1 Day 3: Genesis 1–2; Moses 2–3; Abraham 4–5 Day 4: Genesis 3; Moses 4
3	Day 1: Genesis 4; Moses 5 Days 2–4: Genesis 5; Moses 6–7
4	Day 1: Genesis 6; Moses 8 Days 2–3: Genesis 7–10 Day 4: Genesis 11
5	Day 1: Genesis 12; Abraham 1–2 Day 2: Genesis 13–14 Day 3: Genesis 15–16 Day 4: Genesis 17
6	Day 1: Genesis 18–19 Day 2: Genesis 20 Day 3: Genesis 21–22 Day 4: Genesis 23
7	Day 1: Genesis 24 Day 2: Genesis 25–27 Day 3: Genesis 28–30 Day 4: Genesis 31–33
8	Day 1: Genesis 34–36 Day 2: Genesis 37 Day 3: Genesis 38–39 Day 4: Genesis 40–41
9	Day 1: Genesis 42–45 Day 2: Genesis 46–47 Day 3: Genesis 48–49 Day 4: Genesis 50
10	Day 1: Exodus 1–2 Day 2: Exodus 3–4 Day 3: Exodus 5–6 Day 4: Exodus 7–10
11	Days 1–2: Exodus 11–13 Day 3: Exodus 14–15 Day 4: Exodus 16–17

Week	Suggested Scripture Block to Be Taught
12	Day 1: Exodus 18–19 Day 2: Exodus 20:1–11 Day 3: Exodus 20:12–26 Day 4: Exodus 21–24
13	Day 1: Exodus 25–27; 30 Day 2: Exodus 28–29; 31 Day 3: Exodus 32 Day 4: Exodus 33–40
14	Day 1: Leviticus 1–7 Day 2: Leviticus 8–11 Day 3: Leviticus 12–18 Day 4: Leviticus 19–27
15	Day 1: Numbers 1–10 Day 2: Numbers 11–15 Day 3: Numbers 16–21 Day 4: Numbers 22–36
16	Day 1: Deuteronomy 1–6 Day 2: Deuteronomy 7–13 Day 3: Deuteronomy 14–26 Day 4: Deuteronomy 27–34
17	Day 1: Joshua 1 Day 2: Joshua 2–5 Day 3: Joshua 6–10 Day 4: Joshua 11–24
18	Day 1: Judges 1–5 Day 2: Judges 6–9 Day 3: Judges 10–21 Day 4: Ruth
19	Day 1: 1 Samuel 1–2 Day 2: 1 Samuel 3 Day 3: 1 Samuel 4–8 Day 4: 1 Samuel 9–11
20	Day 1: 1 Samuel 12–15 Day 2: 1 Samuel 16–17 Day 3: 1 Samuel 18–24 Day 4: 1 Samuel 25–31
21	Day 1: 2 Samuel 1–6 Day 2: 2 Samuel 7–10 Day 3: 2 Samuel 11–12 Day 4: 2 Samuel 13–24

Week	Suggested Scripture Block to Be Taught
22	Day 1: 1 Kings 1–10 Day 2: 1 Kings 11–16 Day 3: 1 Kings 17 Day 4: 1 Kings 18–22
23	Day 1: 2 Kings 1–3 Day 2: 2 Kings 4–13 Day 3: 2 Kings 14–20 Day 4: 2 Kings 21–25
24	Day 1: 1 and 2 Chronicles Day 2: Ezra 1–6 Day 3: Ezra 7–10 Day 4: Nehemiah
25	Day 1: Esther Day 2: Job 1–18 Day 3: Job 19–37 Day 4: Job 38–42
26	Day 1: Psalms 1–24 Day 2: Psalms 25–150 Day 3: Proverbs Day 4: Ecclesiastes (explain about the Song of Solomon)
27	Day 1: Isaiah 1–2 Day 2: Isaiah 3–5 Day 3: Isaiah 6–9 Day 4: Isaiah 10–23
28	Day 1: Isaiah 24–28 Day 2: Isaiah 29 Day 3: Isaiah 30–35 Day 4: Isaiah 36–47
29	Day 1: Isaiah 48–52 Day 2: Isaiah 53 Day 3: Isaiah 54–58 Day 4: Isaiah 59–66

Week	Suggested Scripture Block to Be Taught
30	Day 1: Jeremiah 1–6 Day 2: Jeremiah 7–15 Day 3: Jeremiah 16–22 Day 4: Jeremiah 23–29
31	Day 1: Jeremiah 30–32 Day 2: Jeremiah 33–52 Day 3: Lamentations Day 4: Ezekiel 1–3
32	Day 1: Ezekiel 4–32 Day 2: Ezekiel 33–34 Day 3: Ezekiel 37 Day 4: Ezekiel 38–48
33	Day 1: Daniel 1 Day 2: Daniel 2 Day 3: Daniel 3–5 Day 4: Daniel 6–12
34	Day 1: Hosea Day 2: Joel Day 3: Amos Day 4: Obadiah
35	Day 1: Jonah Day 2: Micah Day 3: Nahum; Habakkuk Day 4: Zephaniah; Haggai
36	Day 1: Zechariah Day 2: Malachi 1–3 Day 3: Malachi 4 Day 4: Testimony; farewell to students

AN INTRODUCTION TO THE OLD TESTAMENT

Introduction

Elder Boyd K. Packer told Church Educational System teachers:

“There is great value in presenting a *brief* but carefully organized overview of the entire course at the very beginning. . . .

“Those few beginning periods, so brief an investment of time by comparison, make it possible for the students to locate themselves anywhere along the way. They have something of a feeling. They retain much more when they know how all of the pieces fit together, and the light of learning shines more brightly. The preview forms a framework and is more than worth the time and work invested in it” (*The Great Plan of Happiness* [address to religious educators, 10 Aug. 1993], 2).

Take the time to develop and teach an introduction and overview to the Old Testament. Help your students understand the importance of the Old Testament and look forward to the stories, truths, and insights that they will read and learn during this school year. Strengthen your own and your students’ understanding of the divine mission of Jesus Christ.

What Is the Old Testament?

The Old Testament is a record of God’s dealings with His children from the Creation to about 400 B.C. The word that was translated as *testament* could also be translated as *covenant*. A covenant is a special relationship with the Lord into which a person or a group may enter. The Lord sets the terms for the rewards (blessings, salvation, exaltation) and the efforts (obedience to rules and commandments). A covenant is fulfilled when people keep their promises and endure to the end in faith, with the Lord giving blessings during mortality and salvation and exaltation upon completion. The Old Testament contains covenants and doctrines the Lord gave to His children to prepare them for the first coming of the Messiah and to teach them how to return and live in His presence.

The Old Testament is an inspired voice from the past with vital messages for today. It also contains the historical and doctrinal roots from which all of our other scriptures spring and lays a foundation for understanding who we are today and what we believe. With the help of modern revelation we can more correctly understand and appreciate the Old Testament.

Why Should We Study the Old Testament?

President Marion G. Romney, then Second Counselor in the First Presidency, said:

“The message of the Old Testament is the message of Christ and his coming and his atonement. . . . I do not think that there is a more simple or clear and relevant explanation of the Old Testament message than the one written in [2 Nephi 25–33]. It would seem to me that a careful, prayerful study of these chapters would be a requirement for anyone who wanted to understand and teach the message of the Old Testament. In these chapters Nephi sifted out the important from the unimportant. He also explained how these teachings are important to us who live in the latter days [see 2 Nephi 25:23–26]. . . .

“. . . The message of the Old Testament is the message of salvation and the commandments which we must obey in order to partake of the salvation offered” (“The Message of the Old Testament,” in *A Symposium on the Old Testament*, 1979, 5–6).

Ancient and modern prophets have stressed the value of the Old Testament in helping us come to know God. The Apostle Paul wrote Timothy, saying, “From a child thou hast known the holy scriptures” (2 Timothy 3:15). The scriptures that were available to Timothy contained writings we have today in the Old Testament. Note what Paul said about these holy writings:

- They are able to make one “wise unto salvation” (2 Timothy 3:15).
- They are “given by inspiration of God” (v. 16).
- They are “profitable for doctrine, for reproof, for correction, for instruction in righteousness” (v. 16).
- They help the righteous become perfect and “thoroughly furnished unto all good works” (v. 17).

A significant amount of the Book of Mormon contains scriptures and references to the Old Testament. The prophet Nephi taught many truths to his people from the brass plates. These plates contained writings we have today in the Old Testament, including the writings of Moses and Isaiah. He said he used the writings to:

- Help them know “concerning the doings of the Lord in other lands, among people of old” (1 Nephi 19:22).
- “More fully persuade them to believe in the Lord their Redeemer” (v. 23).
- Liken the scriptures to themselves for their profit and learning (see v. 23).

Elder Boyd K. Packer said:

“In the Old Testament course, you learn of the creation and fall of man, the foundation for the temple endowment. You learn what a prophet is. You become familiar with such words as *obedience, sacrifice, covenant, Aaronic, Melchizedek, and priesthood.*”

“The whole basis for Judaic-Christian law, indeed for Islam, is taught to you.

“The ‘why’ of tithes and offerings is explained. You read prophecies of the coming Messiah and of the restoration of the gospel. You see Elijah demonstrate the sealing power and hear Malachi prophesy that Elijah will be sent with the keys of the sealing authority.

“In seminary you learn to know the Old Testament. Now almost abandoned by the Christian world, it remains to us a testament of Jesus Christ” (in Conference Report, Mar.–Apr. 1990, 49; or *Ensign*, May 1990, 37–38).

The following insights are some that make a careful study of the Old Testament not only meaningful but critical:

- Jehovah, the God of the Old Testament, is the premortal name for Jesus Christ, who is the promised Messiah.
- Jehovah (Jesus Christ) created the heavens and the earth.
- The Fall of Adam and Eve was a real and necessary step in the progression of all mankind.
- God can and does intervene directly in the lives of individuals and nations.
- We receive blessings from God by making and keeping sacred covenants.
- Idolatry in any form is spiritually destructive.
- The Lord has promised a literal gathering of Israel in the last days.
- There are prophecies concerning the Lord’s first and second comings.
- The Father’s plan of happiness is taught to His children through His prophets.

The differences of time and culture bring special challenges to a study of the Bible, the Old Testament in particular. In addition, the record we now have is not complete. Many parts and covenants “which are plain and most precious” were taken away (1 Nephi 13:26). Much that was lost has been restored by the Book of Mormon, the Joseph Smith Translation of the Bible, and other modern revelation (see 1 Nephi 13:33–41). There are other parts of the Bible that seem to be cloaked or hidden in symbolic language. Such prophetic cloaking has been helpful in one way because those who removed the “plain and precious things” left those more obscure passages relatively intact. Thus, many great truths have been preserved to be read and understood by the power of the Holy Ghost and the “spirit of prophecy” (2 Nephi 25:4) that God has made available to the Saints of the latter days.

How Is the Old Testament Organized?

The Bible is not one book but a collection of books; that is what the word *bible* means. The Old Testament contains thirty-nine books that can be grouped into four main categories based on the nature of their content. Not all of the books were placed in the Bible in the order in which they were written.


1. **The Law**—This group consists of the first five books, Genesis through Deuteronomy, which were written by Moses. They give a history of God’s dealings with His children from the creation of the earth until the Lord took Moses. They are often called the Law because they record God’s revelations to Moses that contain the law of Moses. These five books are also called the Torah and the Pentateuch, a Greek word meaning “the fivefold book” (see Bible Dictionary, “Torah,” p. 786, and “Pentateuch,” p. 748).
2. **The History**—This group consists of the books of Joshua through Esther. As the name implies, they are mainly historical narratives.
3. **The Poetry, or Writings**—The next five books, Job through the Song of Solomon, were written mainly in a Hebrew poetic style.
4. **The Prophets**—The remainder of the books in the Old Testament contain the teachings of the prophets whose names the books bear.

For more detailed information on the origin and history of the Bible, see “Bible” in the Bible Dictionary (pp. 622–24).

Some Important Gospel Principles to Look For

- Even though many “plain and precious things” have been taken from it, the Old Testament was preserved by the hand of God and contains important teachings for our day and for our benefit (see 1 Nephi 13:20–29; Articles of Faith 1:8).

Suggestions for Teaching

 *Old Testament Video* presentation 1, “Introduction: Time Capsule” (12:16), can be used in teaching the Old Testament overview (see *Old Testament Video Guide* for teaching suggestions).

Old Testament Overview. The Old Testament was preserved for our day and for our benefit. (30–35 minutes)

Tell students that a time capsule is a container that holds records and objects representing the culture of a specific time period. Time capsules are made and preserved to be opened at a future date. Ask your students to help you create a time capsule to be opened in the year 2050. Draw a large box on the board to represent the time capsule and list in it ten items the students feel would represent the last five years of your country.

Allow for a brief discussion of what each item would reveal about your society. Help your students understand that the Old Testament is much like a scriptural time capsule. It is a collection of many different types of scriptural writings from the past preserved for our discovery.

Have students open their Bibles and find out how many pages are in the Old Testament (Genesis through Malachi). Tell them that Adam and Eve left the Garden of Eden about 4000 B.C. and the book of Malachi was written about 400 B.C. Ask them to turn to where they think the middle point of Old Testament history would be; then have them turn to Genesis 12 and tell them that the prophet Abram (whom the Lord later renamed “Abraham”) lived around 2000 B.C., about halfway between Adam and Malachi. Have students compare the number of pages we have on the first two thousand years with the number for the next two thousand years. (The introductory material in “The Books of Genesis, Moses, and Abraham” in the student study guide [p. 9] discusses what the Lord has done to give us more information about those first two thousand years.)

Have students turn to the table of contents in their Bibles. Help them mark the parts of the Old Testament (the Law, the History, the Poetry, and the Prophets) and discuss what each part contains (see “How Is the Old Testament Organized?” p. 8 in this manual).

Have students name some of their favorite stories from the Old Testament and tell why they like them.

Tell students that this year they will be studying about real people with real challenges and problems:

- Have you ever been asked to accomplish something that seemed impossible? Then you will relate to what Abraham was asked to do.
- Have you ever been treated unfairly by your brothers or sisters? Then you know how Joseph may have felt.
- Have you ever been confronted by a bully? David also had that experience.
- Have you ever been afraid of a task you were asked to do? This year you will learn how Gideon handled such a situation.
- Are people today tempted to break the law of chastity? Both Joseph and David faced that temptation but reacted in very different ways.

Share your testimony that the problems those ancient Saints faced were much the same as our own. Remind them that although the Old Testament is from the past, its doctrines, histories, and stories are of great value today. The Old Testament was organized and preserved for our day and for our benefit.

Tell students that we can come to understand the Old Testament only if we open and study it. Ask them to comment on the relationship of people’s attitudes toward the Old Testament and their ability to understand the gospel principles it teaches. Encourage students to approach their study of the Old Testament with sincere effort and a prayerful attitude.

SCRIPTURE STUDY HELPS

Study Helps in the LDS Edition of the King James Bible


In 1979 the Church published a Latter-day Saint edition of the King James Version of the Bible in English. Included in this edition were numerous study helps to make a study of the scriptures more meaningful and rewarding. Speaking of this new edition of the scriptures, Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, testified: “This work . . . will one day emerge as a signal inspired event of our generation. Because of it, we shall raise up generations of Latter-day Saints who will know the gospel and know the Lord” (*Bruce R. McConkie, Apostle* [address at the funeral of Elder Bruce R. McConkie, 23 Apr. 1985], 4).

See “Study Helps in the Latter-day Saint Editions of the Scriptures” in the student study guide (pp. 2–3) for a detailed explanation of these study helps.

Some Important Gospel Principles to Look For

- The Latter-day Saint editions of the scriptures contain significant study aids that can help us increase our understanding of the scriptures.

Suggestions for Teaching

 *Old Testament Video* presentation 2, “Many Plain and Precious Things” (6:26), helps teach how the Joseph Smith Translation restores truths missing from the Bible (see *Old Testament Video Guide* for teaching suggestions).

Scripture Study Helps. Knowing the names and order of the books in the Old Testament helps us find scripture references more quickly. (10–15 minutes)

Students often enjoy learning the books of the Old Testament by singing “The Books in the Old Testament” (*Children’s Songbook* [1995], 114–15). Singing this song several times and then at the beginning of class each day for about a week could help students quickly learn the books.

Scripture Study Helps. The study helps provided in the Latter-day Saint editions of the scriptures help us get the most out of our scripture study. (40–45 minutes)

The Church has included numerous study helps in the scriptures. These are explained in detail in the “Study Helps in the Latter-day Saint Editions of the Scriptures” section of the student study guide (pp. 2–3). The following suggestions can help you teach the study helps.

Chapter Headings and Section Introductions. Have students turn to the chapter heading for Genesis 3. Read it and explain that the headings emphasize the main points of each chapter and often present doctrinal insights. Note the following examples:

- Have students read the designated chapter headings and answer the following questions:
 1. Genesis 2—Who performed the marriage for Adam and Eve?
 2. Ezekiel 38—What battle will usher in the Second Coming?
 3. John 1—Who created all things?
 4. Moses 6—What records were kept by Adam’s seed?
 5. Abraham 3—How did Abraham learn about the sun, moon, and stars?
- Have students examine the headings to a section in the Doctrine and Covenants. Explain that the first heading contains background information and the second is a synopsis of the section’s contents.

Italicized Words in the Bible. Explain that italicized words in the Bible are words the translator inserted to give a correct English reading. When the Bible was translated from Greek and Hebrew, a direct translation to the English language was not always possible. Therefore, it was necessary to insert words in order for the scriptures to be grammatically correct.

Footnotes. Choose a page or two in the Old Testament that illustrate the several types of footnotes available in the Latter-day Saint editions of the scriptures. Have the students turn to the pages and share with them the advantages of the footnote system.

- Point out that each verse is independently footnoted and that each footnote in the verse is in alphabetical sequence.
- Show examples of footnotes that point to the Topical Guide (TG).
- Show examples of footnotes that give Hebrew (HEB) and Greek (GR) meanings.
- Show examples of footnotes that give modern synonyms and explanations (OR and IE) for archaic or obscure words and phrases in the King James Version of the Bible.
- Show examples of footnotes that present insights from the Joseph Smith Translation (JST).

Refer to the study helps section in the student study guide for additional help and examples.

Use the following questions to give students an opportunity to practice using the footnotes:

- What is the Hebrew meaning of the word that was translated as “created” in Genesis 1:1? (see footnote 1c).
- Read Ezekiel 37:16. What are the sticks Ezekiel was to write on? (see footnote 16a).
- What is the “stick of Ephraim” referred to in Ezekiel 37:16? (see footnote 16f, then see D&C 27 footnote 5d).
- Read Daniel 1:12. What is “pulse”? (see footnote 12a).

- Read Daniel 2:4–5. Did Nebuchadnezzar remember or forget his dream that Daniel later interpreted? (see footnote 5a).

The Joseph Smith Translation. Share with your students the information about the Joseph Smith Translation found in the Bible Dictionary (p. 717). Tell them that not all of the changes from the Joseph Smith Translation are included in the Latter-day Saint edition of the King James Version of the Bible, but more than six hundred verses with changes are included. Verses or passages that are too long to be included as footnotes have been placed in a separate appendix in the Bible.

For examples of Joseph Smith Translation contributions, have your students refer to the JST footnotes for Exodus 4:21 and Amos 7:3 and determine what changes were made by the Prophet.

Topical Guide. Tell students that they can use the Topical Guide to search more than 750 gospel topics as deeply as they want. Help them understand that this guide contains scriptural references from all of the standard works and that it can serve as a concordance or an index. The following exercises can help students become familiar with the Topical Guide:

- Have each student select a subject they would like to talk on if asked to speak in a Church meeting. Have them use the Topical Guide to determine scripture references they could use to prepare their talks.
- Have students turn to the Topical Guide and note the various topic headings about Jesus Christ.

Index to the Triple Combination. Explain that the index in the triple combination is a combined index for the Book of Mormon, Doctrine and Covenants, and Pearl of Great Price and contains numerous references from each on many topics. It is similar to the Topical Guide in the Bible, but the index gives a short summary of each scripture reference, while the Topical Guide quotes from each reference. The index also only gives references from the triple combination, while the Topical Guide covers all of the standard works. One helpful feature of the index is how it identifies people or places that have the same name with superscript numbers and brief descriptions to differentiate between them.

Have the class turn to the first page of the index and find out how many men were named Aaron and who each one was. Also note that by searching for key words in the index, students can quickly locate scripture references.

Bible Dictionary. Look through the Bible Dictionary with the students. Explain that it contains 1,285 biblical topics prepared from a Latter-day Saint point of view. Share several specific topics and point out the following sections:

- Chronological tables (“chronology,” pp. 635–45)
- A harmony of the four Gospels (“Gospels, harmony of,” pp. 684–96)

- An analysis of the Apostle Paul’s letters (“Pauline epistles,” pp. 743–48)
- Old Testament quotations found in the New Testament (“quotations,” pp. 756–59)
- A table of weights and measures mentioned in the Bible (“weights and measures,” pp. 788–89)

Bible Maps and Photographs. In 1999, the Church added a new maps and photographs section to the Latter-day Saint edition of the King James Bible. Indexes and helps for both the photographs and maps are grouped together at the beginning of the section. The color maps and photographs themselves appear together at the end. (*Note:* If your copy of the scriptures does not include the updated maps and photographs, these can be purchased separately and inserted.)

Have students look at several photographs from the back of the Bible Maps and Photographs section and determine what each shows. The photographs in this section depict sites from Bible history. Ask the students to find a photo of the Temple of Herod (no. 9). Refer them to the description of the temple under the “Photographs of Scriptural Sites” heading at the front of the section. Ask them to name three important events that took place at this temple.

Have students turn to the “Maps and Index of Place-Names” heading. The first page of this subsection explains map features. Refer students to the second paragraph for an explanation of how to use the index of place-names. Show them the index, beginning on the next page. The index lists the names of places alphabetically and includes coordinates for locating them on the maps.

Some of the individual maps are accompanied by notes and scripture references related to locations on those maps. Have the students turn to map 12 and the accompanying page of notes. Ask them to find the temple and to identify two events that took place there during the life of Jesus Christ (see note 9).

Church History Chronology, Maps, and Photographs. In 1999, the Church also added new maps and photographs to the triple combination. These features are similar to the corresponding ones in the Latter-day Saint edition of the King James Bible. (*Note:* If your copy of the scriptures does not include the updated maps and photographs, these can be purchased separately and inserted.) This section also includes a chronology of Church history events. Have the students turn to this section and find what year and month Joseph Smith completed his translation of the Book of Mormon. Have them turn to map 2 and locate the Joseph Smith Sr. log home. Ask: What important event occurred at this location? (see note 1).

Pronouncing Guide. The pronouncing guide at the end of the Book of Mormon provides a standard for the pronunciation of Book of Mormon names. Have the students become familiar with this guide.

Scripture Study Helps. Using the study aids can help increase our understanding of the scriptures.
(5–10 minutes)

Share the following story from Elder Richard G. Scott, then a member of the Presidency of the Seventy. It illustrates the worth of the study aids in the new publication of the standard works.

“I remember when the triple combination was introduced to the Brethren. Elder McConkie made the presentation. He held up a book and read from the flyleaf, ‘To Bruce R. McConkie.’ It was signed ‘Amelia’ and dated the day he entered the mission home. He said, ‘I have carried these scriptures all over the world. I’ve used them extensively. They have been bound three times. I can tell you the location on the page for many of the scriptures in that book.’ He then added, ‘But I’m not going to use that book anymore. It does not have the precious teaching aids and powerful tools to enhance study and understanding that are in this new volume.’ I was really impressed by that. The next day I had occasion to go into his office. He has a large desk, and there he sat, book in hand, with ruler and red pencil marking the new edition of the scriptures. Well, if someone who knows the scriptures as well as he does finds it worthwhile to use the new edition, I have resolved to do likewise” (“Spiritual Communication,” in *Principles of the Gospel in Practice*, Sperry Symposium 1985 [1985], 18–19).

Scripture Study Helps. Help students use what they learned about using the scripture study aids.
(30–35 minutes)

After you have taught students about the scripture study aids, have them use them to complete the following quiz as a review of what they learned. You may want them to work in groups.

- Answer the following questions about baptism:
 - What does the word *baptism* mean?
 - What evidence is there that baptism was practiced before the time of Christ?
 - What does baptism symbolize?
 - What are four purposes of baptism?
- Find the meaning of the italicized word in each of the following phrases. Notice how knowing what these words mean brings added understanding to the scripture passages.

- “An help *meet* for him” (Genesis 2:18)
 - “Ye *kine* of Bashan” (Amos 4:1)
 - “Trucebreakers, false accusers, *incontinent*” (2 Timothy 3:3)
 - “The word of God is *quick*, and powerful” (Hebrews 4:12)
- List three scripture references for each of the following topics:
 - Last days
 - Lost scriptures
 - Prophecy
 - Revelation
 - Answer the following questions after reading the verses and referring to the footnotes:
 - Matthew 4:23—Why were those people in Galilee healed?
 - Matthew 4:24—What is palsy?
 - Matthew 4:25—Where is the region of Decapolis? (see the map section).
 - Matthew 5:3—What are some other meanings of the word *blessed*?
 - Matthew 5:3—What does the Book of Mormon add to our understanding of this verse?
 - Matthew 5:5—What are some other meanings of the word that was translated as *meek*?
 - Read about Lehi’s vision of the tree of life in 1 Nephi 8 and, using the cross-references in the footnotes, identify what the following symbols represented:
 - River of water
 - Rod of iron
 - Mist of darkness
 - Great and spacious building
 - Identify the following people and tell where they are mentioned in the scriptures:
 - Antionah
 - Josiah Butterfield
 - What states did the Saints travel through during their migrations, taking them from New York to the Great Salt Lake?

THE GREAT PLAN OF HAPPINESS

Introduction

In 1993 Elder Boyd K. Packer, a member of the Quorum of the Twelve Apostles, told teachers in the Church Educational System that along with a brief overview of the subject to be studied they should give an overview of the plan of salvation at the beginning of every school year:

“A brief overview of the ‘plan of happiness’ (which is my choice, my favorite title, in talking of the plan), if given at the very beginning and revisited occasionally, will be of immense value to your students.

“I have an assignment for you. . . . You are assigned to prepare a brief synopsis or overview of the plan of happiness—the plan of salvation. Design it as a framework on which your students can organize the truths you will share with them.

“At first you may think that a simple assignment. I assure you, it is not. Brevity and simplicity are remarkably difficult to achieve. At first you will be tempted to include too much. The plan in its fulness encompasses every gospel truth. . . .

“This may be the most difficult, and surely the most rewarding, assignment of your teaching career.

“Your overview of the plan of happiness should be but a sweeping glance across the unfolded scroll of scriptural truths. Your students can thereafter locate themselves in respect to the plan. . . .

“I will give you the barest outline of the plan as a beginning, but you must assemble your framework yourself.

“The essential components of the *great plan of happiness, of redemption, of salvation*, are these:

- “Premortal existence
 - Spiritual creation
 - Agency
 - War in heaven
- Physical creation
- The Fall and mortality
 - Principles and ordinances of the gospel of Jesus Christ (first principles: faith in the Lord Jesus Christ, repentance, baptism, . . .)
 - The Atonement
 - Life beyond the grave
 - Spirit world
 - Judgment
 - Resurrection” (*The Great Plan of Happiness*, 2–3).

The following information is included to help you further understand that great plan of happiness and develop your overview. You may be tempted to teach more about the plan of salvation than the brief overview Elder Packer recommended. Please resist that temptation, keeping in mind that many of the details of the plan will be discussed in the course of your study of the Old Testament. Throughout this manual are teaching suggestions that will help you connect what is being studied in the Old Testament to your overview of the plan of salvation.

The Plan of Salvation Is Like a Three-Act Play

In a 1995 fireside address to young adults, President Boyd K. Packer, Acting President of the Quorum of the Twelve, said:

“The course of our mortal life, from birth to death, conforms to eternal law and follows a plan described in the revelations as the great plan of happiness. The one idea, the one truth I would inject into your minds, is this: There are three parts to the plan. You are in the second or the middle part, the one in which you will be tested by temptation, by trials, perhaps by tragedy. Understand that and you will be better able to make sense of life and to resist the disease of doubt and despair and depression.

“The plan of redemption, with its three divisions, might be likened to a grand three-act play. Act 1 is entitled ‘Premortal Life.’ The scriptures describe it as our first estate (see Jude 1:6; Abraham 3:26, 28). Act 2, from birth to the time of resurrection, is the ‘Second Estate.’ And act 3 is called ‘Life After Death’ or ‘Eternal Life.’

“In mortality, we are like actors who enter a theater just as the curtain goes up on the second act. We have missed act 1. The production has many plots and subplots that interweave, making it difficult to figure out who relates to whom and what relates to what, who are the heroes and who are the villains. It is further complicated because we are not just spectators; we are members of the cast, on stage, in the middle of it all!” (*The Play and the Plan* [address to young adults, 7 May 1995], 1–2).

Premortal Existence

Before our mortal birth we lived with our Heavenly Father (see Job 38:4–7; Jeremiah 1:5; Abraham 3:21–23). Heavenly Father is a glorified, perfected, celestial being with a body of flesh and bones (see D&C 130:22). The Prophet Joseph Smith taught: “God himself was once as we are now, and is an exalted man, and sits enthroned in yonder heavens!” (*Teachings of the Prophet Joseph Smith*, 345).

Heavenly Father is the father of our spirit bodies (see Numbers 16:22; Acts 17:29; Hebrews 12:9; Moses 3:5). He possesses a fulness of all godly attributes and joy and He desires that His children become like Him (see Matthew 5:48; 2 Nephi 9:18; Moses 1:39).

Spiritual Creation

Abraham saw that all of Heavenly Father’s children were “intelligences” that were organized before the world was (see Abraham 3:18–23). President Boyd K. Packer taught: “The spirits of men and women are eternal (see D&C 93:29–31; see also Joseph Smith, *Teachings of the Prophet Joseph Smith* . . . , 158, 208). All are sons and daughters of God and lived in a premortal life as his spirit children (see Numbers 16:22; Hebrews 12:9; D&C 76:24). The spirit of each individual is in the likeness of the person in mortality, male and female (see

D&C 77:2; 132:63; Moses 6:9–10; Abraham 4:27). All are in the image of heavenly parents” (*The Play and the Plan*, 3).

In “The Family: A Proclamation to the World,” the First Presidency stated: “All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose” (*Ensign*, Nov. 1995, 102; see also D&C 29:31–32; Moses 3:5; and *Old Testament Student Manual: Genesis–2 Samuel* [religion 301, 2003], p. 32).

Agency

- “1. All beings are subject to divine law, obedience to which brings blessings. Disobedience results in suffering and damnation.
- “2. Each person has the divine gift of agency to choose good or evil. A person may worship how, where, or what he or she may, but only by learning and obeying celestial laws can he or she be exalted.
- “3. Each person can choose and act for him- or herself only as he or she gains knowledge of good and evil and is influenced by one or the other” (“Basic Doctrine,” *Charge to Religious Educators*, 3rd ed. [1994], 85).

The proper exercise of our moral agency is essential to becoming like God (see 2 Nephi 2:14–16). There are, however, some consequences to granting mankind the opportunity to choose. As essential as agency is to our growth, it was inevitable that we would not always choose correctly. As the Apostle Paul wrote, “All have sinned, and come short of the glory of God” (Romans 3:23). Agency alone would only condemn us. This consequence was anticipated and provided for in the plan the Father presented to His children in a premortal council.

The Grand Council and the War in Heaven

After our Heavenly Father provided us with spirit bodies in that premortal world, we were more like Him, but we still lacked many essential attributes. He is an exalted and perfected being with a glorified physical body; we were not. The Father called His children together in a grand council in heaven and presented His plan for helping us become like Him (see Moses 4:1–4; Abraham 3:22–27).

President Boyd K. Packer said:

“In the council of the Gods, the plan of the Eternal Father was sustained (see Alma 34:9; see also *Teachings [of the Prophet Joseph Smith]*, 349–50). The plan provided for the creation of an earth whereupon his children would receive physical bodies and would be tested according to his commandments (see Moses 6:3–10, 22, 59; Abraham 3:24–25; 4:26–27). Each spirit in premortal life was provided opportunities for learning and obedience. Each was given agency (see Alma 13:3–5).

“A grand council in heaven was convened (see *Teachings*, 349–50, 357). The divine plan required one to be sent as a savior and redeemer to fulfill the plan of the Father. The Firstborn of the Eternal Father, Jehovah, willingly volunteered and was chosen (see Moses 4:1–2; Abraham 3:19, 22–27).

“Most sustained this choice. Others rebelled, and there was a war in heaven. Satan and those who followed him in rebellion against the Father’s plan were cast out and denied mortality (see Revelation 12:7–13; D&C 29:36; 76:28; Moses 4:3).

“Those who kept the first estate (you are among them) were to be added upon with a physical body and were permitted to live upon the earth in this planned second estate (see Abraham 3:26). Each was appointed the times and the bounds of his or her habitation (see Deuteronomy 32:8; Acts 17:26). Some were foreordained to be prophets (see Alma 13:7–9; Abraham 3:23; see also *Teachings*, 365)” (*The Play and the Plan*, 3; see also Bible Dictionary, “War in Heaven,” p. 788).

Physical Creation

The physical creation of the heavens, the earth, and all things thereon was another essential step in helping us become like our Father in Heaven (see Moses 1:33–39; Abraham 3:24–26). When God created the earth it was “very good” (Moses 2:31) and a place of beauty and abundance (see Genesis 1–2; Moses 2; 3:7–25; Abraham 4–5; see also D&C 59:16–20; *Old Testament Student Manual: Genesis–2 Samuel*, pp. 27–36).

President Boyd K. Packer taught: “An earth was then organized (see Abraham 5:4). Adam and Eve, in a paradisiacal state, were the first man and first woman (see Moses 1:34; 3:7; 4:26; 6:3–10, 22, 59). They were married eternally and were given commandments (see Moses 3:23–25). They were in a state of innocence and knew no sin (see 2 Nephi 2:23)” (*The Play and the Plan*, 3).

The Fall and Mortality

The Fall of Adam and Eve was the next step in the great plan of happiness. The Fall brought about the conditions of mortality, including spiritual and physical death (see 2 Nephi 2:19–25; Alma 42:1–10). Mortal life on earth is essential to becoming like God. It provides us with the opportunity to gain a physical body and to be able to continue to grow and learn by having the freedom to choose to follow the counsel of God or the enticements of Satan (see Alma 42:1–12; D&C 29:36–43; Moses 5:9–12). It is by the choices we make that we “prove” ourselves (see Abraham 3:25; see also *Old Testament Student Manual: Genesis–2 Samuel*, pp. 39–43).

Referring to his metaphor of life as a three-act play (see p. 13), President Boyd K. Packer gave the following counsel about our mortal condition:

“As part of the eternal plan, the memory of our premortal life, act 1, is covered with a veil. Since we enter mortality at the beginning of act 2 with no recollection of act 1, it is little wonder that it is difficult to understand what is going on.

“That loss of memory gives us a clean start. It is ideal for the test; it secures our individual agency and leaves us free to make choices. Many choices must be made on faith alone. Even so, we carry with us some whispered knowledge of our premortal life and our status as offspring of immortal parents.

“You were born in innocence, for ‘every spirit of man was innocent in the beginning’ (D&C 93:38), and you have an inborn sense of right and wrong, for the scriptures tell us in the Book of Mormon that we ‘are instructed sufficiently that [we] know good from evil’ (2 Nephi 2:5). . . .

“If you expect to find only ease and peace and bliss during act 2, you surely will be frustrated. You will understand little of what is going on and why things are permitted to be as they are.

“Remember this! The line ‘And they all lived happily ever after’ is never written into the second act. That line belongs in the third act, when the mysteries are solved and everything is put right. . . .

“Until you have a broad perspective of the eternal nature of this great drama, you won’t make much sense out of the inequities in life. Some are born with so little and others with so much. Some are born in poverty, with handicaps, with pain, with suffering. Some experience premature death, even innocent children. There are the brutal, unforgiving forces of nature and the brutality of man to man. We have seen a lot of that recently.

“Do not suppose that God willfully causes that which, for his own purposes, he permits. When you know the plan and purpose of it all, even these things will manifest a loving Father in Heaven.

“There exists something of a script for this great play, the drama of the ages. . . .

“That script, as you should already know, is the scriptures—the revelations. Read them. Study them. . . .

“The scriptures speak the truth. From them you can learn enough about all three acts to get your bearings and get direction in your life. They reveal that ‘ye were also in the beginning with the Father; that which is Spirit, even the Spirit of truth;

“‘And truth is knowledge of things as they are, and as they were, and as they are to come’ (D&C 93:23–24).

“Act 1, act 2, and act 3” (*The Play and the Plan*, 2).

The Mission of the Church and the Principles and Ordinances of the Gospel

The Fall of Adam and Eve was not a mistake or a surprise. Had they not chosen to become mortal, neither they nor the rest of Heavenly Father’s children could progress to become like God (see 2 Nephi 2:22–25). The Fall was a necessary part of the plan, but there are some negative consequences from which we need to be saved (see the commentary for Genesis 3:19 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 42).

The gospel of Jesus Christ provides a way for all mankind to be redeemed from the Fall and brought back into the presence of God (see 2 Nephi 31:10–21; Mosiah 3:19; Alma 7:14–16; 3 Nephi 27:13–22; Articles of Faith 1:4; see also the commentary for Genesis 4:1 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 51–52). If we refuse to follow the plan and do not accept the Atonement of Jesus Christ, we cannot be redeemed from our sins and perfected (see Mosiah 2:36–39; 4:1–12; Alma 11:40–41; D&C 29:43–44).

In every dispensation, prophets have been sent to teach the gospel to God’s children on earth. The Church of Jesus Christ has been established in these latter days to invite all to come unto Christ by proclaiming the gospel to the world, perfecting the Saints, and redeeming the dead (see Amos 3:7; Ephesians 4:11–15; D&C 1:4–23; 138; Articles of Faith 1:5–6).

The Atonement

Because of the Fall of Adam we will all die (physical death), we are all cut off from the presence of God (spiritual death) and cannot get back to Him on our own, and we live in a world of toil, sin, and sorrow. The Atonement of Jesus Christ provides for the resurrection of all mankind, with immortal physical bodies, thus overcoming physical death. Through the Atonement we can also be cleansed from personal sins and changed from our fallen condition to become like God, overcoming spiritual death (see 2 Nephi 2:5–10; 9:4–14, 19–27; Alma 7:11–13; 12:32–34; 34:8–16; 42:11–28; D&C 19:16–19; Articles of Faith 1:3; see also “The Grand Council and the War in Heaven,” p. 14).

No ordinary person could have brought about the Resurrection and atoned for the sins of all mankind. Only one who had power over death and the power of a sinless life could have done so. In short, it required the sacrifice of a God (see John 10:17–18; Alma 34:9–14; D&C 45:4).

Life beyond the Grave

The Spirit World

Physical death is the separation of the body and the spirit. At death the spirits of all of Heavenly Father’s children go to a spirit world to await the Resurrection. In the spirit world there is a separation between those who accepted the gospel and kept the commandments and those who did not. As President Boyd K. Packer explained, “It is happiness, a paradise, for the righteous. It is misery for the wicked (see 2 Nephi 9:10–16; Alma 40:7–14). In either state, we continue to learn and are accountable for our actions (see D&C 138:10–22)” (*The Play and the Plan*, 3). For more information about the spirit world, see Doctrine and Covenants 138—President Joseph F. Smith’s account of the remarkable vision given to him of the work that goes on in the spirit world.

Judgment

When the Father presented His plan and the creation of an earth was proposed, the expressed purpose was to “prove” His children to see if they would keep His commandments (see Abraham 3:25). Through the Prophet Joseph it was revealed that we will be judged not only on the basis of what we do but also by what we desire in our hearts (see Alma 41:3–6; D&C 137:9).

The Judgment and the Resurrection are closely intertwined, and part of our final judgment will take place as we are resurrected. All will come forth in the Resurrection with perfect bodies, but they will differ in glory. They will be raised with a body appropriate to the kingdom they will inherit, be that celestial, terrestrial, or telestial. Sons of perdition will be resurrected but will not be given any degree of glory; they will be cast out into outer darkness (see 1 Corinthians 15:35, 39–42; D&C 88:28–32).

President Boyd K. Packer said:

“After all have been dealt with equally, a judgment will be rendered (see Mosiah 3:18; see also *Teachings*, 218–19). Each will be resurrected in his or her own order (see 1 Corinthians 15:21–23). The glory one receives, however, will depend on obedience to the laws and ordinances of our Father’s plan (see 1 Corinthians 15:40–42).

“Those who have become pure through repentance will obtain eternal life and return to the presence of God. They will be exalted as ‘heirs of God, and joint-heirs with Christ’ (Romans 8:17; see also D&C 76:94–95; 84:35; 132:19–20; see also *Teachings*, 374).

“Provision is made in the plan for those who live in mortality without knowing of the plan: ‘Where there is no law given there is no punishment; and where there is no punishment there is no condemnation . . . because of the atonement; for they are delivered by the power of him’ (2 Nephi 9:25).

“Without that sacred work of the redemption of the dead, the plan would be incomplete and would really be unfair. The ordinances of the temple—the endowments, the sealing in eternal marriage—are worth all the preparation required. Do not do anything that may make you unworthy to receive them or act 3 of this eternal drama will be less than you are now free to make it” (*The Play and the Plan*, 3–4).


Resurrection

Everyone who has ever lived on this earth, righteous or not, will be resurrected with an immortal physical body. This is a gift because of the Atonement of Jesus Christ (see 1 Corinthians 15:19–22; 2 Nephi 9:6–15, 19–22). Not all are resurrected at the same time, “but every man in his own order” (1 Corinthians 15:23; see also Mosiah 15:20–26; Alma 40:1–2; D&C 76:15–17).

Some Important Gospel Principles to Look For

- Heavenly Father is a glorified, perfected, celestial Father who possesses a fulness of joy (see Mosiah 4:9; 3 Nephi 28:10).
- We lived with Heavenly Father before we came to earth. We are His spirit children, and He wants us to have the same joy that He has by becoming like Him (see Jeremiah 1:5; Romans 8:16; Hebrews 12:9).
- In order to become like God, we must have a resurrected, glorified physical body, and we must grow to possess the qualities of godhood (see Job 19:26; 3 Nephi 27:27; D&C 130:22).
- Our mortal life is designed to help us gain godly attributes. It provides us with the opportunity to gain a physical body and learn the lessons of godhood by having the freedom to choose to follow the counsel of God or the enticements of Satan (see Genesis 2:16–17; 2 Nephi 2:25–27; Alma 34:32–34).
- The Creation of the earth and the Fall of Adam brought about the necessary conditions of mortality, including spiritual and physical death and a world where there is toil, pain, and sorrow (see Genesis 2:17; 3:6–7; 2 Nephi 2:15–25).
- The Atonement of Jesus Christ provides for the Resurrection so that everyone will receive an immortal physical body (see Job 19:25–27; Ezekiel 37:12–14; Alma 11:42–45). The Atonement can also cleanse us from personal sins and help us become like God (see Isaiah 1:18; Mosiah 3:19; Moroni 10:32–33).
- In every dispensation, Jesus Christ has sent prophets to teach His gospel to God’s children on earth. The Church of Jesus Christ has been established in these latter days to invite all to come unto Christ and partake in His plan of happiness (see Amos 3:7; Alma 12:32–34; D&C 1:1–14).

Suggestions for Teaching

 *Old Testament Video* presentation 4, “The Plan of Salvation” (7:35), can be used in teaching your plan of salvation overview (see *Old Testament Video Guide* for teaching suggestions). It should not take the place of classroom discussion because it only briefly deals with premortal and postmortal life. *Old Testament Symposium 1995 Resource Videocassette* presentation 3, “Children of Israel” (8:45), can also be used in teaching the plan of salvation.

Note: Choose from the ideas under this heading, or use some of your own. The four teaching suggestions for the plan of salvation overview will be the same for each of the four scripture courses. It is recommended that you teach a different one to your students each year. Since you will be teaching about the Creation, Fall, and Atonement later in the school year, you may want to preview those lessons so you can build on and not simply repeat what you teach in your overview.



Plan of Salvation Overview: Suggestion 1

(90–120 minutes)

Help the students visualize the plan of salvation (the plan of happiness) by stretching a string from one wall of your classroom to the other. Hang a paper clip over the string so that it can easily slide along the string. Prepare two identical figures, one of clear plastic and another of white paper, that can be attached to the paper clip.

Tell students that the string represents the line of our lives and that one end of the string represents our past and the other our future. The clear plastic figure represents our spirit body, and the white paper figure represents our physical body. Move the paper clip along the string and add the figures to it as you discuss our progression from premortal past to postmortal future. When you discuss death, separate the clear plastic figure from the white paper one. Ask questions such as those listed in the following sections as you teach the plan of happiness, and use the information in the appendix as needed. It is usually preferable to let the students discover as many of the answers as they can by letting them search the suggested scripture references.

Premortal life

- Where does the life line begin and end? (Explain that the line of our lives actually extends beyond the walls of the room and continues forever in both directions. Our lives did not have a beginning, and they will have no end. See D&C 93:29; Abraham 3:18; “Spiritual Creation,” p. 13.)
- What do you know about your Father in Heaven and your life with Him before you were born on earth? (see “Premortal Existence,” p. 13).
- What does it mean to be a spirit child of God? (see “Premortal Existence,” “Spiritual Creation,” p. 13).
- Since we lived with Heavenly Father in the premortal world and we were immortal, why didn’t we stay there? (see “Agency,” “The Grand Council and the War in Heaven,” p. 14).
- What do we know about the differences between Heavenly Father’s plan and Lucifer’s alternative? (see Moses 4:1–4; “The Grand Council and the War in Heaven,” p. 14).
- Why do you think the Lord prizes the freedom to choose (agency) so much that He would allow Lucifer and his followers to rebel and start a war in heaven? (see “Agency,” p. 14).

Mortal life

- Since Satan will eventually be cast into outer darkness, why did God allow him and his followers to come to earth and tempt us? (see D&C 29:39).
- Why was it necessary for us to come to a physical earth and get a physical body? (see D&C 93:33–34; Moses 1:39; “The Grand Council and the War in Heaven,” “Physical Creation,” p. 14).
- What were the consequences of the transgression of Adam and Eve? Why was the Fall of Adam and Eve necessary? (see 2 Nephi 2:19–25; “The Fall and Mortality,” p. 14).

- Why was a Redeemer chosen even in premortality? What would result if there were no Redeemer? (see 2 Nephi 9:7–10; Moses 4:1–4; Abraham 3:27–28; “The Grand Council and the War in Heaven,” p. 14; “The Atonement,” p. 15).
- Why did Jehovah (Jesus Christ) need to come to earth and receive a mortal body? (see “The Atonement,” p. 15).
- Since we face so much temptation in the world today, what can we do in cooperation with the Lord to change our natures and resist evil? (see 1 Nephi 2:16; Mosiah 3:19; 4:1–3; 5:1–2; Ether 12:27).

Postmortal life

- What is the difference between physical death and spiritual death? How are we rescued from each one? What is our part in overcoming spiritual death? (see 2 Nephi 9:6–23; Alma 40:11–14; D&C 29:40–44; “The Mission of the Church and the Principles and Ordinances of the Gospel,” “The Atonement,” and “The Spirit World,” p. 15).
- Where do we go upon death? What important works that we know of are going on in the spirit world? (see Alma 40:11–14; D&C 138:11–37; “The Spirit World,” p. 15).
- Who is the Great Judge? When will we be judged? Is there more than one judgment? (see John 5:21–22, 30; “Judgment,” p. 16).
- For what will we be judged? By what standard will we be judged? (see Mosiah 2:36–41; Alma 41:3–7; D&C 82:3; “Judgment,” p. 16).
- What possibilities are available to those who don’t hear about the gospel in this life? (see D&C 138:1–37; “Judgment,” p. 16).
- What will we be like when we are resurrected? (see Alma 11:42–45; “Judgment,” “Resurrection,” p. 16).
- What is our ultimate destiny and what can we become if we follow the “great plan of happiness”? (see D&C 76:50–70).

Consider leaving the string up for a time and referring to it as needed to help students see how the truths they are learning fit into the plan.

Ask students how a knowledge of the plan helps them understand why the Lord commands certain things and forbids others.

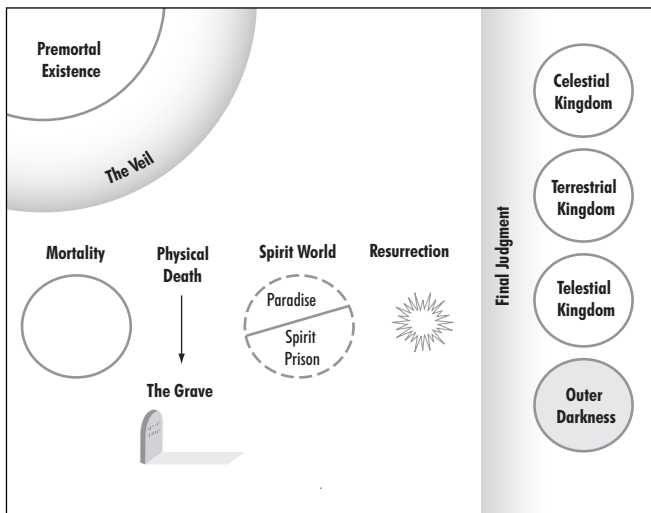
Share your testimony of the beauty of the plan and the importance of remembering why we are here and what the Lord has done to help us return to Him.



Plan of Salvation Overview: Suggestion 2

(90–100 minutes)

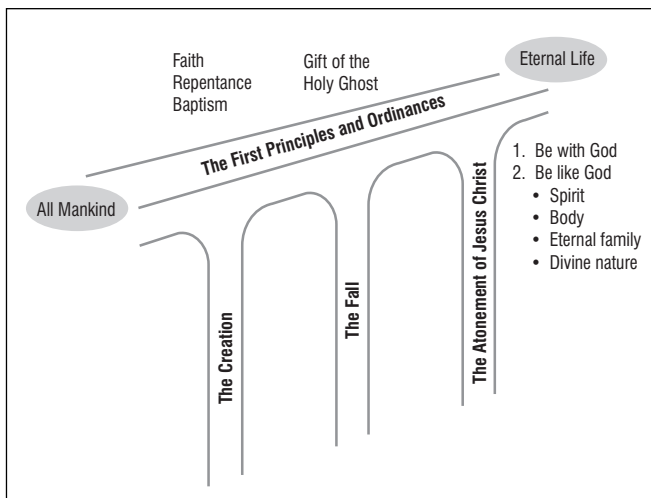
A diagram such as the one below can be used to teach the plan of salvation. This method is good for teaching the plan visually but does not teach the chronology as well as suggestion 1.



Ask questions such as those listed in suggestion 1 as you draw the diagram on the board (or you could use a handout) and discuss the elements of the plan of salvation. Draw arrows to indicate our progression through the stages of our existence, according to the plan. Where possible, let the students discover the answers to the questions by searching the suggested scripture references. Consider displaying the chart in the classroom so you can refer to it throughout the year.

Plan of Salvation Overview: Suggestion 3
(60–70 minutes)

A simple yet effective way to review the plan of salvation that emphasizes the importance of mortality is to use an illustration of a bridge. Draw the accompanying diagram on the board or on a poster. Leave the labels off at first and write them in as your students discover the elements of the plan as you study the scriptures together.



Show students the bridge and ask: What purpose does a bridge serve that a road alone cannot? (It helps you cross a canyon or gap.) Read Abraham 3:22 with your students and help them understand where we were before we came to earth. Then read Moses 1:39 to help them understand what Heavenly Father is seeking to bring to pass, or where He wants to take us.

(*Immortality* means to live forever as resurrected beings; *eternal life* means to be with God and be like Him; see “Premortal Existence,” “Spiritual Creation,” p. 13; “Agency,” p. 14.) Write *All Mankind* at the lower end of the bridge and *Eternal Life*, with its definition, at the other end.

Ask:

- Why were we encouraged to leave the premortal world and come to this earth?
- What “gap” or “canyon” (what differences) existed between Heavenly Father and us when we lived with Him as His spirit children?

Help students discover that although we lived with Heavenly Father and were His children, in many ways we were not yet like Him (see 3 Nephi 12:48; D&C 76:70; 88:41; 130:22; “Premortal Existence,” p. 13).

Tell students that the pillars supporting the bridge represent what Heavenly Father has brought about to help us become like Him, and the span on top of the pillars represents what we are to do. Have your students read Abraham 3:24–27 to find what Heavenly Father did for us; then discuss why that was necessary (see “Agency,” “The Grand Council and the War in Heaven,” “Physical Creation,” p. 14). Write *The Creation* on the first pillar.

Ask students:

- What do you think the second pillar represents?
- After the physical creation of the earth, what part did Adam and Eve play to prepare the way for us to become more like Heavenly Father? (see 2 Nephi 2:22–25; “The Fall and Mortality,” p. 14).

Write *The Fall* on the second pillar and discuss briefly how the Fall brought opposition, sin, and death into the world.

Ask students: What would happen to us physically and spiritually if everything remained in a fallen condition? Read 2 Nephi 9:6–10 and discuss what God did to help us overcome the effects of the Fall (see “The Atonement,” p. 15). Ask what the third pillar represents and label it *The Atonement of Jesus Christ*. Ask:

- Why can Jesus Christ promise to redeem us from our sins?
- On what conditions can we be forgiven of our sins and bring about the plan of redemption in our lives? (see Alma 42:9–15).

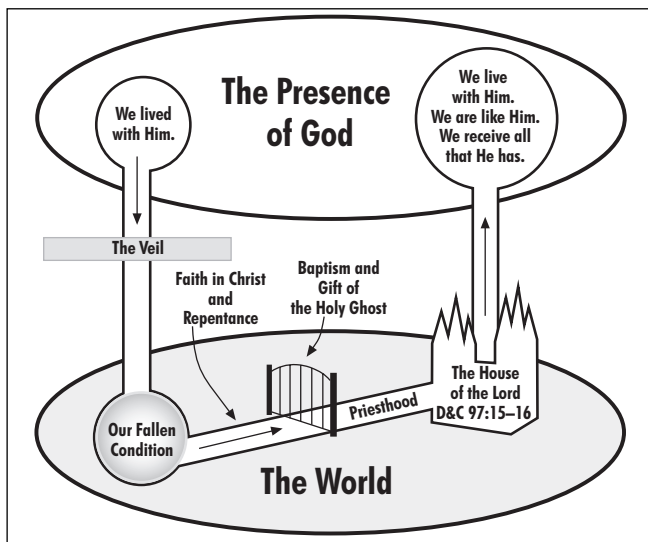
Have students read Helaman 14:15–17, and ask: What blessings of the Atonement are given to all mankind regardless of how they live? (The Resurrection and being brought back into God’s presence for judgment.) There are other blessings that are given only to those who earnestly seek them and live by His gospel. Have students read Articles of Faith 1:3–4 and list the first things God requires us to do to be forgiven of our own sins and to be perfected (see also “The Mission of the Church and the Principles and Ordinances of the Gospel,” p. 15).

Finish labeling the bridge as in the diagram and ask students how understanding the plan of salvation helps them understand why we are commanded to do some things and forbidden to do others.

Read Elder Boyd K. Packer's statement in "Judgment" (p. 16) and share your testimony of the "great plan of happiness" that Heavenly Father has prepared for His children.

Plan of Salvation Overview: Suggestion 4 (40–45 minutes)

Prepare the accompanying diagram as a handout for each student or as an overhead transparency. Review with students that we once lived in the presence of God (see "Premortal Existence," p. 13) and the circumstances that brought us to our fallen condition (see "The Fall and Mortality," p. 14).



Ask students:

- Where does the strait and narrow path lead?
- What has our Heavenly Father given us to help us stay faithfully on the path?

Invite a student to read the following statement by Elder Orson F. Whitney, who was a member of the Quorum of the Twelve, to help them understand the seriousness of our fallen condition and the only way we can be freed from it:

"When Adam fell, it was as if the human race had fallen into a pit, from which they were powerless, by any act of their own, to emerge; having no means whereby to climb up and out, and not even knowing how to climb. But a Friend, all-wise and all-powerful, comes to the mouth of the pit . . . and proposes to rescue them from their unhappy situation. *He makes of his own life a ladder*; lets it down into the pit and says: 'Now climb!' They who climb, get out of the pit. They who refuse to climb, remain in the pit—and who is to blame but themselves?" (in Conference Report, Oct. 1927, 149).

Have students, individually or in groups, study the following questions to help them discover how the Atonement of Jesus Christ and the principles and ordinances of the gospel provide the way for us to overcome our fallen condition:

- What is the path that leads us out of our fallen condition? What are the first steps we must take to get on that path? (see 2 Nephi 31:17–19; "The Mission of the Church and the Principles and Ordinances of the Gospel," p. 15).
- What are some of the ways the gift of the Holy Ghost helps us overcome our fallen condition and press forward on the path? (see John 14:26; 15:26; 16:13; 3 Nephi 27:20; D&C 45:56–57).
- Who provided and pointed out this path for us? What must we do to stay on it? (see 2 Nephi 31:19–21; "The Atonement," p. 15).
- In addition to the covenant of baptism, what other ordinances and covenants has Heavenly Father given us to help us rise above our fallen condition? (see D&C 84:33–40; 131:1–4).
- What will we be like when we return to live with Heavenly Father if we have been faithful in making and keeping our sacred covenants? (see 1 John 3:1–4; Moroni 7:48).
- How does a knowledge of the plan of salvation help us understand why we are commanded to pray? to be baptized? to be honest? to be morally clean?
- How does a knowledge of the plan of salvation help us understand why we are commanded to be free from addictive substances? to pay tithing? to serve a mission? to attend the temple?

When students have completed the exercise, invite them to share what they learned with the class. Bear your testimony of all that the plan of salvation means to you. Encourage students to ponder the plan of salvation often and determine how an understanding of it can help them live the gospel in their daily lives. Conclude by reading the following statement by President Hugh B. Brown, who was a Counselor in the First Presidency:

"The leaders of the Church have, from the beginning, taught faith in the Lord Jesus Christ, and we acknowledge him as our Savior and Redeemer. It is our duty to teach this to our children . . . and, because they are children of God, [to] teach them to be loyal to the royal spirit that is in them" (in Conference Report, Sept.–Oct. 1966, 104).

THE BOOKS OF GENESIS, MOSES, AND ABRAHAM

Abraham 3


Introduction

Jehovah commanded Abraham to go to Egypt to teach the gospel. Sometime before Abraham reached Egypt (see Abraham 3:15), the Lord taught him the truths contained in Abraham 3–5.

Some Important Gospel Principles to Look For

- The spirits of all mankind are eternal. They were organized by Heavenly Father and lived with Him before they were born on earth (see Abraham 3:18–23).
- Jesus Christ had more intelligence, or “light and truth” (D&C 93:36), than all of the other spirit children of Heavenly Father, which made Him “like unto God” (Abraham 3:24; see vv. 19, 22–24).
- Jesus Christ was chosen to be the Savior and Redeemer of Heavenly Father’s spirit children who agreed to follow the Father’s plan by coming to earth (see Abraham 3:24–28).
- The Prophet Joseph Smith said, “Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was” (*Teachings of the Prophet Joseph Smith*, 365; see Abraham 3:22–23; see also D&C 138:55–56). Each of us must prove faithful to those callings on earth (see Abraham 3:25; see also Alma 13:3–5, 8–10; D&C 121:34–40).

Suggestions for Teaching

 **Abraham 3:22–28 (Scripture Mastery, Abraham 3:22–23). Knowing who we are and why we are here can give us greater strength to meet challenges and find joy in life.** (35–40 minutes)

Note: Even though you discussed the premortal life as you taught the plan of salvation, it should be further addressed as part of the book of Abraham—especially the scripture mastery reference. The following exercise helps students get to know each other and leads into a discussion of Abraham 3.

Write *Who Am I? Why Am I Here?* on the board. Invite students to answer the questions by writing an introduction for themselves to the rest of the class. Encourage them to be creative and have fun with their answers. You could ask them to list descriptions of themselves that answer the first

question, such as a daughter, a friend, a student, a musician, a dishwasher, a Laurel class secretary.

After the students have introduced themselves, tell them that the prophet Abraham learned some profoundly important answers to these same questions. Have students read Abraham 3:22–28 and prepare answers to the questions on the board, giving the verses where they found their answers. List the answers beneath the questions on the board.

Ask students the following questions:

- How do you feel about Abraham’s experience?
- How could the knowledge Abraham gained from this revelation affect his life?
- How might knowing we were in that council in heaven affect our decisions in mortality?

President Ezra Taft Benson said, “*The great test of life is obedience to God*” (in Conference Report, Apr. 1988, 3; or *Ensign*, May 1988, 4). Write his statement on the board and help students quickly memorize it. You may want to make it into a poster and display it in your classroom. Help students understand that even though Abraham was chosen for certain purposes (see Abraham 3:23), he still had to “prove” himself through obedience (see v. 25).

Read the following statement by President Benson:

“For nearly six thousand years, God has held you in reserve to make your appearance in the final days before the Second Coming. Every previous gospel dispensation has drifted into apostasy, but ours will not. . . . God has saved for the final inning some of his strongest children, who will help bear off the kingdom triumphantly. And that is where you come in, for you are the generation that must be prepared to meet your God. . . . Make no mistake about it—you are a marked generation. 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, now and in the future, will stand in this fight—and how tall we will stand. Will we be true to our last-days, foreordained mission?” (in Marvin J. Ashton, in Conference Report, Sept.–Oct. 1989, 48; or *Ensign*, Nov. 1989, 36–37).

Bear testimony that knowing who we are and why we are here can give us strength in times of temptation and help us be obedient to God and prove ourselves faithful.

Moses 1


Introduction

We do not know exactly when Moses received the revelation recorded in Moses 1, but clues in the verses help place it after his experience with the burning bush (see Moses 1:17; see also Exodus 3:1–22; 4:1–17) and before he returned to Egypt to help deliver the children of Israel from bondage (see Moses 1:25–26). Furthermore, we learn that Moses wrote the book of Genesis as a result of the revelations we read about in Moses 1 (see Moses 1:40–41). This chapter is insightful for many reasons, but especially because it tells us how and why Moses received the first few chapters of Genesis (see Moses 1:30).

Some Important Gospel Principles to Look For

- We cannot endure God’s presence unless we are changed by the power of the Holy Ghost so that God’s glory can come upon us. This change is called “transfiguration” (see Moses 1:2, 5, 9, 11, 25, 31).
- We are children of a glorified Heavenly Father (see Moses 1:3–6).
- Having faith in the power of Jesus Christ (who is called Jehovah of the Old Testament), remembering our relationship to God, keeping the commandments, and praying can help us resist the temptations of Satan (see Moses 1:12–22; see also Matthew 4:10–11; James 4:7).
- The Holy Ghost helps us discern between good and evil (see Moses 1:13–18; see also D&C 93:36–37).
- The purpose of God’s works and creations is to help His children receive immortality and eternal life (Moses 1:30–39).
- Jesus Christ created this earth and numberless worlds like it (Moses 1:32–38; see also Moses 7:30).

Suggestions for Teaching

 *Old Testament Video* presentation 3, “God’s Work and Glory” (9:10), can be used in teaching Moses 1 (see *Old Testament Video Guide* for teaching suggestions). *Old Testament Symposium 1995 Resource Videocassette* presentation 1, “For Mine Own Purpose” (1:30) can also be used in teaching Moses 1. Introduce the video by telling students that it is a dramatization of Moses’ experience with the Lord. Ask them to look for the answers the Lord gave to Moses’ questions and why those answers are important.

Moses 1:1–22. Knowing we are children of God can give us self-respect and motivation to face the problems of life (see Dallin H. Oaks, in Conference Report, Sept.–Oct. 1995, 31; or *Ensign*, Nov. 1995, 25). (25–30 minutes)

Write *Who am I?* on the board. (You may have discussed the answer to that question while studying Abraham 3.) Ask students how the way people answer that question can affect the way they live their lives.

Write *Man is nothing* on the board and ask students questions like the following:

- How do you feel about that statement?
- Is it a possible answer to the question Who am I?
- Why would anyone feel that man is nothing?

Have students read Moses 1:9–11 and look for clues to explain why Moses said that “man is nothing.”

Have students read Moses 1:1–11 and, as a class, list what those verses teach about God. Ask students how the list compares to any mortal being. Ask: Could this be why Moses said “man is nothing”?

Help students understand who is speaking in Moses 1. Tell them that the “Lord God” who spoke with Moses in Moses 1 was the premortal Jesus Christ, who is Jehovah, even though He called Moses “my son” (v. 4). This is an example of “divine investiture of authority,” which allows Jesus Christ to speak on behalf of Heavenly Father as if He were Heavenly Father (see Joseph Fielding Smith, *Answers to Gospel Questions* [1957–66], 13–21).

When Adam was driven out of the Garden of Eden, he was removed from the presence of Heavenly Father. Since then, Jesus Christ stands between us and Heavenly Father as our Advocate and Mediator. Elder James E. Talmage, an Apostle, wrote:

“A general consideration of scriptural evidence leads to the conclusion that God the Eternal Father has manifested Himself to earthly prophets or revelators on very few occasions, and then principally to attest the divine authority of His Son, Jesus Christ” (*Jesus the Christ* [1970], 39).

Have students look again at Moses 1:1–11 and highlight what Moses learned about himself. Ask:

- How should we feel about being called a son or daughter of God?
- What does our relationship to Jesus Christ show us about our potential?

To illustrate our potential, bring the seed of a large tree to class. As you show it, ask students what they think it can become. Tell students what kind of tree the seed came from. Ask:

- What is this seed’s potential?
- How do you know?
- Although it may seem small and insignificant right now, because of its potential, it has a worth that cannot be measured at present. How might this seed compare to Moses’ statement in verse 11?
- How is the seed like all of us?

Read Moses 1:12–22 with your students and help them understand how important it is to know who we are and what we can become. Point out the effect this knowledge had in Moses’ experience with Satan. Consider asking some of the following questions:

- What did Satan call Moses?
- How did Moses respond?
- How persistent was Satan?
- How did Moses’ knowledge of God help him to overcome Satan?

Invite students to share a principle they learned from studying these experiences of Moses.

Moses 1:1–28. When we have the Spirit of the Lord with us, we are better able to discern good from evil and make wise choices. (20–25 minutes)

If possible, darken the classroom so that there is only a small amount of light. Show students two objects that look alike but are different colors (like a dark blue sock and a black sock) and have them describe any difference they can see between the two objects. Turn the lights on and ask them to try again. Have them read Moses 1:1–18 and tell how the activity can be compared to what happened to Moses. Ask: What do we learn about why we need to have the Spirit and spiritual experiences more often?

Have students read Moses 1:1, 5–9, 24–28 and list what Moses saw and learned. Have them read verses 11, 14–15 and look for what allowed Moses to see and learn all that he did. Ask students how this experience could enable him to make better judgments between good and evil.

As a class, make a list of what we can do to invite the Holy Ghost into our lives so that we can receive the blessings of personal revelation and greater discernment. Encourage students to use the Topical Guide (“Holy Ghost, gifts of,” p. 213) and Bible Dictionary (“revelation,” p. 762) to find some answers in the scriptures. The list might include studying the scriptures (see Helaman 3:29), repenting (see Alma 26:21–22), trusting the Spirit’s promptings to lead a good life (see D&C 11:12–14), putting the Lord first in our

lives (see D&C 88:67–68), and taking the sacrament worthily and keeping its covenants (see 3 Nephi 18:1–7).

Ask students to think of times they have followed the Lord’s instructions and received the Spirit in their lives. Invite a few who would like to share their experiences with the class to do so.

Moses 1:24–40. It is comforting to know that God’s work and glory is to help us become like Him. (15–20 minutes)

Ask students if they know what they want to do for a living. Invite them to explain why they would want to do that particular work. Read Moses 1:6 and find out about the work Moses was called to do. Ask:

- How would you feel if you knew the Lord had a work for you to do? Does He?
- Read Moses 1:24–26 and look for the work Moses was called to do. What work do you feel the Lord has for you?
- How will you know what your work is?
- What do you think is the work of Heavenly Father, Jesus Christ, and the Holy Ghost?
- Read Moses 1:27–29 and find out what Moses saw of the works of God. If you saw what Moses did, what questions might you have?

Have students read verse 30 and find and mark the two questions Moses asked. Have them read verses 31–40 and find how the Lord answered them.

Write *immortality* and *eternal life* on the board and ask students what each term means and how they are different. The following words of President Joseph Fielding Smith can help students understand the difference between immortality and eternal life:

“Immortality and eternal life are two separate things, one distinct from the other. Every man shall receive immortality, whether he be good, bad, or indifferent, for the resurrection from the dead shall come to all.


“Eternal life is something in addition. None shall receive eternal life save it be those who keep the commandments of the Lord and are entitled thus to enter into his presence. . . . That is eternal life, to dwell in the presence of the Father and receive exaltation from him” (*Doctrines of Salvation*, comp. Bruce R. McConkie, 3 vols. [1954–56], 2:4–5).

Read Moses 1:39; 2 Nephi 26:23–24 and ask students the following questions:

- How can knowing God’s work and purpose make a difference in our lives?

- What does knowing that Jesus Christ created this earth and suffered and died for the sins of mankind teach about His commitment to us?
- How does it help us trust Him and believe that He has our best interests in mind?

Invite students to share their feelings about trusting the Lord.

 **Moses 1:39 (Scripture Mastery). The purpose of God’s works and creations is to help His children receive immortality and eternal life.** (15–20 minutes)

Write the text of Moses 1:39 on the board and help students memorize the verse. One method is to have them repeat it aloud as a class. After students repeat the verse several times, erase a few words and have them repeat the verse again. Continue this process until the entire verse is erased and the class is able to recite it from memory.

Tell students that quoting a scripture is not nearly as important as understanding what the scripture means and how it applies to our lives. Ask them why this principle is true and encourage them to look beyond memorizing the words and to gain a deeper understanding of Moses 1:39. As an example, ask:

- What do the bread and water in the sacrament represent?
- How do these emblems of the sacrament help us understand how Jesus Christ helps to bring to pass our immortality and eternal life?
- What does the Lord expect us to do to help Him bring to pass the immortality and eternal life of others? (For examples, discuss how missionary work and eternal marriage are important in accomplishing Heavenly Father’s work.)

Genesis 1–2; Moses 2–3; Abraham 4–5

Introduction

The scriptures contain three accounts of the Creation (see Genesis 1–2; Moses 2–3; Abraham 4–5; there is also an account given in the temple). In this section we will use the account in Moses 2–3 and refer to Genesis 1–2 and Abraham 4–5 as needed.

The plan of happiness was given by a loving Heavenly Father to help His children receive immortality and gain eternal life. The Creation of an earth, where His spirit children could be sent to gain a physical body, be tested and tried, and develop divine


attributes, was essential to this plan. The scriptures give enough details about the Creation to help us understand Jesus Christ’s role in the Creation and the Creation’s divine purpose.

The scriptural account of the Creation does not provide details of *how* or *when* the earth was created but it does testify of *why* it was created and *who* the Creator was (see Moses 1:31–32, 39). The Lord has promised that the day will come when the specific details concerning the Creation of this earth will be revealed (see D&C 76:5–10; 101:32–34).

Some Important Gospel Principles to Look For

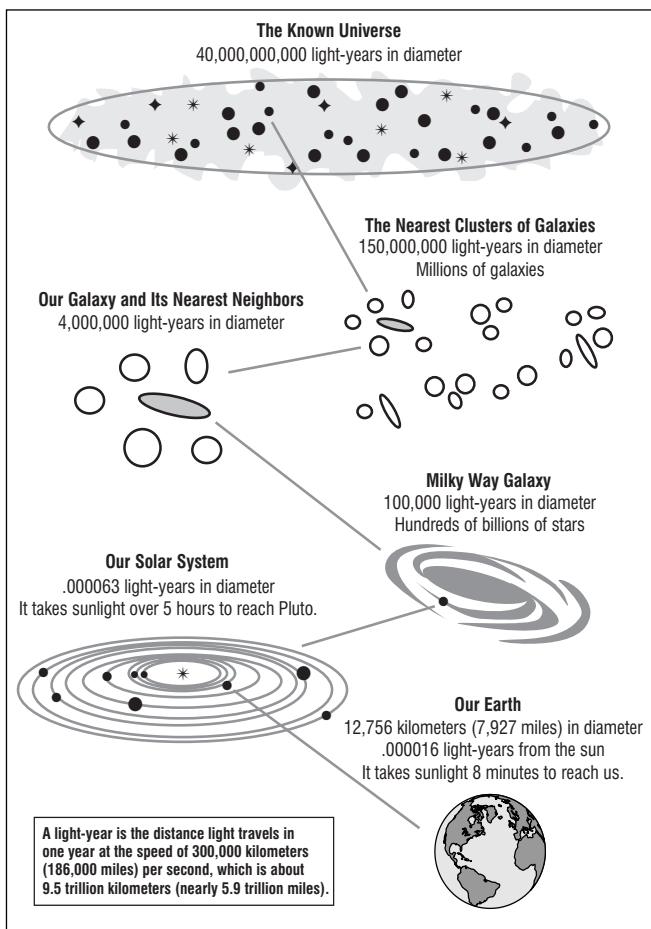
- Jesus Christ (Jehovah) created the heavens and the earth under the direction of the Father (see Moses 2:1; see also D&C 38:1–3; 76:23–24; Moses 2:31–33).
- The earth was not created from nothing; it was organized from existing matter (see Genesis 1; Moses 2; Abraham 4).
- The spirits of all living things were created spiritually before they were created physically (see Genesis 2:4–5; Moses 3:4–5).
- Adam was the first man. He and his wife, Eve, were created in the literal image of God, and all people of the earth descend from them (see Genesis 1:26–27; Moses 2:26–27).
- God ordained one day in seven for mankind to rest from their labors and worship Him (see Genesis 2:1–3; Moses 3:1–3; see also Exodus 20:8–11).
- From the beginning, God gave us agency, which is the power to act for oneself. All choices made by exercising our agency have consequences based on eternal laws (see Moses 3:16–17; see also 2 Nephi 2:16, 27; D&C 130:20–21).

Suggestions for Teaching

 *Old Testament Video* presentation 5, “The Creation” (7:06), can be used in teaching Genesis 1–2; Moses 2–3; Abraham 4–5 (see *Old Testament Video Guide* for teaching suggestions).

Genesis 1:1; Moses 2:1; Abraham 4:1. The purpose of the scriptural accounts of the Creation is not to answer such questions as *how* the earth was created, *how long ago* the Creation occurred, or *how long* the process of creation took. Their purpose is to answer the more important questions of *why* the earth was created and *who* created it. (20–25 minutes)

Display a picture or use an artist’s conception of the universe (see the following diagram; also p. 229) or of a starry sky. Discuss with students the relationship between our earth and the known universe and the immensity of these creations.



Bring a puzzle that has about 200 pieces to class. Ask students to consider how simple and small the puzzle is when compared to the entire universe. Invite a student to try and assemble the puzzle by shaking the contents of the box and letting the pieces fall to the floor. Encourage the student to try again, this time trying harder to let the pieces fit together by themselves. Ask: If something as simple as this puzzle cannot simply fall into place, what does that tell us about something as immense as this earth or universe? Discuss what the experiment teaches about the need for a Creator in assembling the elements.

Have students read Moses 2:1 and Abraham 4:1 and look for what these verses teach about the Creation. Encourage students to quickly look at how many times the word *God* appears in Moses 2–4 and Abraham 4–5 where the Creation is discussed. Ask why they think that word was given so much emphasis.

To help emphasize the important truth that Jehovah—Jesus Christ—is the Creator, consider doing one or more of the following activities:

- Sing “My Heavenly Father Loves Me” (*Children’s Songbook*, 228) and discuss its message.
- Have students think of, bring to class, or draw something that reminds them there is a God and that He loves them. Invite them to share these with the class.
- Read Alma 30:43–44 and Moses 6:63 and discuss how everything in nature testifies of Jesus Christ as Creator and of His mission as our Redeemer.

Genesis 1–2; Moses 2–3; Abraham 3–4. The Creation was accomplished according to Heavenly Father’s plan.
(30–35 minutes)

To help students understand the order of the periods of the Creation, have them do activity A for Genesis 1; Moses 2 in their student study guides (p. 12). Discuss the order of the Creation and invite students to share what impressed them during the activity.

Have students read Moses 2:10, 12, 18, 21, 25, 31. Ask the following questions:

- What was the Lord’s evaluation of each part of the Creation as it was finished?
- What does it mean to you that the Creation was good? Why?
- How do you feel knowing that mankind was Heavenly Father’s and Jesus Christ’s crowning creation?

Hold up a copy of the Bible. Ask students if it is more important to understand the physical properties of the book (such as its binding, paper, and type style) or its message and meaning to our lives. Explain that although the construction, printing, and history of the Bible may be interesting, the message and meaning of its contents are much more important. Ask if the same is true with the Creation of the earth.

Write the following questions on the board:

- How?
- Who?
- How long?
- For what purpose?

Tell students that the questions on the board concern the Creation of the earth. Ask:


- How would you rank them as regards your salvation? Why?
- Read Moses 1:39. What is the divine purpose for creating this earth?

Explain that although there is much that we do not know about the creation of this earth (see D&C 101:32–33), the scriptural accounts of the Creation do give us answers to some of the most important questions.

Read the following statement by Elder Mark E. Petersen, who was an Apostle:

“Do we appreciate what this earth really means to us? Do we see why it was made? Do we understand its purpose? Do we see that there was nothing accidental or spontaneous about its origin? Do we see that its creation was literally and truly, completely and exclusively, an act of God?” (in Conference Report, Apr. 1983, 86; or *Ensign*, May 1983, 64).

Invite students to answer these questions, and discuss their responses.

 **Genesis 1:26–27 (Scripture Mastery). We are literally sons and daughters of Heavenly Father and are created in His image.** (15–20 minutes)

Invite several students to share some ways they are like their parents, especially characteristics they received or learned from their parents (such as physical traits, habits, mannerisms, values, and spiritual gifts). Ask:

- How common is it for children to grow to be like their parents?
- Read Genesis 1:26–27. In whose image were we created?
- What characteristics and qualities have we received from Him?
- How does knowing we were created in the image of our Heavenly Father help us know we can grow to become like Him?

In 1909 the First Presidency stated:

“All men and women are in the similitude of the universal Father and Mother, and are literally the sons and daughters of Deity” (in James R. Clark, comp., *Messages of the First Presidency of The Church of Jesus Christ of Latter-day Saints*, 6 vols. [1965–75], 4:203).

In 1995 the First Presidency and Quorum of the Twelve Apostles declared:

“All human beings—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose” (“The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102).

Ask students how knowing they were created in the image of their Heavenly Father helps increase their feelings of self-worth. Have them look for other scriptures that teach we are children of God and are created in His image. Encourage them to use the footnotes for Genesis 1:26–27 and the Topical Guide. Create a list of the scriptures they find and encourage them to write some of those references next to the scripture mastery verses. Invite students to choose some verses from their list and tell how they would use them to help a friend learn more about Heavenly Father.

Elder M. Russell Ballard, a member of the Quorum of the Twelve Apostles, said:

“When we look to see the evidence of creation all around us, from a grain of sand to the majestic planets, we begin to realize that we are the greatest of all God’s creations; we are created in his image” (in Conference Report, Apr. 1988, 66–67; or *Ensign*, May 1988, 58).

Genesis 2:1–3. God ordained one day in seven for us to rest from our labors and worship Him. (10–15 minutes)

Ask students:

- What day of the week do you enjoy more than any other?
- What makes that day different from the others?
- Read Moses 2:31. How did Jehovah describe what He created when He finished it?
- Read Moses 3:1–3. What do the scriptures say occurred at the end of the Creation?
- How did the Lord treat the seventh day differently from the other six days of the Creation?
- How does the Lord expect us to follow His example?

Explain that the Lord emphasized the importance of the Sabbath day again on Mount Sinai. Have students read Exodus 20:8–11; 31:13, 16–17 to learn why we should keep the Sabbath day holy and sacred. Discuss their findings and write them on the board.

Ask students what is meant by the Sabbath being a sign and a covenant with the Lord (see Exodus 31:13, 16). Ask what happens when we ignore or neglect our covenants with the Lord.

Have students read Isaiah 58:13–14 and Doctrine and Covenants 59:9–21 and look for the blessings that we can receive by obeying the commandment to keep the Sabbath holy. Encourage students to better live that commandment so they can receive the great blessings the Lord has promised to His covenant people.

Genesis 2:15–17; Moses 3:15–17. Agency is essential to the story of Adam and Eve and to our eternal progression in Heavenly Father’s plan of salvation. (15–20 minutes)

Write *Freedom is not free* on the board. Ask students:

- What do you think that phrase means?
- Why isn’t freedom free?
- What does the term *free* mean as used in that statement? (Without cost.)

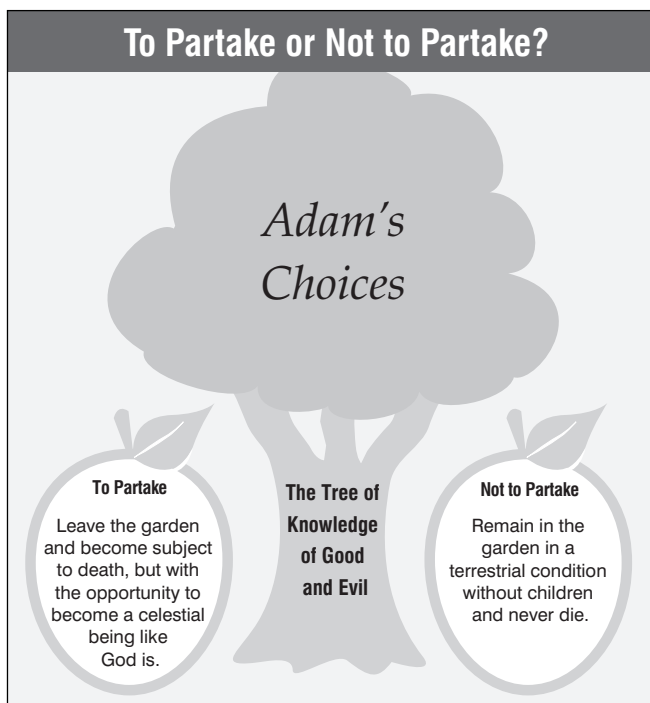
Invite students to give examples of the cost of freedom. Read the following statement by Elder Boyd K. Packer:

“The phrase ‘free agency’ does not appear in scripture. The only agency spoken of there is *moral agency*, ‘which,’ the Lord said, ‘I have given unto him, that every man may be *accountable* for his own sins in the day of judgment’ (D&C 101:78; italics added)” (in Conference Report, Apr. 1992, 92; or *Ensign*, May 1992, 67).

Ask students why they think the scriptures never say that agency is free. Help them understand that while the gift of agency gives us the freedom to choose (see 2 Nephi 2:27), we will be held accountable for each choice we make (see D&C 101:78). We cannot make choices and also be free from the

responsibility and consequences of those choices (unless we are not accountable because of age or mental capacity.)

Explain that Genesis 2 and Moses 3 tell how the Lord ensured that Adam and Eve would have agency. Duplicate the following chart, leaving the “To Partake” and “Not to Partake” boxes empty. Let your students fill in the boxes as they study this event.



Have students read Moses 3:9, 15–17 and find what God said to Adam about partaking of the tree of knowledge of good and evil. Have students read 2 Nephi 2:15–16. Ask:

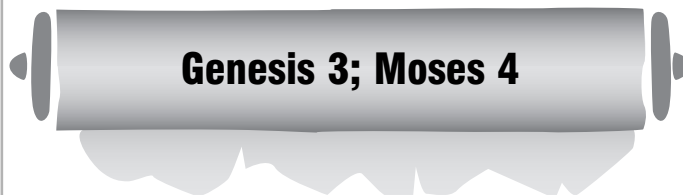
- Why was it necessary for Adam and Eve to have a choice?
- Read 2 Nephi 2:22–23. What would have happened if Adam and Eve had not partaken of the forbidden fruit?
- Read 2 Nephi 2:24–29. What difference did their choice to partake of the fruit make for us?

To illustrate what Adam and Eve’s choice meant for us, place a bowl of ordinary fruit on a table. Place one piece of another kind of special fruit next to the bowl of ordinary fruit. Invite a student to stand next to the table of fruit, and place a boundary line completely around the table and the student. Tell the student: “You may eat as much as you want from the bowl of ordinary fruit as long as you stay inside the boundary line. You can only eat the piece of special fruit outside the line, but once you cross the line, you cannot reenter. But if you take the special fruit back to your seat to eat, I will give the entire class a treat next time we meet.”

Review the situation: The student can stay within the limited area and eat as much as desired from the bowl of ordinary fruit, or the student can take the special fruit, leave the area, and earn a reward for the entire class. Ask:

- In what ways is agency present in this situation?
- How does this situation compare to Adam and Eve’s?

Help students understand that Adam, in exercising his agency, acted in our behalf in bringing about the Fall, making mortality possible “that men might be” (2 Nephi 2:25); and Jesus acted in our behalf in bringing about the Atonement, making resurrection and forgiveness possible (see 1 Corinthians 15:22).



Introduction

Modern revelation testifies that the Fall was good, necessary, and a planned step in the eternal progression of all of Heavenly Father’s children. The Old Testament explains what happened in the Fall but not why it happened or what it means for us. One reason for this may be the loss of many plain and precious truths from the Bible (see 1 Nephi 13:25–29). As members of the Church, we can better understand the doctrine of the Fall because much of what was lost has been restored in the Book of Mormon, the Doctrine and Covenants, and the Pearl of Great Price.

Some Important Gospel Principles to Look For

- Satan continues to wage the war on earth that he began in heaven by seeking to destroy Heavenly Father’s plan of happiness (see Moses 4:1–6; see also Revelation 12:7–17; D&C 76:28–30).
- Satan seeks to enslave those who will not hearken to the words of the Lord by blinding and deceiving them (see Moses 4:4; see also Joseph Smith—Matthew 1:37).
- Satan lied to Eve, tempting her to eat the fruit of the tree of knowledge of good and evil. Adam chose to eat the fruit also, bringing about the Fall “that men might be” (2 Nephi 2:25) and to further the plan of salvation (see Genesis 3:1–6; Moses 4:5–18).
- The Lord told Adam and Eve the results of the Fall, which they and all mankind would face as mortals on this earth, including sin, sorrow, children, work, death, and leaving God’s presence (see Genesis 3:16–24; Moses 4:23–25; see also Alma 42:2–10; Moses 5:1–4; 6:48–49).
- The results of the Fall were for Adam and Eve’s benefit. It is good that we can choose between good and evil, experience sorrow, have children, work, and eventually leave mortality through physical death (see Genesis 3:16–24; see also Moses 5:9–11).

- The husband is to preside over his wife and family in righteousness and provide for their needs (see Genesis 3:16–20; Moses 4:22; see also Ephesians 5:22–31).
- Work and trials in mortality are necessary and can be a blessing (see Genesis 3:16–19; Moses 4:22–25).

Suggestions for Teaching



Old Testament Video presentation 6, “The Fall” (5:00) can be used in teaching Genesis 3; Moses 4 (see *Old Testament Video Guide* for teaching suggestions).

Moses 4:1–6. The war that began in heaven is not over; Satan is still trying to destroy Heavenly Father’s plan and children. (5–10 minutes)

On the board write *War in Heaven*. Draw or show students a picture of some military weapons and ask:

- What kind of war do you think the war in heaven was?
- What was the war about? (see D&C 29:36–38; Moses 4:1–4).

Have them search Revelation 12:7–11 and find who was involved in the war. (Michael and his angels—which included us—against Satan and his angels.) Read Moses 4:1–6 and ask:

- How was Satan able to get one third of the host of heaven to follow him?
- How did he propose to fulfill God’s plan?
- How would destroying our agency allow Satan to be successful?

Compare what Satan said to Heavenly Father with what Jesus, the “Beloved Son,” said. Ask:

- How do you feel about Jesus Christ after learning this?
- What happened to Satan and his followers?

Read Doctrine and Covenants 76:25–30 and help students understand that the war did not end—it just changed battlegrounds and continues here on earth. Ask what weapons were used to defeat Satan (see Revelation 12:11). Tell them that Satan’s main target is the Latter-day Saints (see Revelation 12:17). Ask: If Satan will eventually be cast into outer darkness, why did Heavenly Father allow him and his followers to come to earth and do so much damage?

Moses 4:1–6. Satan rebelled and sought to destroy the agency of man. (15–20 minutes)

Note: The following activity builds on the teaching suggestion for Genesis 2:15–17; Moses 3:15–17 (p. 25) but can still be effective if you did not use that suggestion.

Read Moses 4:1, 3 and ask students what the scriptures say Satan planned to do to destroy our agency. Most people think

that he would have forced us to do right, but that is only one possibility. Explain that certain conditions are necessary if we are to have agency and that you are going to demonstrate what they are.

Invite one or two students to come to the front of the room, and offer them an enticing reward to just do the correct thing for the rest of the day. When they ask what the “correct thing” is, say that there are no rules—they are free to do whatever they want. They will probably think that is a good arrangement. Ask the class how the students will know if they have done the “correct thing.” Read 2 Nephi 2:11–13 with the class and help them understand that if there are no rules for behavior, there can be neither wrong nor right behavior. Therefore, there is no way to win the reward because in that situation agency could not exist. On the board write 1. *There must be laws that define good and evil* (see 2 Nephi 2:13). Explain that certain rules or commandments must be given, each with blessings and consequences. Without law there could be no sin (see 2 Nephi 2:13). This is an essential element of agency.

Have an empty table at the front of the room and invite another student to come forward. Point to the empty table and tell the student that the law states that it is forbidden to take anything off the table and eat it. When the student does not take anything, say what a righteous person the student is for not breaking the law. Ask the class if they think a person should be rewarded for obeying a law when there is no other alternative. The prophet Lehi taught the need for opposition (see 2 Nephi 2:11). We ultimately have to make choices between good and evil (see 2 Nephi 2:16). Have the students suggest what a second essential element of agency is. On the board write 2. *There must be an alternate choice to what is defined as good* (see 2 Nephi 2:11).

Place some treats on the table and have another, much more desirable treat hidden in your pocket. Invite one or two students to come forward and choose any one thing on the table to eat. After they pick up one of the treats, show what was in your pocket and ask why they did not choose the more desirable one. When they say that they did not know about the other choice, have the class suggest what a third essential element of agency is. On the board write 3. *A person must have knowledge of what the choices and consequences are* (see 2 Nephi 2:15–16; Helaman 14:30–31).

Place two treats on the table, one more desirable than the other. Invite another student to come forward and choose any treat from the table and eat it. When the student reaches to take the most desirable treat, take it away. Ask the student to try again, but then prevent the student from taking it. Ask the class to suggest a fourth essential element of agency. On the board write 4. *A person must have complete freedom to choose between the two choices* (see 2 Nephi 2:26–27).

Help students understand why agency is such an essential part of the plan of salvation by discussing the following questions:

- Why did we choose to come to earth under Heavenly Father’s plan instead of following Satan?
- Could we become like God under Satan’s plan? Why not?
- Could we ever be trusted with the powers of godhood if we had never had the opportunity to learn to choose between right and wrong?

Tell the class that Satan might have destroyed our agency by eliminating any one of those four elements and that he is still trying to destroy our agency using the same techniques of deception and lies.

Have students read Moses 4:4. Ask them what falsehoods Satan tries to get people to believe that could affect their choices. (There is no God and, therefore, no laws of right or wrong, no sin, and no punishment. Whatever you want to do is right.) Have students give examples of how Satan attacks those four elements of agency today. (Everybody does it. It’s my body. I’m not hurting anyone else. Just this once. No one will know.)

Genesis 3; Moses 4:6–29. Understanding the Fall is essential to an appreciation of the Atonement and for coping with the challenges in this life. (20–25 minutes)

On the board write *If the Garden of Eden was a paradise, why did Adam choose to leave?* Read the following statements (or make up similar ones) and ask your students to vote with a “thumbs up” sign if they agree or a “thumbs down” sign if they disagree:

- I like getting bitten by insects.
- Pulling weeds is one of my favorite activities.
- I am happiest when I am sick.
- I feel very safe knowing about all the war, famine, and pestilence in the world.
- Knowing that I will die someday is very exciting to me.

Ask students:

- Do you think Adam and Eve experienced any of those challenges in the Garden of Eden?
- Why would Adam and Eve choose to live in a fallen world instead of paradise?

Have students search Moses 4:6–19 and look for reasons Eve ate the forbidden fruit (see vv. 12, 19) and then why Adam also ate (see v. 18). Ask: If Adam and Eve had not transgressed, would we have been born in the Garden of Eden? (see 2 Nephi 2:22–23).

To help your students understand that the Fall was essential to our progress, write the following chart on the board (or give it to students as a handout). Include only the headings and numbers, leaving spaces for the answers. Read the

scripture references with your students and help them fill in the conditions before and after the Fall.

Before the Fall	After the Fall
1. No physical death; Adam and Eve would have lived forever (see 2 Nephi 2:22).	1. All things became mortal and could die physically (see 2 Nephi 9:6).
2. No spiritual death; they lived in God’s presence—faith was not required (see Alma 32:21).	2. Adam and Eve were cast out of God’s presence and became spiritually dead (see D&C 29:40–42).
3. No progression toward godhood possible because of limited agency (see 2 Nephi 2:22).	3. Eternal progression according to Heavenly Father’s plan became possible (see Moses 5:11).
4. They could not have children (see 2 Nephi 2:23).	4. They could have children (see Moses 4:22; 5:11).
5. They were innocent, knowing neither good nor evil, joy nor misery (see 2 Nephi 2:23).	5. They knew good and evil and could experience joy and misery (see Moses 5:11).
6. They lived in a paradise where everything was provided without effort (see Moses 3:8–9).	6. The earth also fell, so we must work for what we need (see Moses 4:23–25).

Read the following statement by President Ezra Taft Benson:

“Just as a man does not really desire food until he is hungry, so he does not desire the salvation of Christ until he knows why he needs Christ.

“No one adequately and properly knows why he needs Christ until he understands and accepts the doctrine of the Fall and its effect upon all mankind” (in Conference Report, Apr. 1987, 106; or *Ensign*, May 1987, 85).

(Note: The Atonement will be taught with Moses 5 [pp. 30–31].) Ask students:

- How can understanding the Fall help us cope with the trials and challenges we must face in this life?
- How would we be worse off if we went through mortality without facing any challenges or difficulties? (By comparison, you might ask: How well would you understand math if you never had to solve any math problems? How much stronger would you become if you did not exercise?)

Share your testimony that although the Fall seemed to be a step down, it was an essential step forward.

Genesis 3:14–19; Moses 4:20–25. The consequences of the Fall are blessings, not punishments. (15–20 minutes)

Note: This teaching suggestion is a continuation of the previous one on the results of the Fall.

Have students read Moses 4:20–25 and look for consequences of the Fall. List their responses on the board.

Write the word *enmity* on the board. Explain that President Ezra Taft Benson said that “*enmity* means ‘hatred toward, hostility to, or a state of opposition.’” (in Conference Report, Apr. 1989, 3; *Ensign*, May 1989, 4).

Have students look at Moses 4:21. Ask:

- Who placed the barrier of enmity between Satan and the woman and between the followers of Satan and the seed of the woman?
- Who is the “seed” of the woman? (Jesus Christ; see also the commentary for Genesis 3:15 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 41.)
- How could that enmity be considered a blessing?
- How does Jesus Christ’s victory over Satan bless our lives now and in the eternities?

Write the word *sorrow* on the board and ask students if sorrow can be a blessing. Read Moses 4:22–23, and find the word *sorrow* in each verse, determining whether it seems like a punishment or a blessing. Explain that the Hebrew word that was translated *sorrow* in those verses can also mean “distress” or “toil” or “labor” (see also the commentary for Genesis 3:16–19 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 41–42). Ask students how hard work, illness, and other adversities can ultimately be blessings in our lives.

Genesis 3:16–20. Just as the Lord gave Adam responsibility for Eve’s welfare, a husband should preside over his wife and family in righteousness and provide for their needs. (5–10 minutes)

Some people have been troubled by the statement that Adam would rule over Eve (see Genesis 3:16; Moses 4:22). Read to students President Spencer W. Kimball’s statement in the commentary for Genesis 3:16 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 41).

Read Ephesians 5:23 and ask how a husband should preside over a wife and family. Ask what qualities best describe Jesus Christ’s leadership over the Church. List responses on the board.

Help students understand that the type of leadership Heavenly Father intended Adam and all men to have over their families is like the leadership the Savior has over the Church.



Moses 1–4. The blessings of the Fall.

(40–50 minutes)

Note: All of the ideas students studied in Moses 1–4 cannot be covered if your class meets only once or twice a week. This teaching suggestion can help you review some of the most important doctrines in these chapters. You may also decide to use some of the other teaching suggestions based on your knowledge of your students and the guidance of the Spirit.

Write the following four questions on the board:

- Who am I?
- Why was the earth created?
- Why is there so much wickedness on earth and so many troubles and trials in life?
- Why do we need a Savior?

Tell students you hope that by the end of class they can give an answer to each of those questions.

Ask students what they learned in their personal study of Moses 1–2 about how to answer the first question: Who am I? Refer them to what Moses learned about God and about himself (see Moses 1:1–11). Tell them that one way to learn about what a child may become is to look at the parents. Ask:

- Who is the father of our spirits?
- What does that say about our potential?

Discuss why knowing that we are children of Heavenly Father can be important in our lives.

Have students complete activities A and B for Moses 1 in their student study guides (p. 11). Invite them to share their responses in class.

In Moses 1 we read about visions the Lord gave Moses concerning this world and the people who live on it. After seeing this vision, Moses had two questions. Have students find and highlight those questions in Moses 1:30. Have them read Moses 1:39; Abraham 3:24–26 and find answers as to why the earth was created.

Have students quickly tell what happened during each period of creation. Ask:

- What were the final creations?
- How were they different from the rest of the creations?

Ask students how they would answer the third question: Why is there so much wickedness on earth and so many troubles and trials in life? Have them read Moses 4:15–31 and list the consequences of the Fall. Have them read Moses 5:9–11. Ask:

- How did the Fall benefit us?
- Why was it essential to the plan of salvation?

- What single act was required to make the Fall a blessing? (The Atonement.) Why?
- How does repentance help us receive the blessings of the Atonement?

Genesis 4; Moses 5

Introduction


The Lord did not send Adam and Eve into the world without adequate instructions. The Joseph Smith Translation clarifies that Adam and Eve learned about the blessings of the Fall and were taught about Jesus Christ and how to worship Him (see Moses 5–6). We learn there that Adam and Eve taught the truths they learned to their children. Thus, Cain murdered his brother in spite of his knowledge of eternal truths. We also learn that Satan influenced Cain’s actions—a truth missing in the biblical account.

Moses 5 helps us understand that our Heavenly Father provided a plan of redemption from the Fall of Adam and Eve and from the personal fall we experience because of our sins (compare Moses 5:4 with 5:41; see also 2 Nephi 1:20; 5:20).

Some Important Gospel Principles to Look For

- Adam and Eve and their posterity are redeemed from the Fall through the Atonement of Jesus Christ, which makes redemption possible (see Moses 5:4–9; see also Mosiah 3:16–17; 4:6–8; Moses 6:52).
- The Fall gave Adam and Eve and their posterity the opportunity to experience joy, have children, know good from evil, and obtain eternal life (see Moses 5:10–11; see also 2 Nephi 2:22–27).
- Offerings to the Lord must be made in righteousness or they are not acceptable to Him (see Moses 5:16–27; see also Moroni 7:6–8).
- One way Satan seeks to destroy us is to tempt us to feel no responsibility for others (see Moses 5:28–34).

Suggestions for Teaching

 *Old Testament Video* presentation 7, “The Atonement” (3:43), can be used in teaching Genesis 4; Moses 5 (see *Old Testament Video Guide* for teaching suggestions).

Moses 5:1–12. Like Adam and Eve, we are all “fallen” and “shut out” from God’s presence. The Atonement of Jesus Christ redeems us from our fallen condition. (25–30 minutes)

Make three posters. Write on the first *In God’s Presence*, on the second *Out of God’s Presence*, and on the third *Jesus Christ’s Atonement*. Place the first two on opposite walls of the classroom.

Have the students stand with you on the side of the room labeled *In God’s Presence*. Explain that we all lived in God’s presence before we came to earth. In the Garden of Eden, Adam and Eve also lived in God’s presence. To symbolize the Fall, walk with the students over to the side of the room labeled *Out of God’s Presence*. Place a line of tape down the middle of the room and ask students to pretend that the tape is a barrier that keeps us from getting back into God’s presence.

Have them read Moses 5:1. Ask:

- Were Adam and Eve living in or out of God’s presence then?
- How did they get in that condition? (They transgressed the law when they ate the forbidden fruit.)
- How was their condition like our condition now?

Have students read Alma 42:2–3, 6–7, 9, 12, 14 and list on the board conditions that existed after the Fall. Be sure students understand that the two basic results of the Fall are physical death and spiritual death, which is separation from God’s presence.

There are two reasons for our fallen condition: the Fall of Adam and our personal sins. The Savior’s Atonement frees all mankind from the effects of the Fall and provides a conditional escape from the effects of personal sin. To illustrate the power of the Atonement, remove a three-foot section of the tape barrier. Have students read 2 Nephi 31:19–21 and ask who opened the way back into God’s presence and how He did it. You may want to read or sing “There Is a Green Hill Far Away” (*Hymns*, 194) with your students and discuss how it relates to the angel’s message to Adam in Moses 5:6–8. Use the third poster to label the opening in the tape barrier *Jesus Christ’s Atonement*.

Copy the information from the following chart onto the board (or give it to students as a handout). Use it to help students understand how the Atonement gives all mankind the ability to overcome the effects of the Fall (see also the teaching suggestion for Moses 6:50–68, p. 35). You may want to give only the references for the boxes on the right side of the chart and let the students find the answers.

The Results of Adam's Fall from Which We Need to Be Saved

- Physical death: We are all born with mortal bodies that will eventually die.
- Spiritual death: We are all born into a fallen world and are separated from our Heavenly Father.
- We live on a telestial, fallen earth.

The Unconditional Blessings of the Atonement

- All who have ever lived will be resurrected with an immortal physical body (see Alma 11:42–44).
- All will be brought back into God's presence for judgment (see Alma 11:44; Helaman 14:15–17).
- The earth will be made celestial (see D&C 88:18–20).



The Results of Our Own Fall from Which We Need to Be Saved

- As we become accountable for our choices, our sins make us unworthy to return to our Heavenly Father's presence (see Mosiah 16:2–5).

The Conditional Blessings of the Atonement

- If we have faith in Jesus Christ, repent, and are baptized, we can be cleansed from our sins. Through the gift of the Holy Ghost we can become sanctified and worthy to remain in the Father's presence and become as He is (see Alma 34:13–17; 42:15; Moroni 10:32–33; D&C 76:58; 132:19–20; Moses 5:5–11).

Moses 5:4–7. The Lord uses symbols to teach us about and help us remember His atoning sacrifice.
(20–25 minutes)

Use a flashlight or overhead projector to create the shadow of an object on a wall. Have the class tell what the object is and explain how they knew what it was. Explain that the shadow is not the object, but represents the object.

Sometimes God uses “shadows” (also called “types” or “similitudes”) of Jesus Christ's Atonement to help increase the faith of believers, teach them principles about the Atonement, and help them look forward to the redemption it

offers. Have students read Moses 5:4–5 and identify the commandments the Lord gave Adam and Eve. Have them read verse 7 and find the word *similitude*. Tell them that a similitude is a type, symbol, or representation of something else. Have them read verses 5–6 and identify the elements of this similitude (a sacrifice; firstling of the flock). Ask how these elements are “shadows” of the Savior's Atonement.

The sacrifices Adam offered represented the sacrifice of Jesus Christ, and certain elements of the sacrifice pointed to or taught about the Atonement:

- Adam offered the “firstlings of their flocks” (Moses 5:5). *Firstling* refers to the first born male. Jesus Christ was the first born of Heavenly Father's children in the premortal life (see D&C 93:21). He was the Only Begotten child born of our Heavenly Father in the flesh, and He was the firstborn of His mother, Mary. He was also the “firstborn” of the Resurrection (see Colossians 1:18; see also 1 Corinthians 15:20).
- The firstling of the flock was offered as sacrifice in the place of the person who sinned. For a similar reason, Jesus Christ is sometimes called the Lamb of God (see John 1:29; 1 Nephi 11:31–33). He suffered and died in the place of all mankind (see D&C 18:11–12) so that “all men might become subject unto him” (2 Nephi 9:5). Because He paid the price for our sins and sacrificed Himself for us, we must seek salvation through Him. Adam was taught by an angel that the sacrifices he made should remind him that he must “repent and call upon God in the name of the Son forevermore” (Moses 5:8).

The Lord revealed to Moses other sacrifices that served as similitudes of the Savior's atoning sacrifice (see Exodus 12:3–28, 43–50; Leviticus 1:1–4:12).

Ask students: What similitude do we participate in today that helps us look *back* to the Atonement? (The sacrament.) Read the sacrament prayers in Doctrine and Covenants 20:77, 79 and ask how the sacrament teaches us the same principles Adam learned from the angel. For example, how does the sacrament encourage us to “do all that thou doest in the name of the Son” (Moses 5:8) and to know that “as thou hast fallen thou mayest be redeemed” (v. 9)?

Draw the following diagram on the board and help students understand that blood sacrifices offered before the mortal life of Jesus Christ helped people look forward to His Atonement, and the sacrament helps people look back to the Atonement.

Blood Sacrifice → Atonement ← Sacrament

Genesis 4:1–16; Moses 5:12–41. Satan tempts us to feel we have no responsibility for the well-being of others.
(20–25 minutes)

Read together Moses 5:12 and help students understand that Adam and Eve taught the truths they learned from the Lord to all their children. Have them read verses 13–41 and identify words and phrases that help us understand how Cain, raised by righteous parents, rejected the truths of the gospel and came to be called “Perdition.” *Perdition* means “the lost one” or “destruction.”

Elder Bruce R. McConkie, an Apostle, wrote:

“Two persons, Cain and Satan, have received the awesome [terrible] name-title *Perdition*. The name signifies that they have no hope whatever of any degree of salvation, that they have wholly given themselves up to iniquity, and that any feeling of righteousness whatever has been destroyed in their breasts. . . . Both came out in open rebellion against God having a perfect knowledge that their course was contrary to all righteousness” (*Mormon Doctrine*, 2nd ed. [1966], 566).

The following may be helpful in a class discussion:

- How did Cain show he loved Satan more than God?
- How do people today show whether they love God or Satan more?
- Why is it important to know that Satan commanded Cain to offer a disrespectful offering? (see Moses 5:18).
- Read Alma 3:27. How do the “wages” Satan offers compare to the gifts the Lord offers?
- What are the consequences of following Satan’s influence?
- What does Cain’s question “Am I my brother’s keeper?” (Genesis 4:9; Moses 5:34) reveal about himself? Why do you think he said it?
- What is the correct answer to Cain’s question?

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said:

“Are we our brothers’ keepers? In other words, are we responsible to look after the well-being of our neighbors as we seek to earn our daily bread? The Savior’s Golden Rule says we are. Satan says we are not.

“Tempted of Satan, some have followed the example of Cain. They covet property and then sin to obtain it. The sin may be murder, robbery, or theft. It may be fraud or deception. It may even be some clever but legal manipulation of facts or influence to take unfair advantage of another. Always the excuse is the same: ‘Am I my brother’s keeper?’” (in Conference Report, Oct. 1986, 25; or *Ensign*, Nov. 1986, 20).

Ask students:

- What temptations does Satan use to lead people astray today?
- What sins are prevalent today that could be compared to Cain’s?

Read Alma 41:3–10 and look for what leads to misery and what leads to happiness.

Moses 5. Offerings to the Lord must be made in righteousness or they are not acceptable to Him.
(10–15 minutes)

Students are aware that we do not offer burnt offerings to God in our day. Many of them may not understand, however, that the law of sacrifice is still in effect and that obedience to the law can bless us as it blessed Adam. Have them read 3 Nephi 9:20; Doctrine and Covenants 59:8; 97:8, and ask them what those scriptures say are some of the sacrifices the Lord requires of us today.

Share the following statement by President Ezra Taft Benson, then President of the Quorum of the Twelve Apostles:

“To deny oneself of all ungodliness is to come to Christ by ordinances and covenants to repent of any sins which prevent the Spirit of the Lord from taking precedence in our lives. To deny oneself of all ungodliness is to ‘offer a sacrifice unto the Lord thy God . . . , even that of a broken heart and a contrite spirit’ (D&C 59:8)” (in Conference Report, Mar.–Apr. 1979, 46; or *Ensign*, May 1979, 32).

Ask students:

- Why do you think a broken heart and contrite spirit are acceptable offerings?
- What are other offerings we give today? (Paying tithing and fast offerings, serving, sharing talents, obeying gospel principles, taking seminary, serving a mission.)

Have students read Moses 5:16–21 and compare what Abel and Cain each sacrificed and why. Ask: Why was Abel’s sacrifice accepted but Cain’s was not? (see Moses 5:5, 20–23).

Have students read Moroni 7:6–13 and identify how our motives and attitudes affect the value of our sacrifices. Mormon taught that the devil “persuadeth no man to do good” (Moroni 7:17). How is offering a gift at Satan’s request not in harmony with what is taught in Moroni 7:6–9? Real intent is part of the faith we express in performing a righteous act. The Prophet Joseph Smith explained:

“Cain offered of the fruit of the ground, and was not accepted, because he could not do it in faith. . . . The sacrifice was instituted for a type, by which man was to discern the great Sacrifice which God had prepared;

to offer a sacrifice contrary to that, no faith could be exercised. . . . But Abel offered an acceptable sacrifice, by which he obtained witness that he was righteous. . . . Certainly the shedding of the blood of a beast could be beneficial to no man, except it was done in imitation, or as a type, or explanation of what was to be offered through the gift of God Himself; and this performance done with an eye looking forward in faith on the power of that great Sacrifice for a remission of sins" (*Teachings of the Prophet Joseph Smith*, 58).

Abel acted righteously and, even though he was killed, he received the Lord's blessings. Have students read Doctrine and Covenants 42:46; 98:13; and 138:38–40 and identify a great blessing Abel received from the Lord because of his righteous living.

The sacrifices we make today are different from those of Old Testament times, but the motivating principles still apply. For example, in the ordinance of the sacrament we have the opportunity to offer the sacrifice of a broken heart and a contrite spirit. Taking the sacrament while remembering Jesus Christ and His Atonement will help bring us the blessings of that sacred ordinance. Help students understand that righteous sacrifice "brings forth the blessings of heaven" ("Praise to the Man," *Hymns*, no. 27). Invite them to share examples to illustrate this principle (for example, paying tithing and living a moral life). You may want to share an example from your own life that demonstrates this truth.

Genesis 5; Moses 6–7

Introduction


Moses 6–7 contains scripture restored by the Prophet Joseph Smith. These chapters change 4 verses and add 126 new verses to Genesis 5. These additions give us greater understanding about Adam and his posterity. A significant contribution of these chapters is knowledge about Enoch, his ministry (which includes additional teachings from Adam about how to overcome the Fall), and the city of Zion. From the account of Enoch we not only learn doctrines and principles that can help us overcome sin and return to live again with God, but we read about a group of people who applied those principles, established a righteous society, and were taken into the presence of God.

Some Important Gospel Principles to Look For

- Family history work includes seeking names and histories of our ancestors and leaving our own record to our posterity (see Moses 6:1–25, 45–46). It culminates in temple work.

- We can learn important gospel truths by reading about righteous men and women of former generations (see Moses 6:4–9, 41, 45–46; see also 2 Nephi 25:23, 26; Abraham 1:31).
- The Lord calls certain people to teach gospel truths to mankind and gives them special knowledge, insight, and power (see Moses 6:27–29, 32–36, 42–43, 47; 7:2–21).
- We can overcome the effects of the Fall by being "born again" into God's kingdom (see Moses 6:48–60, 62, 64–68; 7:10–11, 18–21).
- Because of righteousness, Enoch and his city were translated, or taken into heaven (see Genesis 5:21–24; Moses 7:13–21; see also D&C 107:48–49).
- The Lord calls His people Zion when they live together in righteousness and unity and take care of the poor among them (see Moses 7:18). The Lord dwells with His people in Zion (see Moses 7:16–17, 21, 27, 69; see also D&C 45:64–71; 84:2–5).
- Wickedness will continue on the earth until the Savior's Second Coming (see Moses 7:23–66).

Suggestions for Teaching

 *Old Testament Video* presentation 8, "First Principles and Ordinances" (11:58), can be used in teaching Genesis 5; Moses 6–7. Presentation 12, "Scripture Symbolism" (10:52) can be used in teaching Genesis 5; Moses 6–7, or you may want to use it while teaching Exodus 11–13 (see *Old Testament Video Guide* for teaching suggestions).

Moses 6:1–25, 45–46. Family history work is sacred and important. It includes seeking the names and histories of our ancestors and leaving our own record to our posterity. It culminates in temple work. (25–30 minutes)

Show students a completed pedigree chart and family group record (preferably one of your own). Explain what they are and, if you can, share a story about one of the people on the chart, telling why you are glad to be related to that person. Obtain blank copies of pedigree charts and family group records for students to begin filling out in class. Invite them to finish completing their forms at home as part of keeping a personal and family history.

Have students silently read Moses 6:5–25, 45–46. Have them tell what kind of information was recorded in Adam's family records and what the information was used for. Ask: How could our own family records be used in similar ways? Help students understand what should be in personal and family histories and records:

- Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles, wrote that Adam's book of remembrance, written by the spirit of inspiration, included "their faith and works, their righteousness and devotion, their revelations and visions, and their adherence to the revealed plan of salvation" (*Mormon Doctrine*, 100).

- Adam’s writings, and the writings of those after him, helped future generations know their ancestors and their teachings and priesthood ordinances (see Moses 6:45–46; Abraham 1:31).
- The writings were also used to teach reading and writing (see Moses 6:6).
- The scriptures indicate that a “book of remembrance” will contain a list of people who lived true and faithful to the Lord (see Malachi 3:16–17; D&C 85:9–11).

Church leaders encourage us to follow Adam’s example in keeping personal and family histories. President Spencer W. Kimball taught:

“Those who keep a book of remembrance are more likely to keep the Lord in remembrance in their daily lives. Journals are a way of counting our blessings and of leaving an inventory of these blessings for our posterity” (in Conference Report, Apr. 1978, 117; or *Ensign*, May 1978, 77).

The Church encourages members to keep family records and to do the temple work for their kindred dead (see Dallin H. Oaks, “Family History: ‘In Wisdom and Order,’” *Ensign*, June 1989, pp. 6–8). You may want to share the statement by President Kimball found in activity B for Genesis 5; Moses 6 in the student study guide (p. 16).

Have individual students or groups study and report on what the following scriptures teach about the importance of written records:

- 1 Nephi 4:10–16 (They can help keep a nation from perishing in unbelief.)
- 2 Nephi 25:23, 26 (They can help bring our posterity to Christ through our testimony.)
- Doctrine and Covenants 128:6–7, 15–18 (They can be a record of the ordinances of salvation that are performed.)

Encourage students to keep accurate personal and family histories.

Moses 6:26–47; 7:1–21. The calling of Enoch as a prophet can help us understand why the Lord calls prophets, the spiritual insight He gives them, and how He gives His servants strength and power in their weakness if they are willing and obedient. (35–40 minutes)

Ask students why the Lord calls prophets. Accept the various answers they might give, but also direct them to look in their scriptures and use the Topical Guide or Bible Dictionary. Doctrine and Covenants 1:12–23 gives some excellent reasons that you may want to specifically suggest they look at and discuss.

A study of Enoch’s call helps answer the question of why the Lord calls prophets. Write the following questions on the board, leaving space to write the answers underneath each one:

- Why did the Lord call Enoch?
- How did Enoch feel about his calling?
- What did the Lord promise him?
- How did the people respond to Enoch?

Have students read Moses 6:26–38 and write down answers to the questions. As you discuss what the students found, you may want to specifically draw attention to the following considerations:

- Words and phrases that describe the people in the land (see Moses 6:27–29). Discuss the meaning of the following phrases: “their hearts have waxed hard,” “their ears are dull of hearing,” “their eyes cannot see afar off,” “sought their own counsels in the dark,” “they have foresworn themselves.” In what ways do these phrases describe people in our day?
- A *seer* is literally a “see-er.” Ask: How does sending a seer relate to problems the Lord said the people had? (see Moses 6:27–29). Have students read Moses 6:35–46; 7:2–12 and tell what Enoch saw, what the Lord told him about what he saw, and what Enoch did with that understanding. Ask: What was the significance of Enoch putting the dirt of this world on his eyes and then washing it off before he could see the vision? (see Moses 6:35–36; see also D&C 5:24).

Read Doctrine and Covenants 21:1–2, 4–6 and discuss what the Lord said about modern prophets, their role, and the promises we receive if we accept their prophetic vision. Remind them that because the prophets are seers, they *see* things we cannot. The counsel they give us may be for reasons we *cannot see* right now, such as some of the standards that may trouble the youth because they cannot understand, or *see*, their purpose.

The story of Enoch is an excellent example of what can happen when people put their trust in the Lord and obey His counsel. Have students search the following points:

- The weaknesses Enoch said he had (see Moses 6:31)
- What the Lord asked Enoch to do and what He promised Enoch (see Moses 6:32–34)
- What Enoch did (see Moses 6:37, 39, 47; 7:2–3, 12)
- The descriptions of Enoch (see Moses 6:39, 47; 7:13, 20)

Ask students how the story of Enoch is an example of the Lord’s promise in Ether 12:27. Have students compare Moses 6:27–29, 37–38 with Moses 7:16–21 and discuss the dramatic changes people made in their lives. Assure students that the Lord can help us change our natures just as He did Enoch and his people.

Moses 6:50–68. To be saved in the kingdom of God, we must be “born again” through the Atonement of Jesus Christ. (35–40 minutes)

Ask students the following questions:

- If you have had the experience of moving to a new area, what were some of the challenges you faced?
- What could be some benefits of moving to a new place? (Meeting new people, gaining an understanding of different cultures and lifestyles, having the chance to start life over in a place where nobody knows you.)
- What would the benefits be of having the chance to start over?

Have them read Moses 6:59 and identify what the Lord said we must do to receive His greatest blessings. Read verses 50–58 to better understand what it means to be born again and discuss how baptism is similar to birth. Have students read Mosiah 5:2 and Alma 5:14 and identify how being born again includes more than the ordinance of baptism.

Have students read Moses 6:60. Write *justified* and *sanctified* on the board. Ask students if they have heard those words before and if they know what they mean.

President Joseph Fielding Smith explained:

“Every child that comes into this world is carried in water, is born of water, and of blood, and of the spirit. So when we are born into the kingdom of God, we must be born in the same way. By baptism, we are born of the water. Through the shedding of the blood of Christ, we are cleansed and sanctified; and we are justified, through the Spirit of God, for baptism is not complete without the baptism of the Holy Ghost. You see the *parallel* between birth into the world and birth into the kingdom of God” (*Doctrines of Salvation*, 2:324–25).

The following statements may help students better understand justification and sanctification and their role in spiritual rebirth. You could reproduce them and have students read them to the class.

- Elder Bruce R. McConkie wrote:

“Justification is the placing of a divine seal of approval upon the course of conduct pursued by righteous people. It is the approval of the Holy Spirit of the lives being lived by members of the Church. It is a divine ratification of the way of life of the true saints. It is being sealed by the Holy Spirit of Promise” (*A New Witness for the Articles of Faith* [1985], 102).

- Elder McConkie also explained:

“To be sanctified is to be clean; it is a state of purity and spotlessness in which no taint of sin is found. Only those who die as to sin and are born again to righteousness, becoming thus new creatures of the Holy Ghost, are numbered with the sanctified. . . .

“. . . In the lives of most of us, sanctification is an ongoing process, and we obtain that glorious status by degrees as we overcome the world and become saints in deed as well as in name” (*A New Witness for the Articles of Faith*, 265–66).


- President Joseph Fielding Smith stated:

“Eternal life is the reward a man shall receive who is obedient to all the laws and covenants of the gospel, and who has, because of his faithfulness, been sanctified through the blood of Jesus Christ. He who receives this great gift shall be like Jesus Christ” (*Doctrines of Salvation*, 2:217).

Help students understand that justification and sanctification are processes that require our faith and effort to receive and maintain. Tell them that as they strive to come unto Christ by keeping their baptismal covenants, heeding the promptings of the Holy Ghost, and repenting, they will be justified and sanctified.

Have students read Moses 6:62 and identify through what power the plan of salvation is made available to us. Ask them what role ordinances, such as baptism, play in the plan of salvation. Have them read Moses 6:64–68 and identify the ordinances of salvation that Adam received.

Ask students if being baptized and receiving the gift of the Holy Ghost is all that must be done for our salvation. Read together 2 Nephi 31:17–21. Identify and discuss what Nephi said we must do after getting on the path. You may want to conclude with Moses 6:68, where we learn that each of Adam’s posterity can become one with God, as Adam did, through the doctrines and principles you have discussed.

 **Moses 7:18 (Scripture Mastery).** When a group of people fully live the principles of the gospel, they can create an ideal society where the Lord can dwell with them. The Lord calls these people and communities “Zion.” (25–30 minutes)

The examples of Enoch and his people provide helpful instruction for Latter-day Saints seeking to follow the Lord’s commandments and establish a Zion-like society (see D&C 6:6). Have students read Moses 7:18 and identify the three phrases the Lord used to describe Zion:

- “One heart and one mind” (unity)
- “Dwelt in righteousness”
- “No poor among them”

Write them on the board and have students underline them in their scriptures. Understanding these conditions can help prepare us to establish them in our lives.

“One heart and one mind.” Have students read 4 Nephi 1:15 and identify the source of unity. Share the following statement by President Ezra Taft Benson:

“When we put God first, all other things fall into their proper place or drop out of our lives. Our love of the Lord will govern the claims for our affection, the demands on our time, the interests we pursue, and the order of our priorities” (in Conference Report, Apr. 1988, 3; or *Ensign*, May 1988, 4).

“Dwelt in righteousness.” Zion can only be established through righteousness. To be righteous literally means to “be right with God.” This occurs through the process taught by Enoch in Moses 6:57–61.

“No poor among them.” Have students read Matthew 22:36–40 and find the second great commandment. Ask them how we can show our love for our neighbor. Have them read Jacob 2:18–19 and identify the Lord’s purpose for our gaining riches. Explain that when people are united in righteousness they overcome selfish and greedy appetites and passions. Their greatest desire is to help the Lord bring true happiness to all people. Taking care of the poor is simply applying our commitment to keeping the second great commandment, to love our neighbor as ourselves.

Ask students how Church members have the opportunity every month to help care for the poor. Explain that fasting and giving a generous fast offering helps us overcome worldliness and draw closer to the Spirit. With our monthly fast, members are counseled to donate at least the value of the missed meals for the benefit of the poor and needy. Those who are able should give more than the value of the meals. President Spencer W. Kimball said:

“I think we should be very generous and give, instead of the amount we saved by our two meals of fasting, perhaps much, much more—ten times more where we are in a position to do it” (in Conference Report, Apr. 1974, 184).

Share the following counsel with students to help them understand other ways in which the poor may be helped:

“There are many other ways in which we can show compassion for the poor and needy. We can minister to them using our time, talents, spiritual and emotional support, and prayers of faith. . . .

“When we have love in our hearts, we do not need to be told all the ways in which we should care for the poor and needy. . . .

“If we begin to reach out to those who are less fortunate, we will become more conscious of their needs. We will become more compassionate and eager to relieve the suffering of those around us. We will be guided by the Spirit of the Lord to know whom to serve and how to best meet their needs” (*A Leader’s Guide to Welfare: Providing in the Lord’s Way* [1990], 9).

You could also use the statement by President Spencer W. Kimball regarding what is needed to establish Zion in the “Understanding the Scriptures” section for Genesis 5; Moses 7 in the student study guide (p. 17). You may want to discuss these statements with your students.

Moses 7:23–67. Wickedness will continue on the earth until the Savior’s Second Coming. Enoch also lived during a time of great wickedness. (10–15 minutes)

Study Moses 7:23–67 as a class and help students understand how agency, wickedness, the Flood, the Atonement and Resurrection of Jesus Christ, the Restoration of the gospel, and the Second Coming fit into Heavenly Father’s plan of salvation for His children. Have students do activities B, C, and D for Genesis 5; Moses 7 in their student study guides (p. 18).



Moses 5–7. Although we are born into a fallen world and are spiritually cut off from God because of sin, through the Atonement of Jesus Christ and our obedience to the laws and ordinances of the gospel we can be born again into God’s kingdom, establish Zion, and live again in His presence. (35–40 minutes)

Set up your classroom as described in the teaching suggestion for Moses 5:1–12 (p. 30). Have students read Moses 6:48–49, 55 and identify consequences of the Fall that we all experience.

Have students read Moses 5:5 and tell what commandments the Lord gave Adam and Eve when He cast them out of the Garden of Eden. Read Moses 5:6–9 and discuss what Adam learned about being redeemed from the Fall and returning to live with God. Tell students that we learn more of what was taught to Adam in the teachings of Enoch in Moses 6.

It is important for students to understand that the Atonement of Jesus Christ overcomes all of the consequences of the Fall of Adam. Our separation from God (represented in the setup of the classroom), however, came as a result of our personal fall, because of *our own* sins. (To help illustrate the role of the Atonement, you could follow the instructions in the teaching suggestion for Moses 5:1–12). Read together Moses 6:53–57 and discuss the Fall of Adam and how it relates to the individual fall of each accountable person.

We learn from Moses 5:6–9 that Jesus Christ’s Atonement provides the way for us to return to God’s presence. If we want to live with Him eternally we must repent of our sins and keep the commandments. Have students read Moses 6:52, 57–60 and make a list of what the Lord said we must do to receive all of the blessings of the Atonement. You could use six large strips of paper and write one of the following requirements on each:

- Believe in Christ
- Repent
- Be baptized in the name of Christ
- Receive the gift of the Holy Ghost
- Follow the guidance of the Spirit
- Endure to the end

Lay the strips across the opening in the tape that represents the Atonement, which leads into the side of the classroom representing the presence of the Lord. Or, you may want to simply label the area “Be Born Again” (see the teaching suggestion for Moses 6:50–68).

To help show the change in the people of Enoch’s day after they listened to and obeyed his teachings, read and compare Moses 6:27–29 with Moses 7:11–21. The contrast in the people’s natures illustrates the power of applying gospel principles in our lives and being born again. (You could use information in the teaching suggestion for Moses 7:18 and briefly talk about Zion at this time.)

Connect Adam’s experience when he offered the sacrifice with the teachings he received about baptism by helping students understand that both ordinances represent the atoning sacrifice of Jesus Christ and the blessings that come because of it. We are still baptized today, but we do not perform animal sacrifices as Adam did. Ask students what ordinance we have to remind us of the Atonement and what the Savior did for us. Encourage them to make the sacrament a more spiritual experience in helping them truly become born again by remembering the importance of baptism as they renew their baptismal covenants each week.

To help bring together what you have taught about the Fall, the Atonement of Jesus Christ, and spiritual rebirth, share what President David O. McKay learned while he was sleeping one night during his travels as a young Apostle. He saw a beautiful city, and a multitude of people dressed in white were approaching it. He saw the Savior leading them.

“The city, I understood, was his. It was the City Eternal; and the people following him were to abide there in peace and eternal happiness.

“But who were they?

“As if the Savior read my thoughts, he answered by pointing to a semicircle that then appeared above them, and on which were written in gold the words:

“These Are They Who Have Overcome the World—Who Have Truly Been Born Again!” (*Cherished Experiences from the Writings of President David O. McKay*, comp. Clare Middlemiss [1976], 60).

Genesis 6–10; Moses 8

Introduction

Elder Bruce R. McConkie wrote that “from Adam to Noah, like rolling crashes of thunder, each louder than the one before, evil and carnality and wickedness increased until ‘every man was lifted up in the imagination of the thoughts of his heart, being only evil continually’ [Moses 8:22]” (*The Millennial Messiah: The Second Coming of the Son of Man* [1982], 359). At the time of Noah the earth was “filled with violence” and “all flesh had corrupted its way upon the earth” (Moses 8:28–29). In an act of mercy for the earth and for future generations, God told Noah: “The end of all flesh is come before me, for the earth is filled with violence, and behold I will destroy all flesh from off the earth” (v. 30). Elder John A. Widtsoe, who was a member of the Quorum of the Twelve, taught: “Latter-day Saints look upon the earth as a living organism, one which is gloriously filling ‘the measure of its creation.’ They look upon the flood as a baptism of the earth, symbolizing a cleansing of the impurities of the past, and the beginning of a new life” (*Evidences and Reconciliations*, arr. G. Homer Durham, 3 vols. in 1 [1960], 127).

Some Important Gospel Principles to Look For

- Those who marry outside the new and everlasting covenant lose temporal and eternal blessings (see Genesis 6:1–4; Moses 8:13–21; see also Deuteronomy 7:1–4; D&C 132:15–17).
- When people persist in choosing wickedness, the Spirit of the Lord withdraws from them (see Genesis 6:3–7; Moses 8:17–30; see also 2 Nephi 26:11).
- Like Noah, we can find grace in the eyes of the Lord during a time of wickedness (see Genesis 6:5–8; Moses 8:22–27).
- The destruction of the wicked at the time of Noah testifies of God’s justice and His love for all of His children (see Genesis 6:5–13; Moses 8:22–30).
- Those who obey the laws and ordinances of the gospel become the sons and daughters of God (see Moses 8:13; see also Mosiah 5:1–9).

Suggestions for Teaching

Genesis 6–9. Help students develop a better understanding of the story of the Flood. (20–25 minutes)

Divide students into groups of two to four people. Assign each group a different part of Genesis 6–9 to read, and have them make up a short quiz of ten questions. Have the groups exchange and complete the quizzes and discuss what they learned about the Flood.



Genesis 6–9; Moses 8. The Flood was an expression of God's justice and love. (30–35 minutes)

Throughout your discussion of the Flood, remind students that Heavenly Father is a loving father and that His punishment of the wicked is for their eternal blessing. Read 2 Nephi 26:23–24 and discuss how everything the Lord does is for the benefit of all of His children. Discuss questions like the following:

- If all mankind are God's children, why would He destroy so many with a flood?
- How was the Flood an act of love by our Heavenly Father?
- How did it benefit the earth?

List on the board the following ways the Flood was a blessing:

- It brought judgment upon the wicked.

- It helped spare a righteous remnant of people through whom God could reestablish His covenant.
- It protected God's unborn spirit children, who would have been born without hope of being taught righteousness and truth from wicked parents.
- It brought the wicked into the spirit world where they could eventually be taught the gospel.

Have students search Genesis 6 and Moses 8 for verses that support those purposes, and list the references under the appropriate category. Explain how the Flood shows God's perfect justice and mercy. Elder Neal A. Maxwell said that God intervened "when corruption had reached an agency-destroying point that spirits could not, in justice, be sent here" (*We Will Prove Them Herewith* [1982], 58; see also "The Flood Was an Act of Love" in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 55–56).

The scriptural account of the Flood uses language similar to that used to describe the Creation. Read Genesis 7:10, 14; 8:17, 20–21; 9:1, 3 and ask students how these verses are similar to verses about the Creation. What additional insights do the similarities between these two accounts provide regarding the purpose of the Flood? The Flood, like baptism, represented a new beginning for the earth.

Write in the headings to the following chart on the board and fill it in as you discuss the similarities between the Flood and the Creation:

Adam's Beginning (Genesis 1)	Event or Description	Noah's New Beginning (Genesis 8–9)
1:2	The Spirit of God moved upon the waters.	8:1
1:6–7	The waters were divided.	8:2–3
1:9–10	The dry land appeared.	8:5
1:24–25	Animals were sent forth to multiply upon the earth.	8:17
1:28–30	Mankind was commanded to multiply and replenish the earth and have dominion over it.	9:1–3

Read Joseph Smith—Matthew 1:41 with students and have them identify how the Lord compared the days of Noah and the days before the Second Coming. We know that the earth will be cleansed again as part of the Second Coming—this time by fire (see D&C 5:19). We, also, must be baptized by water and by fire, which is the Holy Ghost (see John 3:5; 2 Nephi 31:13).

Testify that we can be cleansed by the power of the Holy Ghost (see 2 Nephi 31:17). Ask students how we can receive this cleansing power if we have already been baptized and confirmed. Read Doctrine and Covenants 20:77, 79 and encourage students to do what is required to allow the Lord’s cleansing power into their lives.

Genesis 6:1–4; Moses 8:13–15. Marrying out of the covenant was part of the wickedness in the days of Noah. (10–15 minutes)

Have students read Moses 8:13–14 and ask:

- Who were the “sons of God”?
- How were they different from the “sons of men”?

Read portions of the commentary for Genesis 6:1–2, 21 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 53–54) that help illustrate that they became the sons of God because of the covenant they made with Him. Read Moses 8:15 and ask:

- What is meant by “the daughters . . . have sold themselves”?
- Why do some people marry outside the covenant?
- What are the blessings of marrying worthy members of the Church?

Have a student read the following statement by President Spencer W. Kimball:

“Any of you would go around the world for the sealing ordinance if you knew its importance, if you realized how great it is. No distance, no shortage of funds, no situation would ever keep you from being married in the holy temple of the Lord” (“The Importance of Celestial Marriage,” *Ensign*, Oct. 1979, 4–5).

Ask students what they think about what President Kimball said and what situations can affect our choice to marry in the covenant. Reaffirm to them the incomparable value of marrying in the covenant and that anything less could have eternal consequences.

Genesis 6–7. Noah was an example of someone with extraordinary faith in God. His example can inspire us to be more faithful. (15–20 minutes)

Sing “Nephi’s Courage” as a class (*Children’s Songbook*, 120). Ask students how they think the principle taught in this song applies to Noah.

Read what the Lord told Noah to do in Genesis 6:14–21. To help illustrate how large the ark was, take students outside and show them an area you prepared before class that is the approximate size of the ark. Use forty-five centimeters or eighteen inches for a cubit measurement and follow the directions given in Genesis 6:15. If taking students outside is not convenient, compare the size of the ark to familiar objects (see chart in *Old Testament Student Manual: Genesis–2 Samuel*, p. 55; see also its commentary for Genesis 6:14–16, p. 54).

Ask students:

- What do you think Noah’s neighbors might have thought of him, considering the size of the ark and the likelihood that they were not near any large bodies of water?
- What has the Lord asked of us through His prophets?
- What makes us, as Church members, peculiar (strange or ridiculed) to the rest of the world?

Share your own experience or invite students to tell about a difficult assignment they were able to accomplish with the Lord’s help.

Genesis 6–9; Moses 8. Just as the ark provided safety for Noah’s family, there are places today where we can find peace and protection from the wickedness of the world. (25–30 minutes)

Have students imagine that a person came to their school and announced that within a week a natural disaster would destroy their city. Ask:

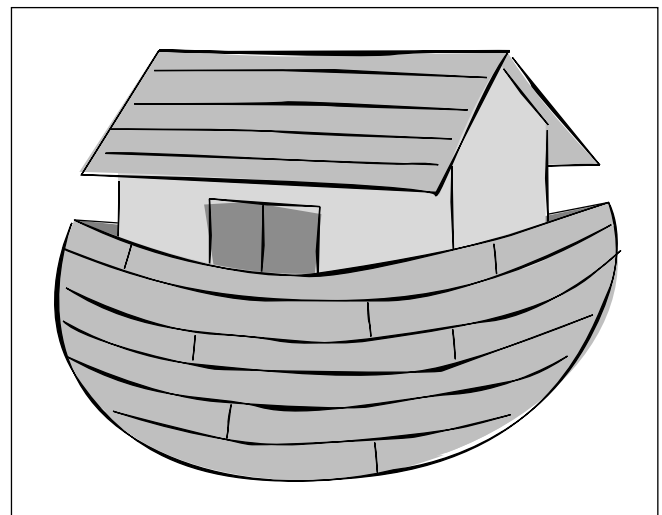
- What would you think about the person?
- What would it take for you to believe him?
- Where would you go for safety?

Have students read Moses 8:16–24. Ask:

- How did the people of Noah’s day respond to a similar warning?
- Why might the people have responded the way they did?
- What could have convinced them to heed Noah’s warning?

Read Genesis 7:4–6, 11–12, 19–24 and look for what happened to those who did not hearken to Noah. Read Genesis 7:1–3, 7–10, 13–18; 8:13–18 and contrast those consequences with what happened to those who obeyed the prophet. As a class, explore the following questions:

- Why was Noah’s family protected from the Flood? (see Genesis 6:18, 22; 7:1, 5; 9:1, 8–15).
- Where did Noah’s family go to receive protection from the Flood? (see Genesis 6:14–18; 7:1, 17; 8:4, 13).



Help students understand that there are places today where covenant people can go for protection from the wickedness of the world and the prophesied destructions of the last days. Before class, draw a picture of an ark and cut it into six pieces. On the back of each piece write the scripture references for one of the six groups listed below. Divide students into six groups and ask each group to study the references on their puzzle piece and prepare to share what they learn about where we can find safety and protection. As each group presents its findings, have the students put the pieces together and build a modern ark.

- Group 1: Doctrine and Covenants 1:13–18; 20:25–27
(Following prophets)
- Group 2: Psalm 127:3–5; Proverbs 1:8; 20:7; 1 Corinthians 11:11 (Parents and families)
- Group 3: Doctrine and Covenants 109:20–26; 132:19–20
(Temples)
- Group 4: Doctrine and Covenants 82:14–15; 101:17–25; 115:6; Moses 7:17–21 (Stakes of Zion)
- Group 5: 1 Nephi 8:21–30; 15:23–24; Doctrine and Covenants 1:37–38 (Scripture study)
- Group 6: Luke 21:36; 3 Nephi 18:15–19; Doctrine and Covenants 10:5; Joseph Smith—History 1:15–17
(Prayer)

After the ark puzzle is assembled, read Genesis 6:14 and explain that Noah needed to seal the seams and holes in the ark. Tell students that after we do all we can to remain spiritually safe—follow the prophet, listen to parents, attend the temple, gather in stakes, study the scriptures, and pray—the Atonement of Jesus Christ allows us to either escape or endure the destruction that will come upon the wicked. Read Mosiah 5:15 and encourage students to apply the Atonement in their lives in order to stay “afloat” during these latter days (see Genesis 7:17).



Genesis 6–9; Moses 8. Like Noah, we can find the grace of God during a time of wickedness.

(35–40 minutes)

We live in a day when wickedness covers the earth. Eventually, as it was cleansed by water, the earth will be cleansed by fire, which will take place at the Savior’s Second Coming (see D&C 5:19). Noah’s salvation came by obeying the Lord’s commandments and building an ark that allowed him and his family to survive God’s judgments. Like Noah and his family, we need to repent and be obedient to the Lord in order to be saved from wickedness. Have students discuss what the Lord asks us to do today that could be compared to building an ark, allowing us to rise above the wickedness of the world and be saved from the judgments of God. List their ideas on the board.

Divide the class into two groups. Have one group read Genesis 6:1–7:10 and the other Moses 8. Ask them to look for what Noah did that shows us how to be saved from the

wickedness of the world. Add the principles they find to the list on the board. Emphasize the following points:

- Noah was different from other people in his day. Have students read Genesis 6:1–13 and find words or phrases that describe the extent of the people’s wickedness. Discuss the meaning of the “sons of God” marrying the “daughters of men” (see Genesis 6:2; see also the commentary for Genesis 6:1–2, 21 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 53–54).
- Read Genesis 6:8 and ask students what grace is (see Bible Dictionary, “grace,” p. 697). Have them read Moses 8:13, 23–27 and identify how Noah obtained grace from the Lord. You may want to have students do activity A for Genesis 6; Moses 8 in their student study guides (p. 19) and share what they discover.
- Making and keeping gospel covenants is critical to our salvation. Discuss with students the importance of obedience and covenants in gaining help and power from the Lord. (You may want to include the teaching suggestion for Genesis 6–7 with this part of the lesson.) Ask: What blessings did Noah and his family receive because of their obedience? What can we do to prepare for the cleansing of the earth at the Second Coming? What can we be certain of about covenants the Lord makes? (He will *always* honor His part.)

Ask students:

- Where and how do you face rejection, ridicule, and scorn in your lives?
- Do you sometimes feel surrounded by evil influences?
- What might Noah’s ark represent for us today?
- Where can we find refuge from the seeming flood of wickedness around us?
- How can our homes, wards, and stakes be like the ark to us?
- What can we do to help maintain these places as safe havens?

Help students understand how the temple is also like an ark for worthy members in our day and how important it is to prepare to go to the temple.

Noah also served as an example to us *after* the Flood. Have students read Genesis 8:20–22 and identify what Noah did first when he left the ark. We should continually thank the Lord for providing a way to save us from wickedness and to help us find joy and hope in this life and eternal life in the world to come.

Genesis 11–17; Abraham 1–2

Introduction

Abraham, a man through whom the Lord established His covenant to begin a new dispensation of the gospel, has been

called the father of the faithful (see D&C 138:41). We read in the scriptures that all who accept the gospel are called Abraham's children (see Abraham 2:10–11). President Spencer W. Kimball explained why:

“Christ is the supreme example for every faithful holder of the priesthood. As I search the scriptures I read of many who followed this supreme example and qualified themselves for the blessings promised through the priesthood. One of these was Father Abraham, whose life is a model that will lift and elevate any father in this Church who wishes to become a true patriarch to his family. . . .

“ . . . Do you feel that we can all become as Abraham if we will learn to put God first in our lives? I testify to you that we can become as Abraham, who now, as a result of his valiance, ‘hath entered into his exaltation and sitteth upon his throne.’ (D&C 132:29.) Is such exaltation a blessing reserved only for General Authorities, or stake presidents, or quorum presidents, or bishops? It is not. It is a blessing reserved for all who will prepare themselves by forsaking their sins, by truly receiving the Holy Ghost into their lives, and by following the example Abraham has set.

“If members of the Church could only have such integrity, such obedience, such revelation, such faith, such service as Abraham had! If parents would seek the blessings Abraham sought, they could also receive such revelation, covenants, promises, and eternal rewards as Abraham received” (“The Example of Abraham,” *Ensign*, June 1975, 4, 6–7).

Since we know that Abraham has been exalted (see D&C 132:29), we should study his life and look for what he did to receive this great blessing. Then we should “go . . . and do the works of Abraham” (D&C 132:32).

Some Important Gospel Principles to Look For

- To be saved in the kingdom of heaven we must obey the principles and receive the ordinances of the gospel (see Abraham 1:2; see also Moses 6:52; Articles of Faith 1:3; D&C 84:33–39).
- If forced to choose between obeying God and preserving our mortal lives, we should choose to obey God (see Abraham 1:5–12).
- Because of Abraham's righteousness, the Lord made a covenant to bless him with land, priesthood, eternal posterity, and exaltation. We participate in this covenant, known as the Abrahamic covenant, when we receive and keep gospel ordinances and covenants (see Genesis 15:1–6; 17:1–8; Abraham 1:18–19; 2:9–11).
- The Lord keeps all His promises (see Genesis 13:16; 15:1–18; 17:15–22; 21:1–2; see also D&C 1:37–38; 82:10).
- Heavenly Father hears our prayers, knows our trials, and comforts us when we seek Him in faith (Genesis 15:1–6; 16:4–14).

Suggestions for Teaching



Old Testament Video presentation 9, “The Abrahamic Covenant” (10:30), can be used in teaching Genesis 11–17; Abraham 1–2 (see *Old Testament Video Guide* for teaching suggestions).

Genesis 11–17. When the Lord made a covenant with Abram, He changed his name to “Abraham” (see Genesis 17:1–9). Studying Abraham's experience can help us understand the importance of receiving gospel ordinances, making covenants with the Lord, and thus taking upon ourselves the name of Christ. (20–25 minutes)

Help students understand the importance of names. Discuss questions like the following:

- Why do parents sometimes spend so much time deciding what to name a child?
- Does your name have any special meaning? If so, what is it?
- Would you want to change your name? If so, why? What name would you choose?

Have students look for names they recognize in Genesis 11:27–32. Have them turn to Genesis 17:1–8 and find out what the Lord did to Abram's name. Note that his name was changed as part of the covenant. The name “Abram” means “exalted father,” and the name “Abraham” means “father of a multitude” (see Bible Dictionary, “Abraham,” pp. 601–2). Ask: How was this change an additional testimony of the Lord's promises to him?

Today the Lord does not change our given name. Instead, when we join the Church through baptism we take upon us the name of Jesus Christ (see Mosiah 5:6–12; D&C 20:37). Although we are still known by our given names, we are also known as “Christians” or “Saints.” A Saint is a purified follower of Christ. Discuss what it means and why it is important to take upon us the name of Jesus Christ.

Read Abraham 1:18–19 and discuss at least one thing that receiving a name from the Lord signified. Have students read Mosiah 5:7–10 and Doctrine and Covenants 20:77, 79 and notice where people receive the name of the Lord. Ask:

- What do these scriptures teach us about why we would want the Lord to give us His name?
- How might people be different because they take upon them the name of Jesus Christ?
- What obligations are associated with taking upon oneself the name of Jesus Christ?
- What does the Lord promise when we take upon us the name of Christ?

Abraham 1:1–19. What we truly desire significantly affects our situation in this life and in the life to come. (20–25 minutes)

Ask students to think about five things they desire most in their lives. Read Alma 32:27–28 and Doctrine and Covenants 137:9 with them and discuss why it is important that we desire righteousness.

Have students read Abraham 1:1–4 and list on the board what Abraham desired. Read Doctrine and Covenants 132:29 and Abraham 2:12 and discuss how Abraham’s eternal reward reflects his righteous desires.

Ask students to compare their desires with those of Abraham. Discuss how our reward, like Abraham’s, is foreshadowed in our desires.

Have students read Abraham 1:5–7 and look for what made it difficult for Abraham to obtain his righteous desires. Ask them what decisions Abraham could have made, considering his difficult circumstances (for example, he could have ceased pursuing righteousness, he could have tried to change the religious climate by trying harder to convert his father, or he could have left home). Have them read verses 8–12 and find what Abraham actually did and what the consequences were. Help them understand that it is not always easy to be righteous, even when we truly desire to be so. Like Abraham, we can expect trials and temptations as we try to live the gospel. Assure students that they, like Abraham, are blessed when they persevere in seeking righteousness, especially in the face of trials and temptations.

Read the following from *Lectures on Faith*, which was compiled under the direction of the Prophet Joseph Smith:

“From the first existence of man, the faith necessary unto the enjoyment of life and salvation never could be obtained without the sacrifice of all earthly things. . . . And it is through the medium of the sacrifice of all earthly things that men do actually know that they are doing the things that are well pleasing in the sight of God. When a man has offered in sacrifice all that he has for the truth’s sake, not even withholding his life, . . . he does know, most assuredly, that God does and will accept his sacrifice and offering, and that he has not, nor will not seek his face in vain. Under these circumstances, then, he can obtain the faith necessary for him to lay hold on eternal life” ([1985], 69).

Read Abraham 1:15–20 and list what the Lord did for Abraham because of his faithfulness. Have students choose a blessing the Lord promised Abraham in verses 18–19 that they would want and have them tell why. Help them understand that Abraham received blessings because he *desired* them, because he was *obedient*, and because he was willing to courageously *sacrifice* for what he desired and knew to be true. Based on Abraham’s example, invite students to reflect upon what they can do that would help them enjoy the blessings promised to the faithful.

Abraham 2:1–25. Like Abraham, we can live righteously despite the wickedness of others. (15–20 minutes)

Ask students to name some influences and temptations that make it difficult for people their age and in their community to live righteously. Discuss questions like the following:

- How can we live righteously when so many people around us are doing wicked things?
- Does the Lord really expect us to live righteously in an increasingly wicked world?
- How can Abraham’s example help us choose to do what is right?

Read Abraham 1:2–7 with students. Discuss the circumstance in which Abraham lived and how it was probably hard for him to accomplish his righteous desires.

Draw a vertical line down the middle of the board. On one side write *Abraham 2:1–13* and on the other write *Abraham 2:14–25*. Divide the class into two groups and assign each group one of the references. Tell them to look for what Abraham did that helped him live righteously. When they finish, have each group list their findings under their reference on the board. (Some possible answers include: he married a righteous person [v. 2], he left a wicked environment [v. 4], he prayed [vv. 6, 17–18, 20], he sought the Lord [v. 12], he chose to follow the Lord [v. 13], he obeyed the Lord [vv. 3–4, 13–14], and he did missionary work [v. 15]).

With the lists on the board, discuss what students can do to follow Abraham’s example. Ask them to cross-reference Abraham 2:3–4 with Hebrews 11:8–16 and discuss what Paul said about the power to remain righteous. Ask: How can these same principles help us remain righteous?

Genesis 13:5–15. Charity, unselfishness, and peacemaking are Christlike attributes that merit the blessings of heaven. (15–20 minutes)

Bring two treats to class—one that looks much tastier than the other. Invite two students who like the tastier treat to join you in front of the class. Tell them you would like to give them each a treat. Show them the treats and tell them they have to decide which of the two is going to get which treat. The only rule is that they cannot divide the treat. After they have struggled with the choice and made their decision, ask them if the choice was difficult. Ask: If the choice had involved stereos, cars, houses, or land, how much more difficult would it have been to decide?

Tell students that two men in the scriptures had a similar experience. Have them read Genesis 13:5–7 and identify the two men and the decision they had to make. Have them read verses 8–13 and look for what seems to have motivated Abraham and Lot in solving the strife. Hebrews 11:10, 13–16 provides additional insight as to what motivated Abraham’s actions. Have students read Genesis 13:14–18 and identify what Abraham received from the Lord because of his righteousness and why that blessing was important to Abraham.

You may want to discuss the problems that come from strife and the blessings the Lord gives to peacemakers (see Topical Guide, “contention,” pp. 74–75, “strife,” p. 504, and “peacemakers,” pp. 361–62).

Genesis 14:17–24. Abraham is an example of how we express our love for the Lord by honoring His servants, giving of our worldly goods, and keeping our covenants. (15–20 minutes)

Write *Melchizedek* on the board and ask students what they know about the word. Many of them are familiar with the term “Melchizedek Priesthood” but may not know much about the man. Have them learn about Melchizedek by studying the following sources: Genesis 14:17–24; JST, Genesis 14:25–40; Alma 13:14–19; Doctrine and Covenants 107:1–4; Bible Dictionary, “Melchizedek” (p. 730). Discuss what they learn.

Have students read Genesis 14:17–20 and tell what happened. Remembering what they learned about Melchizedek, ask them why they think Abraham did what he did. Doctrine and Covenants 84:14 provides additional insight into the relationship of Abraham and Melchizedek. Have students compare the way Abraham dealt with Melchizedek with the way he dealt with the king of Sodom (see Genesis 13:13 for help with what the king of Sodom represented). Ask:

- What does the contrast teach us about Abraham?
- How can we apply Abraham’s example from these verses? For example, who are like the “Melchizedeks” in our midst? Who are like the “kings of Sodom” in our lives?

One reason Abraham was not enticed by the lucrative offers of the king of Sodom was that he desired most of all to be true to his covenants (see Genesis 14:22). Ask:

- What covenants have we made?
- How can those covenants help us be as faithful as Abraham?

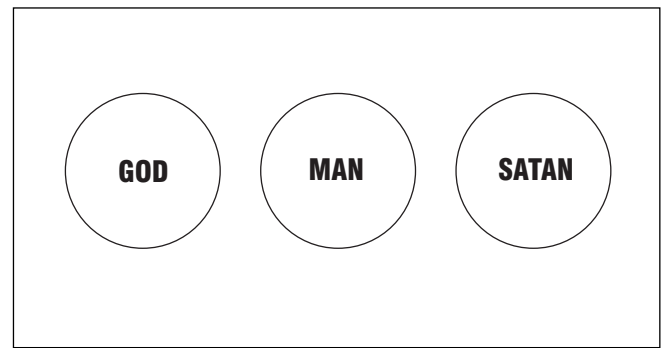
Consider briefly discussing the principle of tithing with students. Ask:

- What did Abraham do while he was with Melchizedek? (see Genesis 14:20).
- Why do you think the Lord asks us to pay tithing instead of just providing the material resources the Church needs?
- How does the Savior’s experience described in Matthew 19:16–22 help us answer that question?

Help students understand that paying tithing is one way we show the Lord that we put Him first in our lives.

Genesis 15. The pattern of making covenants as described in Genesis 15 gives us an opportunity to think more deeply about the symbolism and power of ordinances and covenant-making. (20–25 minutes)

Draw the following diagram on the board:



Ask students:

- Which of the three beings listed on the board is most powerful? (God.)
- Of the remaining two, man and Satan, who has the greater power?

Before they answer the second question, have them read Ephesians 6:10–13; 2 Nephi 2:27–29; Alma 34:35; Doctrine and Covenants 10:5; 21:4–6; and Moses 4:3–4. Draw a line connecting the diagram circles labeled “God” and “Man.” Label the line “Covenants.” Help students understand that people can have greater power than Satan if they bind themselves to God through covenants, thus drawing upon the power of God. If people do not bind themselves to God, Satan can gain increasing power over them.

Read Genesis 15:1 with students. Point out that the Lord said He was Abraham’s “shield” and “exceeding great reward.” Discuss what these statements mean. Review some of the rewards the Lord promised Abraham, such as land, priesthood, and innumerable posterity. Ask: Which of those rewards, or blessings, had Abraham already received?

Have students read Genesis 15:2–3 and find which blessing Abraham seemed concerned about receiving. Read together verses 4–6 and identify how the Lord responded to his concern and what Abraham did. Read also JST, Genesis 15:9–12 and identify another concern Abraham had and how he interacted with the Lord regarding it. Help students understand that we must try to see the bigger picture in order to understand that God always fulfills His promises (see D&C 1:37–38). This is the emphasis of the final incident in Genesis 15.

If possible, hand out copies and read the following statement by Elder Henry B. Eyring, a member of the Quorum of the Twelve Apostles:

“Our Heavenly Father . . . provided covenants we could make with him. And with those covenants he provided ordinances where he could signify what he promised or covenanted to do and we could signify what we promised or covenanted to do” (*Covenants* [address to college-age young adults, 6 Sept. 1996], 1).

Ask students to consider the ordinance and covenant of baptism. Then ask:

- In the ordinance, what does the Lord promise—especially symbolically—to do?
- What do we promise to do?

Tell students that Genesis 15:9–21 describes an ancient way of making covenants, usually between two people, but in this case between God and Abraham. Have students read Genesis 15:9–19 and identify what Abraham did, what the Lord said to him, and what the Lord did as represented by the smoking furnace and burning lamp. Ask:

- How did Abraham signify what he would do as part of the covenant? (He waited upon the Lord for as long as it took to fulfill the blessing.)
- What did the Lord promise? (He *surely* would fulfill His word.)

Summarize this discussion by reading Doctrine and Covenants 82:10. Assure students that the Lord will *always* keep His covenants. Explain that we can have power over the adversary and obtain eternal life by making and keeping covenants with the Lord.



Genesis 11–17; Abraham 1–2. When we understand the importance of the Abrahamic covenant and how it applies to us, we can gain a deeper sense of our possibilities and responsibilities in this life and of the blessings awaiting us in eternity. (30–45 minutes)

Have students imagine that there is a will naming one of them as heir. Ask:

- In whose will would you like to be named as heir?
- Normally, who are named as heirs to an inheritance? (Family members.)
- How might parents and grandparents who have no material wealth still leave their posterity an inheritance?
- What are some examples of non-material inheritances you have received from your parents, grandparents, or other ancestors?
- In what ways are you privileged and blessed because of your membership in your family?

Remind students that “the family is central to the Creator’s plan for the eternal destiny of His children” (“The Family: A Proclamation to the World,” *Ensign*, Nov. 1995, 102). Before we came to earth we lived as part of a family—the eternal family of God. While we were in His presence, Heavenly Father taught us about His plan whereby we could inherit all that He has. He sent us to an earthly family for purposes that would allow us to return and not only be *with* Him but also be *like* Him.

After the Fall, Adam and Eve were given instructions, ordinances, and covenants relating to the purpose of mortality and what they must do to inherit eternal life—the kind of life God lives. Adam received the priesthood so he could administer these ordinances to others, and both Adam

and Eve were commanded to teach and administer all of these things to their children so their children could be gathered back to their eternal family and inherit eternal life (see Moses 5:4–12, 58–59; 6:51–62, 64–68).

The gospel was first preached and administered through families. Because there were those in Adam’s family who did not accept his teachings, many people grew up without receiving the saving ordinances of the gospel. Read Abraham 1:2–5 with students and help them understand that this was Abraham’s situation. Especially highlight the phrase in verse 2 where Abraham said he eventually “became a rightful *heir*, . . . holding the right belonging to the fathers” (italics added).

Abraham ultimately participated in the saving ordinances of the gospel. He also received the priesthood so he could administer these ordinances to his posterity. Because of Abraham’s righteousness, the Lord made a special covenant with him, which we call the Abrahamic covenant. As part of this covenant, the Lord called Abraham to be the “father of the faithful” (D&C 138:41), the head of the family through which salvation would be provided to all of Heavenly Father’s children who came to earth.

Those in the family of Abraham serve as Heavenly Father’s agents in His work of salvation. In doing so, Abraham’s family became a type of Heavenly Father’s family. The blessings promised to Abraham become our blessings as we enter into the Abrahamic covenant.

Discuss with students the material in the “Points to Ponder” section in chapter 5 of *Old Testament Student Manual: Genesis–2 Samuel* (pp. 70–72). Help them understand how each blessing applies to them.

Help students understand that they do not automatically receive the promised blessings of the covenant because of their lineage (see 2 Nephi 30:1–2). Have them read Genesis 17:1 and identify what the Lord said Abraham must do to receive all of the covenant blessings. You may want to point out what else Abraham did to prepare himself to receive covenants and how he kept his covenants prior to the events in Genesis 17.

Help students apply what they have learned by reading them the following lines that might be found in a patriarchal blessing:

“You were blessed to come to this life as a member of the house of Israel and thus receive all of the blessings promised to Abraham. As such, you have been given the responsibilities and are entitled to all of the blessings and promises given to this family in Israel.”

Ask them to write a letter to a person who might have received such a blessing, explaining the significance of this statement. Have them explain in their letter what it means to be an heir to the prophet Abraham and what the responsibilities of this inheritance are, especially as they relate to the idea of family. Invite a few students to share what they wrote.

Genesis 18–23

Introduction

In 1833 the Lord said that, because of their transgressions, the Latter-day Saints “must needs be chastened and tried, even as Abraham” (D&C 101:4). Genesis 18–23 recounts some of Abraham’s intense trials and illustrates his faithfulness. In contrast to Abraham is the fate of Sodom and Gomorrah. As you study these chapters, think about Abraham. How was he able to endure his trials? What blessings came because he faithfully obeyed the Lord? In what ways can we follow his example as we seek those same blessings?

Abraham secured the promises God made to him (later called the Abrahamic covenant) and earned the title “father of the faithful” (D&C 138:41). He helped make it possible for us to receive the blessings of the gospel (see D&C 84:33–34; 124:58). The people of Sodom and Gomorrah, on the other hand, were destroyed by God because of their wickedness.

Some Important Gospel Principles to Look For

- God’s promises will be fulfilled, whether by Himself directly or through His servants (see Genesis 18:2, 9–15; 21:1–2; see also Genesis 17:15–19; D&C 1:38).
- The Lord gives special blessings to those who faithfully endure trials and testing (see Genesis 18:1–19; 20:1–3, 14–18; 22:1–19; see also D&C 58:4).
- Genesis teaches the following about our relationship with the Lord:
 - a. The Lord can do what seems impossible to us. We should, therefore, have faith and trust in Him (see Genesis 18:9–14; 21:1–8; see also Romans 4:16–22; 1 Nephi 4:1).
 - b. Righteous individuals in a community or nation may temporarily preserve the rest of the people from the full effects of God’s judgments upon the wicked (see Genesis 18:23–32; see also Alma 10:22–23; 62:40; Helaman 13:13–14).
 - c. Choosing to affiliate with the wicked can be both physically and spiritually destructive (see Genesis 19).
 - d. The Lord tests us all, and we should do what He commands, no matter how difficult it seems. If we obey, everything will work out for our good, whether in this life or the next (see Genesis 21:9–21; 22:1–19; see also Romans 8:28; D&C 90:24).
- If we truly love the Lord with all our hearts, we will willingly do all that He asks (see Genesis 22:1–12; see also John 14:15; Omni 1:26).

Suggestions for Teaching

Genesis 18:1–15. The Lord gives glorious promises to His faithful followers. He has the power to fulfill His promises and will do so “in his own time, and in his own way, and according to his own will” (D&C 88:68). (20–25 minutes)

Give each student a paper on which the following is written:

Your teacher says, “I promise you that _____.”

Your parents say, “We promise you that _____.”

Ask each student to fill in the blanks with the promises they would most like to hear. Invite several students to share what they wrote and explain why. Ask:

- What promises have you received from these people in the past?
- How important were those promises to you?
- Are you confident that the promises you have received will always be kept? Why or why not?

The Lord also makes promises. Ask students where they can find some of the promises the Lord has given (for example, patriarchal and other priesthood blessings, ordinances, words of living prophets, and scriptures). Ask students to ponder some of the promises the Lord has given them personally. Tell them that the Lord has power to fulfill each of His promises, and He will.

Have students read Genesis 18:1–12 and identify the promise Sarah received. Ask:

- Considering her age (see v. 11) how glorious was this promise?
- What was Sarah’s response to this promise? (see v. 12).
- Why do you think she responded that way?

Share the commentary for Genesis 18:9–15 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 75–76). Ask students if they have ever felt astonished or amazed at God’s miraculous goodness.

Have students read Genesis 18:13–14 and look for what the Lord said about His power to keep His promises. Ask them how they would respond to the question “Is any thing too hard for the Lord?” Read Doctrine and Covenants 1:36–37 and 82:10. Ask: How do these scriptures support the doctrine that the Lord will fulfill each of His promises, regardless of how difficult they may seem to us?

Help students understand that nothing is too hard for the Lord, but He blesses us “in his own time, and in his own way, and according to his own will” (D&C 88:68). Consider, for example, how long Sarah and Abraham waited to be blessed with children.

Read Genesis 15:1–6 with students and review what Abraham did when he was worried and how and why he was blessed. Read Isaiah 40:25–31 and look for what those verses teach about the importance of waiting upon the Lord (patience).

Consider inviting students to tell about times they felt the Lord's answer was best for them even when it was not necessarily what they wanted.

Genesis 18:1–15. God's promises will be fulfilled, whether by Himself directly or through His servants. (5–10 minutes)

Ask students what some of the most difficult challenges facing youth are, and list them on the board. Ask: Is anything too hard for the Lord. Is there anything too hard for *us* if the Lord is with us?

Focus the discussion on what the Lord has commanded them that requires waiting, such as not dating until they are sixteen, setting aside some pursuits for two years to serve a mission, staying morally clean, and living the law of tithing. Share your testimony that the Lord's blessings await those who endure patiently in faith and that the Lord always fulfills His promises.

Genesis 18:16–33; 19:1–13, 23–26. As the world grows more wicked, we need to know of the saving influence the righteous can have on the wicked, how they should treat others as the judgments of God are visited upon the inhabitants of the earth, and what God will do for the righteous. (30–35 minutes)

Ask students why they think God would destroy a whole city of people. Do one of the following, depending on how much time you have:

- Have students use their Topical Guides and search out answers by looking up such topics as “destruction,” “God, indignation of,” “iniquity,” and “wickedness.”
- Review Moses 7:33–34 and 8:28–30, which tell about the wickedness prior to the Flood.

Have students read Genesis 18:20–21 and look for which cities were very wicked in Abraham's time. Have students search the following scriptures, looking for specific sins that were widespread in Sodom and Gomorrah, and then discuss what they find:

- Genesis 19:4–11 (see also JST, Genesis 19:9–15)
- Ezekiel 16:48–50
- Jude 1:7 (see also the commentary for Genesis 19:13 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 76)

Ask how the sins mentioned in those scriptures are similar to those you already found and discussed. Ask students to consider how the list applies to our day and how God feels about the same evils in the world today, as spoken by His prophets.

Tell students that before the Lord sent His messengers to Sodom and Gomorrah, He told Abraham what He intended to do. Before reading how Abraham responded, ask students why they think God is patient with them and with society as a whole. Have them read Genesis 18:23–33 and look for reasons God is so patient and how the righteous should act

regarding a people wicked enough (as a group) for destruction. Consider using what the Lord said in Doctrine and Covenants 86:1–7 concerning the parable of the wheat and the tares in your discussion.

Read Alma 10:22–23 with the class and discuss how it applies to the interchange between Abraham and the Lord. Ask: What can we learn from what Abraham did and said? (see the commentary for Genesis 18:16–33 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 76). Have them read Doctrine and Covenants 29:7–9 and 133:4–15 and look at the counsel the Lord has given us concerning this doctrine. Ask:

- What did the Lord say He would do?
- What can we do to be prepared to receive His protection?

Again ask students why God would destroy a people. (It might be good to review here the story of Noah and the destruction of the people of his time.) Have students read 1 Nephi 17:35 and Alma 45:16 and explain what these scriptures teach about when God will destroy a people. Ask:

- What word in the two scriptures just read would describe Sodom and Gomorrah after the righteous people were removed? (*Ripe.*)
- What did God do to Sodom and Gomorrah after the righteous left?
- What can we learn from the story of Sodom and Gomorrah that can help us endure or be spared much of the destruction that could come in the future?

Genesis 19:1–8. We should respect and honor the Lord's appointed servants. (10–15 minutes)

Ask students how they would feel if they were visited by the President of the Church or by another General Authority. Tell them that both Abraham and Lot were visited by special messengers from the Lord. Have them read Genesis 18:2–8 and 19:1–3 and look for how Abraham and Lot treated the Lord's anointed servants. Ask:

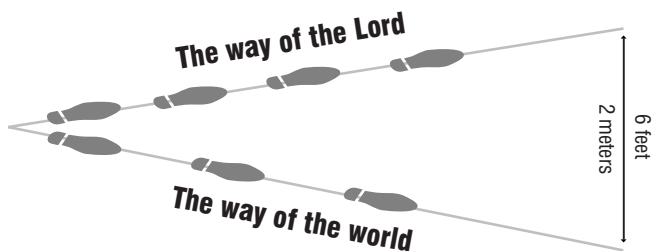
- How is the respect Abraham and Lot showed the Lord's messengers similar to how we might act?
- How can we show respect for our prophets and leaders even when they are not here with us?

Have students read Jacob 4:6; 3 Nephi 23:5; and Doctrine and Covenants 1:14, 37–38 and tell what counsel each of those scriptures give. Discuss what we can do to show proper respect for our local Church leaders, who are also the Lord's servants for us.

Through the Prophet Joseph Smith the Lord warned members of the Church in our day about the respect we should show our leaders and each other. Church members were told to change their “examples before the Church and before the world, in all your manners, habits and customs, and salutations one toward another; rendering unto every man the respect due the office, calling, and priesthood whereunto I, the Lord, have appointed and ordained you” (*History of the Church*, 2:177).

Genesis 19–22. Choosing to affiliate with the wicked can be both physically and spiritually harmful. (30–35 minutes)

Use tape or paper to make lines on the floor, like those in the following diagram. Make them long enough so that they are about six feet or two meters apart at the end.



Invite students to walk along the lines as far as they can, keeping one foot on each line. It is easy at the beginning, but it gradually becomes more difficult. They must eventually walk on one line or the other or fall down. To demonstrate the difficulty of deciding too late, ask a student whose feet are quite spread out to pick up one foot and place it on the same path as the other foot without tipping over.

Label one of the lines “The way of the Lord” and the other “The way of the world.” Ask students:

- How can this activity be compared to how some people try to live their lives?
- Why are the lines fairly close together at the beginning?
- How does that describe one of the ways Satan deceives us?

Read and discuss 2 Nephi 28:19–24 and the following statement by Elder Ezra Taft Benson, then a member of the Quorum of the Twelve Apostles:

“Christ taught that we should be in the world but not of it. Yet there are some in our midst who are not so much concerned about taking the gospel into the world as they are about bringing worldliness into the gospel. They want us to be in the world and of it” (in Conference Report, Apr. 1969, 11).

Have students read Genesis 13:5–13 and look for a point where Abraham and Lot seem to walk different paths. Tell them that Sodom was a very wealthy and prosperous city, but it was also very wicked (see v. 13). Ask:

- What dangers could have existed for Lot and his family because he “pitched his tent toward Sodom”? Why?
- What might “pitching your tent” toward something symbolize?
- What should we “pitch our tent” toward instead? (see Mosiah 2:6 for one possible suggestion).

Have students read Genesis 14:12 and find out where Lot had later moved his family. Have them then read Genesis 14:5, 11–12 to see what unpleasant consequences came from his decision to live in Sodom. Point out that Abraham was not captured or even involved in that battle except to rescue Lot. Discuss how living the gospel, like living in a safe place, helps us avoid certain problems that others need to be “rescued” from.

Abraham was determined to serve only God. Have students read Genesis 14:17–24. Remind them who Melchizedek was (see the commentary for Genesis 14:18 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 67–68, and the teaching suggestion for Genesis 14:17–24, p. 43). Ask them to imagine what kind of person the king of Sodom was and to tell why they think Abraham did and said what he did. Ask: How did Abraham’s actions show which side of the line he wanted to walk?

The Lord promised Abraham endless posterity, although he and Sarah had no children at the time (see Genesis 15:1–5). Have students read Genesis 15:5–6 for Abraham’s response to the Lord’s promise. In Genesis 17 and 18 we read about the Lord renewing that promise to Abraham and Sarah, even in their old age.

Have students read Genesis 19 and list the consequences that came as a result of Lot’s living in Sodom. Especially have them look for the impact on Lot’s family. Invite students to share ways we can live among wickedness and remain righteous. Have them contrast what happened to Lot and his family with what happened to Abraham in regards to his family in Genesis 21–22, especially regarding the promise in Genesis 22:17–18.

Ask students:

- What might people have thought about each of these two men if they observed them at the beginning of the story? the middle? the end?
- What can we learn from them about being faithful to the Lord?
- What can we learn from them about the object lesson with the two lines?

Read the First Presidency’s introduction from *For the Strength of Youth: Fulfilling Our Duty to God* ([pamphlet, 2001], pp. 2–3). Ask:

- How does their counsel help with your decisions concerning what path to follow?
- How can other counsel from this pamphlet bless your life?

Genesis 21. Abraham and Sarah were faithful in waiting upon the Lord. (15–20 minutes)

To help deepen the students’ feelings about the principle of waiting upon the Lord, have them do activity A for Genesis 20–21 in their student study guides (p. 27).



Genesis 22. Abraham's willingness to sacrifice his son Isaac is not only an impressive demonstration of faithfulness. It also teaches about and testifies of the Atonement of Jesus Christ. (45–50 minutes)

Discuss with students the questions found in the introduction to Genesis 22 in their student study guides (p. 27). Use the insights in the “Understanding the Scriptures” section of the student study guide (p. 28) to help answer the “why” question.

The story in Genesis 22:1–18 is so significant that you will probably want to read it aloud as a class. Stop from time to time to ask questions, discuss, reflect, and comment. For example, read a verse and then stop and ask students what they learn from it about Abraham, Isaac, Sarah, or the Lord. You may also want to give helpful information about Abraham from *Old Testament Student Manual: Genesis–2 Samuel*, pp. 77–80.

Have students read what the Lord said to Church members in Doctrine and Covenants 101:4–5. Ask them why they think we must be tried and tested in some way. (Make sure they understand that this scripture does not mean they will be asked to sacrifice their child.) Share some of the information concerning Genesis 22 in the student study guide and the commentary for Genesis 22:1 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 78) to help in this discussion.

Have students imagine they have a brand new, high performance automobile (or something else of great value to young people). Ask:

- How would you feel about letting someone with no proven judgment, experience, or self-control drive your car, for example someone five or ten years old? Why?
- What has the Lord promised to give us? (see D&C 76:58–59, 95; 84:38).

Have students notice in Genesis 22:16–18 that after the Lord saw Abraham's willingness to be obedient by sacrificing his only son, He assured him with a solemn oath that all the blessings previously promised him *would* be given him, along with others not mentioned before. Ask: How did Abraham's obedience help him qualify for these great blessings?

Make a list with the students of the ways they think this story of Abraham and Isaac is a similitude (type or symbol) of the sacrifice of Jesus Christ, or ask them to share what they wrote for activity A for Genesis 22 in their student study guides (p. 28). The information found in the commentary for Genesis 22:1–19 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 77–78) can help with this activity.

Remind students that there was no ram in the thicket when Heavenly Father allowed His Son to be sacrificed. Jesus lived a sinless life every moment of every day so He could sacrifice in ways we cannot even comprehend in order to provide a way for our salvation if we are repentant. We should expect that we will be asked to overcome sin and to sacrifice as we strive to become like Him.

Share the following statement by Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles:

“How can you and I really expect to glide naively through life, as if to say, Lord, give me experience, but not grief, not sorrow, not pain, not opposition, not betrayal, and certainly not to be forsaken. Keep from me, Lord, all those experiences which made Thee what Thou art! Then let me come and dwell with Thee and fully share Thy joy!” (in Conference Report, Apr. 1991, 117; or *Ensign*, May 1991, 88).

Elder Melvin J. Ballard, who was also an Apostle, spoke about our Heavenly Father's willingness to allow His Only Begotten to be sacrificed:

“In that hour I think I can see our dear Father behind the veil looking upon these dying struggles; . . . His great heart almost breaking for the love that He had for His Son. Oh, in that moment when He might have saved His Son, I thank Him and praise Him that He did not fail us. . . . I rejoice that He did not interfere, and that His love for us made it possible for Him to endure to look upon the sufferings of His Son and give Him finally to us, our Saviour and our Redeemer. Without Him, without His sacrifice, we would have remained, and we would never have come glorified into His presence. And so this is what it cost, in part, for our Father in heaven to give the gift of His Son” (in *Melvin J. Ballard . . . Crusader for Righteousness* [1966], 137).

Consider giving students some time to express their gratitude for the sacrifice and Atonement of Jesus Christ.

Genesis 12–22; Abraham 1–2. Abraham is exalted (see D&C 132:29) and is known as the “father of the faithful” (D&C 138:41). He is an example for all of us of how to obtain eternal life. (30–40 minutes)

Abraham is an important figure for Church members. Have students write about what they learned from studying Abraham's life. You could have them choose three principles from his life that Church members today should incorporate into their lives. Or have them outline the steps of progression in Abraham's life (where he started, where he ended, and how he got there). Or have them write to one of the following titles:

- Why Abraham Is Called the Friend of God and Father of the Faithful
- How I May Become Part of Abraham's Covenant Family

Let students write for the whole class time, and respond to them later in writing. Or give them the first half of the class to write and the second half for those who wish to share what they wrote.

Genesis 24–33

Introduction

In the Old Testament, Jehovah is called the God of Abraham, Isaac, and Jacob (see Exodus 3:6). The covenant first established with Abraham continued through the lineage of his son Isaac and his grandson Jacob. Isaac, Abraham's second son, received the covenant and birthright blessings instead of his older brother Ishmael. Likewise, Jacob, rather than Esau, was heir of the covenant. The birthright was traditionally given to the oldest son of the first wife, but that pattern depended on the faithfulness of each child. The scriptures contain several examples of younger sons receiving the birthright blessing (for example, Seth, Abraham, Isaac, Jacob, Joseph, Ephraim, and Nephi; see Genesis 4:25; 11:27; 27:36–40; 28:1–5; 48:1–4, 14–22; 1 Nephi 2:22).

Faithful obedience is more important than lineage or birth order in receiving the blessings of the Abrahamic covenant. Regardless of our lineage, we must qualify for the covenant blessings by faithfully living the gospel. The scriptures teach that faith in the Holy One of Israel and repentance, not lineage, determine who receives the blessings of Abraham (see Romans 9:6–8; 2 Nephi 30:2; D&C 64:34–36; Abraham 2:6–11). As you study Genesis 24–33, notice the faithfulness of Isaac and Jacob and the significance of covenant marriage (temple marriage); both are requirements to enjoy the blessings of Abraham.

Some Important Gospel Principles to Look For

- Personal worthiness is more important than lineage or birth order in receiving the blessings of the Abrahamic covenant (see Genesis 24:57–60; 25:19–34; 26:1–5, 24, 34–35; 27:46; 28:1–19).
- Marriage in the covenant, meaning eternal marriage in a temple, is essential to obtaining the full blessings of the Abrahamic covenant (see Genesis 24:1–4; 26:34–35; 27:46; 28:1–9; see also D&C 131:1–4; 132:19–20).
- We should try to resolve problems or unkind feelings we have with others (see Genesis 27:30–42; 31:17–55; 32:3–23; 33:1–16).
- We should have the integrity to honor our commitments (see Genesis 29).
- The Lord blesses us temporally and spiritually when we keep our gospel covenants (see Genesis 30:37–43; 31:5–7, 9, 42; 32:9–12).

Suggestions for Teaching



Old Testament Video presentation 10, “Thousands of Millions” (4:48), can be used in teaching Genesis 24–33 (see *Old Testament Video Guide* for teaching suggestions).



Genesis 24–28. Those who marry in the temple and keep the covenants they make there will enjoy exaltation as husband and wife. (35–40 minutes)

Write on the board *Important life decisions*. Ask students to name some of the most important decisions they have to make, and write their responses on the board. From the list, have them identify the decision they think will likely have the greatest impact on their eternal journey. Have them read the statement by President Spencer W. Kimball found in the introduction to Genesis 24 in their student study guides (p. 29). Read Doctrine and Covenants 131:1–5 and 132:1–6, 19–20 and discuss the importance of such critical decisions as why, whom, when, and where we marry.

Have students read Genesis 24:1–7; 27:46; and 28:1–9 and identify what qualities Abraham and Sarah and then Isaac and Rebekah looked for in a wife for their sons. Discuss why Abraham and Isaac felt so strongly about preventing their sons from marrying “the daughters of Canaan.”

Have students note the distance between Haran (or Padan-aram) and Beer-sheba (see Bible map 9). Ask:

- How long would it take to travel that distance on foot, averaging 20 miles a day?
- What does traveling that distance imply about the importance of covenant marriage?
- What would have been wrong with marrying a Canaanite? (see Deuteronomy 7:3–4).
- What is the equivalent today of marrying the daughters or sons of Canaan? (Marrying someone outside the faith.)
- Read Doctrine and Covenants 132:7, 14–16. What are some of the consequences, in mortality and in eternity, of marrying someone outside of the covenant?

Have students read Genesis 26:34–35 and 27:46 and tell what Esau did to endanger his right to the blessings of Abraham. Ask: How did Isaac and Rebekah react to Esau's decisions? Have them read Deuteronomy 7:3–4 and look for the Lord's instructions to ancient Israel regarding marriage. Ask:

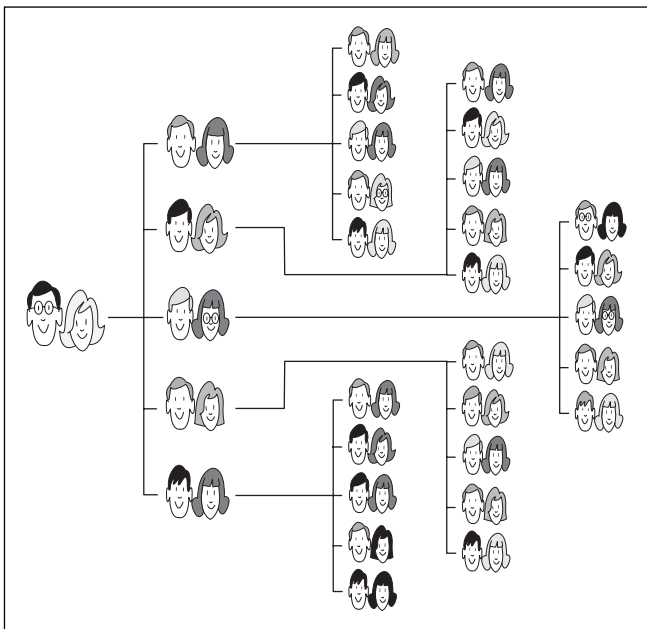
- What qualities will you look for in a spouse?
- To what lengths do you think you might go to find someone with those qualities?
- What would you have to change in your own life now to be someone with those qualities?

Genesis 24–28. Our decisions about marriage can affect generations. (35–40 minutes)

Summarize the story of how the Lord helped Abraham’s servant find a proper wife for Isaac. Read with students the story of Jacob’s labors for Leah and Rachel in Genesis 29:1–30. Ask:

- What do we learn from these stories about the importance of a covenant marriage?
- What do we learn about the desires of righteous parents for their children?

Have students read Genesis 24:60 and identify the blessing Rebekah’s family wished for her. Use the following calculations to help students realize the number of people that can be affected by the marriage decision: Start with one couple with five children. Suppose each of the children marry (add five spouses to the total number) and each of those couples have five children, and so forth (see the following chart). Notice how quickly the posterity of the original couple numbers over one thousand. Discuss how our decision to marry in the temple literally affects thousands of our Heavenly Father’s unborn children in a relatively short time. Have students read Doctrine and Covenants 132:19 and discuss how it relates to eternal marriage and families.



Discuss with students what they can do now to prepare for a temple marriage (see *For the Strength of Youth*, pp. 24–25). Read Genesis 29:15–20, 30 and discuss what Jacob willingly did so he could marry Rachel. Eternal life can never be achieved without the ordinances of the temple, and only those who are married for eternity can enjoy the blessings of an eternal family. President Spencer W. Kimball shared necessary principles for a successful and eternal marriage:

“First, there must be the proper approach toward marriage, which contemplates the selection of a spouse who reaches as nearly as possible the pinnacle of

perfection in all the matters which are of importance to the individuals. And then those two parties must come to the altar in the temple realizing that they must work hard toward this successful joint living.

“Second, there must be a great unselfishness. . . .

“Third, there must be continued courting and expressions of affection, kindness, and consideration to keep love alive and growing.

“Fourth, there must be a complete living of the commandments of the Lord” (*The Teachings of Spencer W. Kimball*, ed. Edward L. Kimball [1982], 306).

Share your testimony of the eternal value of a covenant marriage (temple marriage) and that each student should begin preparing now.

Genesis 24; 31:1–16. When we live worthily, the Lord can help us make righteous decisions. Others who care about us, such as parents, Church leaders, and teachers, can also help us make important decisions. (25–30 minutes)

Ask students to consider the choices they have already made today. Ask:

- How do you make decisions?
- Are there some decisions that are so important that you rely on the Lord to help you make them?

Have students read Genesis 24:1–7 and identify the decision that Abraham’s servant had to make. Ask: What part did he believe the Lord would play in making that decision? Read the rest of chapter 24 and look for evidence that the Lord confirmed the servant’s decision.

In Genesis 31 Jacob needed counsel in making an important decision. Have students search verses 1–2 and find what Jacob’s concern was. Read verses 3–16 and have students identify from whom Jacob received advice and with whom he counseled in deciding what to do about Laban’s bad feelings toward him. Share the following statement on family councils from President Ezra Taft Benson:

“Strong families cultivate an attribute of effective communication. They talk out their problems, make plans together, and cooperate toward common objectives. Family home evening and family councils are practiced and used as effective tools toward this end” (in Conference Report Apr. 1984, 6; or *Ensign*, May 1984, 6).

Remind students that during our premortal life Heavenly Father set up the pattern of councils (see Abraham 4:26).

Ask students what Jacob’s consulting with his wives and the premortal council with Heavenly Father teach us about making important decisions. Have students study the following scripture passages as a class or in small groups and

then report what they learn about getting direction and guidance from the Lord: Joshua 1:7–9; Matthew 7:7–11; 2 Nephi 32:1–3; Doctrine and Covenants 6:22–24; 8:2–3; 9:7–9.

Share your testimony of seeking the Lord’s counsel as we make important decisions.

Genesis 25–27. Personal worthiness is more important than lineage or birth order in receiving gospel blessings. (15–20 minutes)

Write *Birthright Blessings* on the board and ask students what this phrase meant in Old Testament times (see the commentary for Genesis 25:32 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 85).

Read Abraham 1:1–7 and Genesis 25:29–34 and compare how Abraham felt about the “blessings of the fathers” with how Esau felt about them. Have students select phrases that indicate Esau’s attitude toward his birthright, and write them on the board. Have them read Genesis 26:34–35 and find what else Esau did that showed he let physical desires take precedence over spiritual blessings. Ask: How did Esau’s parents react to Esau’s marriage?

Help students understand that Esau’s marriages to Hittite women, who were not of the covenant, further illustrates his lack of concern for spiritual blessings. The Hittites were an idolatrous people living in the area between the land of Canaan and Asia Minor (see Bible map 9). In Deuteronomy 7:3–4 the Lord explained in some detail the disadvantages of marrying someone with different religious beliefs.

Genesis 25–27. The Lord blesses us as we keep our gospel covenants. (15–20 minutes)

Review with your students how Jacob received the birthright blessing. Use the commentary for Genesis 27:1–40 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 85–86) to help clarify the story. Remind students that we do not have the full story, but that Jacob was the one the Lord intended to receive the birthright blessings (see Genesis 25:23). As an example, read Genesis 27:33 and 28:1–4 and look for words that indicate Isaac knew Jacob was to receive the blessing. Have students read Genesis 28:13–15 and identify what the Lord said to Jacob that also indicates he received the blessing he should. Even Jacob did not fully appreciate at first what the Lord promised him. He gained that understanding over time.

Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles, said:

“The firstborn, Esau, ‘despised his birthright’ (Genesis 25:34). Jacob, the second twin, desired it. Jacob valued the spiritual, while Esau sought the things of this world. . . . Many Esaus have given up something of eternal value in order to satisfy a momentary hunger for the things of the world” (in Conference Report, Oct. 1985, 76; or *Ensign*, Nov. 1985, 61; see also Genesis 25:30).

Elder Ezra Taft Benson, when he was a member of the Quorum of the Twelve Apostles, said:

“Your heritage is one of the very greatest in all the world. You need never envy one born heir to millions in worldly wealth, nor even one whose birth entitles him to rule an empire. Your birthright surpasses all these, and blessed are you because of your lineage” (*The Teachings of Ezra Taft Benson* [1988], 555).

Read Doctrine and Covenants 88:33 and ask students what blessings they enjoy as members of the Church. Write their responses on the board. (Their answers might include the gift of the Holy Ghost, priesthood, ordinances, temple blessings, scriptures, living prophets, a ward or a branch family, and the promise of eternal life.) Ask:

- How can we learn to appreciate the value of our blessings so that we will not lose them through indifference or disobedience?
- Why do you think some people have been willing to die rather than lose those blessings?

Share your testimony of the importance of gospel promises.

Genesis 28:10–22. The ordinances and covenants of the gospel, culminating in those received and made in the temple, are essential for exaltation. (15–20 minutes)



Show students pictures of a latter-day temple and a ladder. Ask them if they see any similarities between the two and, if they see any, what the similarities are. Explain that before sending Jacob to Haran to seek an appropriate wife, Isaac blessed him with the blessings of Abraham (see Genesis 28:3–4). Then, on his way to Haran, Jacob had a sacred experience at Bethel.

Have students read Genesis 28:10–22 and explain why they think Jacob called the place “Beth-el” (see Bible Dictionary, “Bethel,” p. 621). Have them compare the promises the Lord made to Jacob at Bethel (see Genesis 28:13–15) to the promises the Lord makes to those who worthily attend temples (see D&C 109:22–26; 110:6–7).

Read the statement by President Marion G. Romney found in the commentary for Genesis 28:10–19 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 86). Also share the following statement by the Prophet Joseph Smith:

“Paul ascended into the third heavens, and he could understand the three principal rounds of Jacob’s ladder—the telestial, the terrestrial, and the celestial glories or kingdoms” (*Teachings of the Prophet Joseph Smith*, 304–5).

Ask students what the rungs of the ladder represent. As a class, label some of the ordinances or covenants required for exaltation (such as baptism, the gift of the Holy Ghost, endowment, and sealings). Have them read Doctrine and Covenants 131:1–4 and identify the ordinance that the top rung of the ladder would represent.

Tell students that without the Atonement of Jesus Christ none of the ordinances of salvation would be available to us. Discuss the effort required to climb the ladder back to heaven and how the Lord provided the ladder and helps us with each step (see Mosiah 5:1–5; Ether 12:27).

Genesis 32–33. We can meet life’s challenges with greater confidence when we keep our covenants with Heavenly Father. (30–35 minutes)

Ask students what they would spend their day doing if they thought there might be no tomorrow. Explain that Jacob was in this situation in Genesis 32. He fled his homeland twenty years earlier, in part because his brother, Esau, sought to kill him. He was understandably concerned as he returned home wondering if Esau would again attempt to take his life. What Jacob did to prepare himself to meet his brother is an example of what we might think about and do to better meet life’s challenges.

Have students read silently Genesis 32:3–20, looking for what Jacob did as he prepared to meet Esau. Ask them what they found and list their responses on the board. Reread verses 9–12, paying particular attention to the words and phrases that show Jacob’s humility. Ask: How did Jacob’s humility prepare him to meet with his brother?

Have students read Genesis 32:24–32. Ask:

- What did Jacob desire?
- What kind of “wrestle” might Jacob have experienced?

While much of what happened at Peniel (also called Penuel; see v. 31) is unclear, the scriptural record indicates that a sacred experience took place there. Spiritual struggles often precede powerful revelations. For example, when Enos, Alma, and Joseph Smith earnestly sought blessings of the Lord, they

went through such “wrestlings” (see Enos 1:1–5; Alma 8:10; Joseph Smith—History 1:13–17). The wrestle Jacob experienced could have been a similar spiritual struggle.

Read Genesis 32:30 and footnote *a*, and ask why Jacob named the place Peniel—“the face of God.” Jacob wrote, “I have seen God face to face, and my life is preserved.” This suggests that at some point he saw the Lord. Verse 30 could also be translated, “I have seen God face to face, and my soul is redeemed” (see also Genesis 48:14–16).

Ask students what Jacob had done during the previous twenty years that prepared him for his experience at Peniel. (He had married in the covenant, rendered patient service, lived faithful to covenants, and sought the Lord when he faced challenges.) Jacob’s wrestlings and subsequent blessing proved to be a source of spiritual strength to him throughout his life. This experience was an important step for him in his progression up the “ladder” toward his heavenly goal and seems to have been an important preliminary step for the full blessings he later received when he returned to Bethel.



Ask students:

- What impact might this experience have had on Jacob as he prepared to meet Esau?
- How would knowing your life is acceptable to God help you face challenges?

Jacob's confidence was strengthened because he kept his covenants with the Lord (see Genesis 28:10–22). As a result of his righteousness, Jacob received greater blessings through additional covenants—as alluded to in Genesis 32:24–32. Ask students about covenants they have made, such as baptism and the sacrament. Assure them that faithfulness to those covenants helps prepare them for the greater blessings and responsibilities associated with the covenants of the temple. Read Doctrine and Covenants 35:24 to emphasize this point.

Share the following statement by Elder Neal A. Maxwell, a member of the Quorum of the Twelve, as he spoke of the opportunity to return to the Lord's presence:

“Do nothing to mar that moment. Do not allow yourselves to be deflected from that straight and narrow path, but seek to arrive at that rendezvous in such a circumstance, spiritually, that you can be drenched with joy and know the touch of those arms, for His arms of mercy and love are extended for you. I certify to you that that rendezvous is a reality. For some of you, it will come soon and some later, but it will come, if you are faithful. Of that, I testify!” (*The Education of Our Desires*, [devotional at the Salt Lake Institute of Religion, 5 Jan. 1983], 11).

Genesis 34–41

Introduction

In Genesis 34–41 the focus changes from Jacob, or Israel, to his descendants. We read of Joseph's righteousness and what he suffered because of the wickedness of others. We also read how the Lord turned Joseph's trials into great blessings that helped him save his entire family from starvation, thus preserving the covenant posterity of Abraham.


The story of Joseph teaches many great lessons. Elder Hartman Rector Jr., who was a member of the Seventy, said, “The story of Joseph, the son of Jacob who was called Israel, is a vivid representation of the great truth that ‘all things work together for good to [those] who’ love God. (See Rom. 8:28.) Joseph always seemed to do the right thing; but still, more importantly, he did it for the right reason. And how very, very significant that is! Joseph was sold by his own brothers as a slave and was purchased by Potiphar, a captain of the guard of Pharaoh. But even as an indentured servant, Joseph turned every experience and all circumstances, no matter how trying, into something good” (in Conference Report, Oct. 1972, 170; or *Ensign*, Jan. 1973, 130).

As you study the story of Joseph, notice how his life was a “type” or foreshadowing of the life of the Savior. This idea will be discussed in detail in the Genesis 42–50 scripture block.

Some Important Gospel Principles to Look For

- Seeking revenge is a sin (see Genesis 34:1–31; see also Genesis 49:5–7; Leviticus 19:18).
- The Lord gives the blessings of Abraham to those who make and keep sacred covenants (see Genesis 35:2–4, 6–7, 9–15; see also D&C 84:33–34; Abraham 2:11).
- Jealousy and envy are manifestations of pride. They cause the Spirit to withdraw and can lead to greater sins (see Genesis 37:1–28; see also Proverbs 6:34–35; 2 Nephi 26:32).
- In this life the righteous sometimes suffer great tribulations, but if they are faithful the Lord will be with them and can turn their trials to great blessings (see Genesis 37:1–28; 39:1–23; 41:1–45; see also Alma 36:3; D&C 98:3; 122:9).
- Breaking the law of chastity is a sin against God (see Genesis 39:7–9; see also Alma 39:5; Jacob 2:28).
- When we honor and obey God and make Him the most important influence in our lives, we receive strength to resist temptation and keep all of the commandments (see Genesis 39:9; see also Matthew 22:35–40; Moroni 10:32).
- The Lord often warns us of future events through His prophets. The wise follow their counsel (see Genesis 41:28–57; see also Amos 3:7; Matthew 25:1–13).

Suggestions for Teaching

 *Old Testament Video* presentation 11, “For God Did Send Me” (2:25), can be used in teaching Genesis 34–41 (see *Old Testament Video Guide* for teaching suggestions).

Genesis 35:1–5. We should prepare ourselves spiritually and physically to attend the temple. (10–15 minutes)

Show students two pictures like the ones shown below (see also p. 236).





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Ask:

- What activities do these people look like they are participating in?
- What clues do you see in the pictures?
- What determines the appropriateness of certain clothes for certain events?
- What would you wear if you were preparing to meet the prophet or the Lord?

Have students read Genesis 35:1 and find out where Jacob was commanded to go. As a class, review what you have learned about Bethel and the events that took place there. Remind students that the Hebrew meaning of *Bethel* is “house of God” (see also President Marion G. Romney’s statement in *Old Testament Student Manual: Genesis–2 Samuel*, p. 86, that “temples are to us all what Bethel was to Jacob”).

Read Genesis 35:2–5 and ask:

- What did Jacob say to encourage his people to dress appropriately as they prepared to go to Bethel?
- How can we apply his counsel today?
- Besides physical preparation, what other kind of preparation did Jacob refer to in verse 2? (Spiritual preparation.)
- How could we apply his counsel to “put away the strange gods that are among you, and be clean”?
- How can we prepare spiritually to go to holy places, such as temples or church meetinghouses?

Have students search in their Topical Guides (“clean,” “cleanliness,” “repent, repentance” and “worthiness, worthy”) for scriptures that help us understand how we can become clean or worthy. Invite them to share their findings with the class. Have students read Doctrine and Covenants 110:6–8 and tell what blessings the Lord promised if we do

not pollute the temple by coming unworthily. You may also want to share information from “Dress and Appearance” in the *For the Strength of Youth* pamphlet (pp. 14–16).

Genesis 35:9–13. Jacob’s life illustrates the principle that when we receive blessings from the Lord, it is through making and keeping covenants. (25–30 minutes)

Ask students:

- Do you think spirituality is something a person is born with or something a person must develop?
- What do people do to become more righteous and spiritually mature as they grow up?
- What might lead us to *want* to be more righteous?

What we know of Jacob’s life shows him to be one who grew spiritually because he learned to turn to the Lord when faced with challenges. Have students skim Genesis 26–35 and list events from Jacob’s life in the order they occurred. Ask them how they think each event helped Jacob grow spiritually. Invite them to share what they most admire about Jacob or what the example of his life taught them about obtaining eternal blessings.



Have students review and compare the three visits Jacob had from the Lord (see Genesis 28:10–22; 32:24–31; 35:9–13). Ask:

- How were the visits similar?
- How were they different?
- What do they represent in Jacob’s spiritual progress?
- What could they symbolize in *our* spiritual progress?
- In what ways did Jacob grow each time in spiritual maturity?

Note: Use the information in the following three paragraphs to help your students with their analysis of the visits.

Genesis 35:9–13 tells of the third recorded visit of the Lord to Jacob, which was the second time at Bethel. In many ways this visit completed a spiritual journey that began when Jacob was younger, unmarried, and fleeing from the anger of his brother, Esau. During Jacob’s first visit to Bethel, the Lord revealed Himself to Jacob in a dream. Jacob’s remarks upon waking from his dream suggest he had a spiritual awakening in his life as well, leaving him with an increased commitment to God (see Genesis 28:10–22; see also the commentary for Genesis 28:10–19 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 86). In that first dream the Lord spoke to him of many of the promises of the Abrahamic covenant that could be his. Jacob responded by calling the place “Beth-el” (Hebrew for “house of God”) and by making specific commitments of obedience to the Lord and His commandments.

After twenty years in Padan-aram (Syria), Jacob journeyed back to his homeland. He had kept his covenants with the Lord and he had grown spiritually. At the place called Peniel, which means “the face of God,” Jacob had a very sacred experience (see Genesis 32:24–31). He wrestled a man for a blessing (later he called this man an angel; see Genesis 48:16). The personage he wrestled first gave him a new name, then gave him a blessing. The new name of “Israel” (which in Hebrew could mean “he who perseveres with God” or “let God prevail”) is an indication of how Jacob had lived over the previous twenty years and of his spiritual growth. Genesis 28 records how the Lord had looked for Jacob, but in Genesis 32, twenty years later, we read how Jacob actively sought the Lord and wrestled for a blessing from Him. Jacob wanted to know where he stood with the Lord and received a reassuring response (see Genesis 32:24–29).

In Genesis 35 we read of a third significant spiritual event in Jacob’s life. Jacob returned to the place where the Lord first revealed Himself to him and where he committed himself to wholly follow the Lord. This time Jacob brought his whole family, and the Lord confirmed upon him the new name of Israel (first received at Peniel) and many other blessings relating to the Abrahamic covenant, including blessings concerning his posterity. He had proved faithful to the knowledge he received and the commitments he made the first time at Bethel. Like his father and grandfather, Jacob sought for and obtained covenant blessings from God pertaining to his family and eternal life. In conclusion, have students read Doctrine and Covenants 132:37 and look for where Jacob is now and why he received that blessing.

Based on what your students learned about Jacob’s spiritual progression and what they know about the blessings of the gospel that are available today, make a ladder with your students that shows the steps they must take to receive the blessings of eternity (see the teaching suggestion for Genesis 28:10–22, p. 51).

Genesis 37–41. Striving to be righteous does not mean that our lives will always be pleasant, prosperous, and painless. If we are faithful, the Lord will turn our trials and hardships into blessings, but this will happen on His time schedule, not ours. (60–70 minutes)



Picture 1



Picture 2

Show students picture 1 (p. 237) and ask them if they think something good or bad is happening in the picture. (Most will say something bad is happening. If students say that something good is happening, ask them to explain, and work it into what you are teaching.) Next show picture 2 (p. 238) and ask how seeing the event in picture 1 in the larger context changes their judgment of what was happening. Ask them if they have ever experienced adversity that later turned out to be a blessing. (For example, they might have cared for an elderly or ill person and received knowledge and blessings from the experience.) If any of your students feel comfortable sharing an experience that is not too personal, consider inviting them to share their experiences with the class. Tell students that they are going to study the story of a man who had several trying experiences that later turned into blessings.

Write the following references, containing incidents in Joseph's life, on the board:

- | | |
|---------------------|-----------------------------|
| 1. Genesis 37:1–4 | 7. Genesis 40:1–19 |
| 2. Genesis 37:5–11 | 8. Genesis 40:20–23 |
| 3. Genesis 37:12–28 | 9. Genesis 41:9–45 |
| 4. Genesis 39:1–6 | 10. Genesis 41:46–49, 53–57 |
| 5. Genesis 39:7–20 | 11. Genesis 41:50–52 |
| 6. Genesis 39:21–23 | |

Assign individuals or groups of students one or more of the references. After they read their assigned passage, have them decide whether that experience was adversity or a blessing, and write the appropriate word next to the reference on the board.

Have each student or someone from each group come forward in the order the references are numbered, tell the scripture story, and explain why the experience was an adversity or a blessing for Joseph. As they report, encourage the other students to suggest how the labels might be changed as they see how the story unfolds. For example, Joseph getting thrown into prison because of Potiphar's wife might be labeled adversity, but a later group may decide that it was more of a blessing because it led him to eventually be placed second-in-command to Pharaoh. At the end of the exercise ask students how understanding those events in the larger perspective of Joseph's whole life changed their perception of those incidents.

Have students read the statement by the Prophet Joseph Smith quoted in the introduction to Genesis 38–39 in their student study guides (p. 35) and tell how the same could be said about Joseph of Egypt. List with the class times when a person with less faith than Joseph of Egypt could easily have gotten discouraged and given up on the promises the Lord made to him in his dreams. Ask: What do you think would have happened if Joseph had given in to discouragement and wickedness? Read and discuss the Lord's counsel to the Prophet Joseph Smith about trials and persecution in Doctrine and Covenants 122:5–9.

Ask students how many times they have heard someone say "That's not fair!" or "Life isn't fair!" Ask them if they agree or disagree, and why. Ask: Do you think life always seemed fair to Joseph?

Remind students about your discussion at the beginning of the school year about our Heavenly Father's plan of happiness. Ask: What part did trials and tribulations play in that plan? (see "The Great Plan of Happiness," pp. 13–19; see also Ether 12:6). Have them read Revelation 15:3 and 2 Nephi 26:7 and discuss what they teach about God's justice.

The Savior's whole work is to help us progress and grow and is for our benefit if we will trust Him and be obedient to the truths we have received (see 2 Nephi 26:24; Moses 1:39). Given all these truths, have students write an answer to the question: Why does God sometimes allow bad things to happen to good people? Ask a few students to share what they wrote.

Share your testimony about the importance of facing our trials with courage and faith. Assure the class that, in time,

"all things wherewith you have been afflicted shall work together for your good" (D&C 98:3; see also D&C 90:24).



Genesis 39:7–20 (Scripture Mastery, Genesis 39:9). As we obey God and make Him the most important influence in our lives, we receive strength to resist temptation. (35–40 minutes)

Consider writing the following statement by President Gordon B. Hinckley on the board:

"It seems as if the whole world has become obsessed with sex. In a very beguiling and alluring way, it is thrown at you constantly. You are exposed to it on television, in magazines and books, in videos, even in music. Turn your back on it. Shun it. I know that is easy to say and difficult to do. But each time that you do so, it will be so much the easier the next time. What a wonderful thing it will be if someday you can stand before the Lord and say, 'I am clean.'" (in Conference Report, Apr. 1996, 69; or *Ensign*, May 1996, 48).

Tell students they are going to read about two brothers, Judah and Joseph, and how each of them handled temptation. Read with the class Genesis 38:15–26 and 39:7–20. Help them compare and contrast the two stories by discussing questions like the following:

- How did the moral temptations Joseph faced compare to Judah's?
- How did Joseph's reaction show how committed he was to maintaining his chastity?
- What were the immediate results of both men's actions?
- What were the long-term effects of their actions? (see the commentaries for Genesis 38–41 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 94–95).

President Ezra Taft Benson said:

"When Joseph was in Egypt, what came first in his life—God, his job, or Potiphar's wife? When she tried to seduce him, he responded by saying, 'How then can I do this great wickedness, and sin against God?' (Genesis 39:9).

"Joseph was put in prison because he put God first. If we were faced with a similar choice, where would we place our first loyalty? Can we put God ahead of security, peace, passions, wealth, and the honors of men?"

"When Joseph was forced to choose, he was more anxious to please God than to please his employer's wife. When we are required to choose, are we more anxious to please God than our boss, our teacher, our neighbor, or our date?" (in Conference Report, Apr. 1988, 4; or *Ensign*, May 1988, 4–5).

Invite your students to mark Genesis 39:9 and tell how that verse shows that keeping his covenants helped Joseph resist temptation. Discuss how keeping our covenants can help us not only live the law of chastity but other commandments as well.

Have students read Genesis 39:10 and identify what Joseph did when his master's wife tempted him "day by day." Have them look at verses 11–12 and tell what Joseph did when she refused to be ignored. Read the following statement by Elder Hartman Rector Jr., a former member of the Seventy:

"Joseph did the very best thing he could do under the circumstances. . . . In today's language—*he ran*.

"Maybe that doesn't sound like a very sophisticated thing to do, but sometimes running is the only thing to do. . . .

"It is so important that young people who are unmarried erect barriers against temptation to help them avoid the compromising situations. May I suggest a few barriers.

"1. Never go into a house alone with one of the opposite sex.

"2. Never, never enter a bedroom alone with one of the opposite sex.

"3. Do not neck or pet. . . .

"4. Never park on a lonely road with just the two of you alone.

"5. Do not read pornographic literature.

"6. Do not attend [movies that encourage immoral behavior]. . . .

"Yes, Joseph ran, and because he did, he was temporarily placed in prison, where he was shut out from society, but if he had not run, he would have been an eternal prisoner, being shut out from God perhaps forever, because he would not have been in condition to receive the necessary communications that made him the great prophet that he was" (in Conference Report, Oct. 1972, 172–73; or *Ensign*, Jan. 1973, 131).

In Genesis 38 and 39 students have read about Joseph, whose temptations seemed to seek him out, and Judah, who sought out temptations. Your students may fit in both categories. Read Doctrine and Covenants 20:22 and discuss how the Savior set the pattern for how we should deal with temptation. Invite students to tell how we can apply the examples set by the Savior and by Joseph in our lives.

Read 1 Corinthians 10:13–14 with the class and share your testimony that if they are living righteously and flee temptation when it comes, there is no temptation they will not have power to resist. Consider also discussing counsel given in the *For the Strength of Youth* pamphlet to help them avoid temptations to break the law of chastity.

Help students understand that great blessings come to those who obey the law of chastity. Have them read Genesis 39:21, 23

and see the blessings Joseph received for maintaining his virtue. Have them read Doctrine and Covenants 131:1–4 and ask them what one of the requirements is to obtain exaltation in the celestial kingdom. Remind them that a prerequisite to obtaining those blessings on earth is to keep the law of chastity. To receive blessings in eternity we must continue to keep this and other laws and commandments (see D&C 14:7). Read again with your students the statement by President Kimball at the beginning of this teaching suggestion.

Genesis 40–41. The Lord was with Joseph and helped him interpret the dreams of the butler, the baker, and Pharaoh. (20–30 minutes)

Divide students into groups and give each group some paper and materials to draw with. Ask each group to do activity A for Genesis 41 in their student study guides (p. 37).

Invite a student from each group to explain their drawing and its possible meanings to the class. Have the class read Genesis 41:29–36 and look for the interpretations to Pharaoh's two dreams. Ask them if dreams can be a source of revelation (see Joel 2:28–29; Matthew 1:20; 2:12; 1 Nephi 3:2; 8:2). Read Doctrine and Covenants 46:27; 50:9–10, 15–25, 28–32 and look for ways we can tell if a dream is from the Lord.

Have students read Genesis 40:8; 41:16, 39 and identify what enabled Joseph to give a correct interpretation of the dreams. Read Moroni 7:16–17 and share your testimony of the importance of having the Spirit in order to understand any revelation from the Lord. Help students understand that because Joseph interpreted the dreams by the power of God, his interpretation was correct (see Genesis 40:20–23; 41:44–57).

Have students read Genesis 41:38 and mark the phrase "a man in whom the Spirit of God is." Ask:

- How is that an appropriate description of Joseph?
- How would you feel if that compliment were paid to you?
- What would you need to do in order to fit that description?

Encourage students to work at being worthy of that description.

Genesis 41:46–57. The Lord's people have always been counseled to be prepared, both temporally and spiritually. (15–20 minutes)

Present a situation like one of the following to your students:

- How would you dress if you knew that it would snow three feet today while you were at school?
- What would you do today if you knew that tomorrow the entire supply of drinking water for your town would be contaminated for the next two days?

Tell students that Joseph in Egypt was faced with a similar situation. Have them read Genesis 41:46–57 and look for ways that Joseph prepared Egypt for the coming famine.

Ask students how important it is for them and their families to prepare for their physical needs. Explain that the Lord has

foretold that before the Second Coming of the Savior many tribulations will be sent upon the earth that will make such preparation necessary (see D&C 29:14–16). President Ezra Taft Benson said:

“I ask you earnestly, have you provided for your family a year’s supply of food, clothing, and, where possible, fuel? The revelation to produce and store food may be as essential to our temporal welfare today as boarding the ark was to the people in the days of Noah” (in Conference Report, Oct. 1987, 61; or *Ensign*, Nov. 1987, 49).

The Church has further explained:

“In order to be self-reliant, we should have sufficient food, clothing, and shelter. We are therefore counseled to store, use, and know how to produce and prepare essential items. We are more secure if we are able to provide for ourselves in times of adversity (see D&C 38:30)” (*A Leader’s Guide to Welfare*, 7).

Ask students: If physical preparation is so vital, how important is our spiritual preparation? Have them read Matthew 25:1–13 and ask how that parable relates to spiritual preparation. Read Doctrine and Covenants 45:56–57 and discuss what we can do to fill our spiritual lamps with oil. Ask students why they think the five wise virgins did not share their oil. President Spencer W. Kimball, then President of the Quorum of the Twelve Apostles, said that some things cannot be shared:

“How can one share obedience to the principle of tithing; a mind at peace from righteous living; an accumulation of knowledge? How can one share faith or testimony? How can one share attitudes or chastity, or the experience of a mission? How can one share temple privileges? Each must obtain that kind of oil for himself” (*Faith Precedes the Miracle* [1972], 255–56).

Share your testimony of the importance of preparation. Share the Lord’s counsel about preparation in Doctrine and Covenants 38:30.

Genesis 42–50

Introduction

Joseph’s brothers betrayed him and sold him into slavery. He lost much, including his association with his family. Left to himself in a strange land, he developed traits that preserved and nurtured his character.

Sidney B. Sperry wrote: “The Joseph stories are magnificent for the simple reason that they deal with a great man—a prince among men—and are told in a manner that befits the beautiful character of the hero. Above everything else, we see in them the integrity, chastity, honesty and sterling worth of Jacob’s favorite son. They will remain undimmed for all ages to come” (*The Spirit of the Old Testament*, 2nd ed. [1980], 34).

As you study Genesis 42–50, note the traits Joseph developed and how they blessed him. Decide which ones might benefit you and apply them in your life.

Some Important Gospel Principles to Look For

- The Lord requires that we forgive those who offend or hurt us (see Genesis 45:1–7, 15; 50:15–21; see also Matthew 6:14–15; D&C 64:9–11).
- Through patriarchal blessings, the Lord can reveal promised blessings and opportunities, give counsel and warnings, and make our gifts and talents known. Patriarchal blessings also identify the “tribe” or family of Israel through which we may inherit the blessings of Abraham (see Genesis 48:3–4, 15–22; 49:1–28; see also 2 Nephi 2:1–4; 3:1–25; 4:3–12).
- The descendants of Joseph, under Ephraim’s leadership, are responsible for taking the blessings of the Abrahamic covenant to all the world (see JST, Genesis 48:5–11; Genesis 49:22–26; see also Genesis 17:4–8).
- Fathers can exercise the priesthood in their homes by giving father’s blessings for comfort and guidance (see Genesis 48:8–49:28).

Suggestions for Teaching



Genesis 37–50. All prophets testified and taught of Jesus Christ (see Jacob 7:11). (40–45 minutes)

Note: This teaching suggestion might best be used at the conclusion of Genesis to review the life of Joseph, focusing on how he was a disciple of the Savior and what we learn from his example.

Have students read 3 Nephi 27:27 and ask them if they think the Lord intended this admonition only for men. Ask them to think of a person, male or female, in their ward, branch, or school whom they consider to be Christlike. Ask:

- What does that person do that reminds you of the Savior?
- How does that person’s behavior affect other people?

Explain to the students that the lives of the prophets often remind us of the Savior. Share the following statement by Elder Jeffrey R. Holland, a member of the Quorum of the Twelve:

“Moses (like Isaac, Joseph, and so many others in the Old Testament) was himself a prophetic symbol of the Christ who was to come” (*Christ and the New Covenant: The Messianic Message of the Book of Mormon* [1997], 137).

The similarities that can be found between Joseph and the Savior seems more than coincidental (see the commentary for Genesis 45:4–8 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 96–97). Give each student a copy of the following chart with only the scripture references filled in. Working as a class, individuals, or groups, have them read the scripture references and write the similarities in the middle column.

References for Joseph	Similarities between Joseph and Christ	References for Christ
Genesis 37:3	Both were the birthright sons and the most beloved son.	Mormon 5:14; Moses 4:2
Genesis 37:4	Both were hated by some of their father's other children.	Luke 4:16, 28–29
Genesis 37:2–11	Both understood their missions in life at an early age.	Luke 2:46–49
Genesis 37:18	Conspiring men united against both of them.	Matthew 26:3–4
Genesis 37:23–24	Both were betrayed by someone very close to them who should have loved and protected them.	Matthew 26:46–47
Genesis 37:23	Both were stripped of their clothing.	Matthew 27:28
Genesis 37:26	Both were betrayed by men named Judah (<i>Judas</i> is the Greek spelling of the Hebrew name Judah).	Matthew 27:3
Genesis 37:28	Both went to Egypt.	Matthew 2:14
Genesis 37:28	Both were sold for the price of a slave in their day—Joseph for twenty pieces of silver and Christ for thirty.	Matthew 27:3
Genesis 37:29	Joseph's oldest brother looked for him in an empty pit; Christ's senior Apostle looked for Him in an empty tomb.	John 20:3–6
Genesis 39:10	Both overcame great temptation.	Hebrews 4:15
Genesis 39:12–18	Both were falsely accused of wickedness.	Matthew 26:59

Genesis 40:8; 41:16	Both gave God the glory for the good things they did.	John 8:28–29
Genesis 45:3–5	Both willingly forgave those who repented.	Mosiah 26:30
Genesis 42:35; 45:7	Both were saviors to their people and provided them with saving bread.	John 4:42; 2 Nephi 9:50–51
Genesis 42:8; 45:3–5	Both were not recognized by those who should have known them.	Luke 5:17–21

Ask students how it helps them to know that other mortals have Christlike traits. Give them some time to think about how *they* can develop these same traits. Invite them to identify one area of their lives in which they are trying to be like the Savior.

Genesis 42–45. We can learn many significant lessons from the life of Joseph, son of Jacob. (90–120 minutes)

You may find it effective to read major portions of Genesis 42–45 with students and discuss lessons taught as the account of Joseph unfolds. This could be done by selecting students to read the parts of Joseph, his brothers (one or two students could take the role of all eleven brothers if necessary), Jacob, and Pharaoh. Also have a student read the narration between the dialogue.

Once you complete the overview, read Genesis 42:1–8 and ask students why they think Joseph's brothers did not recognize him (see the commentary for Genesis 42:8 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 96). Read Genesis 42:9–13, 17–24 and ask what reason the brothers gave for their being thrown into prison.

Twenty years after Joseph's brothers had sold him into slavery, they still felt guilt. Ask: What does this teach us about the effects of sin? Read and discuss the following statement by Elder M. Russell Ballard, a member of the Quorum of the Twelve Apostles:

“Sin will always, *always*, result in suffering. It may come sooner, or it may come later, but it will come” (in Conference Report, Oct. 1990, 46; *Ensign*, Nov. 1990, 36).

Review Genesis 42:21–38 and ask:

- Why do you think Joseph wept?
- Joseph sent his brothers home with sacks of grain, in which he hid their money. What effect did that have on the brothers? (see v. 35).
- How did Jacob feel about letting Benjamin go to Egypt in order to free Simeon from prison? (see vv. 36–38).

- How might the brothers have felt about Benjamin because of Jacob’s feelings?
- If you had been Simeon, how would you have felt when your brothers did not return to rescue you?
- How was Simeon’s experience similar to Joseph’s? (see v. 21).

Review the rest of the account by asking the following questions:

- Why did Jacob let Benjamin go to Egypt? (see Genesis 43:1, 9).
- What was Joseph’s response when he saw his brother Benjamin? (see vv. 29–30).
- Why do you think Joseph seated the brothers in order from the oldest to the youngest? (see v. 33).
- Why do you think Joseph showed special favor to Benjamin and then made him appear to be a thief? (see Genesis 43:34–44:12).
- If the brothers had resented Benjamin like they once resented Joseph, what might they have done after the cup was found in Benjamin’s sack?
- Compare what Judah did in Genesis 44:16–34 with what he did in Genesis 37:26–28. What differences do you see? Why do you think he acted differently?
- Read Genesis 45:1–8. Why do you think Joseph chose to reveal himself when he did?
- Why do you think the brothers “were troubled at his presence” (Genesis 45:3)?

Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, wrote:

“Forgiveness and recovery are dependent upon the offender’s repentance, which begins with recognition of the sin and acceptance of personal responsibility for it” (*The Miracle of Forgiveness* [1969], 84).

Ask:

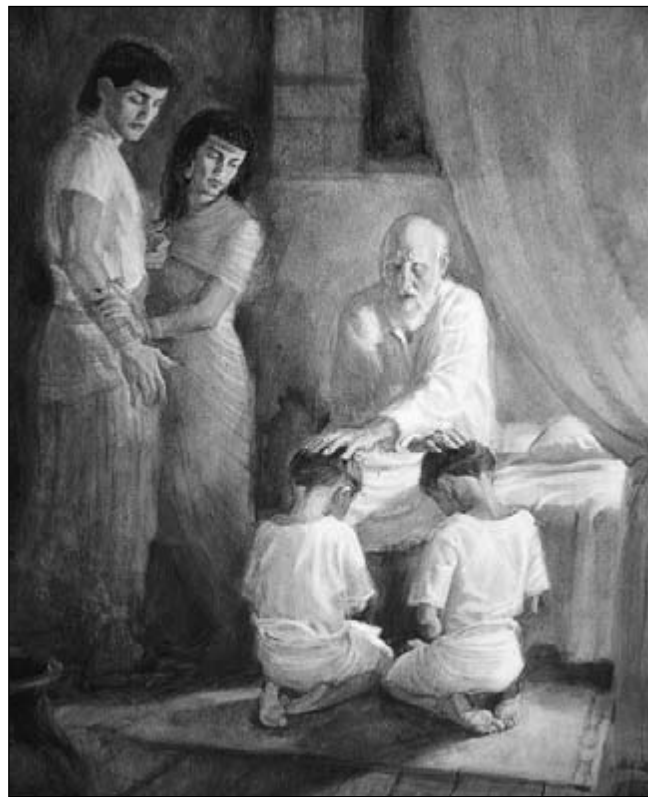
- What evidence is there that Joseph’s brothers recognized their sin?
- What indications are there that they accepted responsibility for what they did to Joseph?
- Read Genesis 45:5–8 and look for Christlike qualities in Joseph (see also Matthew 6:14–15; D&C 64:9–11). How might Joseph’s brothers have felt about what he said?
- Why was Joseph able to be so forgiving? (He had fulfilled God’s purposes in Egypt.)

Genesis 48:1–22. It is important to understand how and why Ephraim and Manasseh became tribes in the place of the tribe of Joseph. (15–20 minutes)

Ask students how many tribes make up the house of Israel. (Twelve.) Divide students into two groups. Assign one group

to search Genesis 49:1–27 and the other group to search Numbers 10:14–27. Have each group list on the board the names of the tribes. Compare the two lists and identify the differences. Explain that the tribe of Levi is represented in Numbers 10 as “the sons of Aaron” (v. 8) and as “the sons of Gershon and the sons of Merari” (v. 17).

Ask students if they know what happened to the tribe of Joseph. Read Genesis 48:1–6 and share with them the commentary for Genesis 48:22 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 97–98). Joseph, as the birthright son, received a double portion, which was divided between his two sons (see Genesis 48:22).



The Joseph Smith Translation restores some significant insights Jacob had regarding Joseph (see JST, Genesis 48:5–11; see also the commentary for Genesis 48:5–11 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 97). You could emphasize the following points:

- Jacob declared that Joseph, because of the covenant the Lord made with him, was specifically raised up to save the house of Israel from extinction (see JST, Genesis 48:7–9).
- Because of Joseph’s faithfulness, his tribe would be blessed above his brothers—even above his father (see JST, Genesis 48:9–11; compare with Joseph’s dream in Genesis 37:9–11).
- At some future time, the tribe of Joseph (through the tribes of his sons Ephraim and Manasseh) would again bring salvation to the house of Israel—not from famine, but from the bondage of sin (see JST, Genesis 48:11; see also JST, Genesis 50:24–38 and 2 Nephi 3:1–22 where Joseph in Egypt prophesied of the work of latter-day salvation that would come through one of his descendants, the Prophet Joseph Smith).

Genesis 49. A patriarchal blessing contains personal revelation given through a patriarch from a loving Heavenly Father to help His children. (50–60 minutes)

Note: Reading patriarchal blessings in class is *not* appropriate. You may want to invite an ordained patriarch to class to help answer questions students have about patriarchal blessings.



Draw on the board a representation of the Liahona and ask students:

- What was the Liahona?
- What was it used for?
- What would be the personal benefits of having such a director?

Read 1 Nephi 16:10, 27–29 and Alma 37:38–40 and look for how the Liahona led Lehi’s family. Ask: How would you like to have your own Liahona to safely guide you throughout your life? Share the following statement by President Thomas S. Monson, then Second Counselor in the First Presidency:

“The same Lord who provided a Liahona to Lehi provides for you and for me today a rare and valuable gift to give direction to our lives, to mark the hazards to our safety, and to chart the way, even safe passage—not to a promised land, but to our heavenly home. The gift to which I refer is known as your patriarchal blessing. Every worthy member of the Church is entitled to receive such a precious and priceless personal treasure” (in Conference Report, Oct. 1986, 81; or *Ensign*, Nov. 1986, 65).

Ask students how a patriarchal blessing is like a personal Liahona.

Read Genesis 49 and study the blessings Jacob gave to his sons. Use the commentaries for Genesis 49:1–20; 49:8–12; and 49:22–26 in *Old Testament Student Manual: Genesis–2 Samuel*

(p. 98) to help with difficult passages. Ask how patriarchal blessings are similar to and different from Jacob’s blessings.

Be prepared to answer questions like the following:

- How old should we be before we receive our patriarchal blessing? (There is no set age, but the recipient should be old enough to understand the meaning and importance of the blessing.)
- How can a patriarchal blessing guide and bless us?
- How should we prepare to receive one?
- How do we arrange to get one? (Get a recommend from the bishop or branch president and make an appointment with the patriarch.)
- Does a patriarchal blessing mention every important event of our lives?
- What is the importance of the declaration of lineage?

Use the following statements to help you answer questions:

- President Gordon B. Hinckley told priesthood leaders:

“I hope we are encouraging those who are mature enough to understand the importance of a patriarchal blessing to receive one. I count my patriarchal blessing as one of the great sacred things of my life. A patriarchal blessing is a unique and sacred and personal and wonderful thing that may be given to every member of this Church who lives worthy of it” (*Teachings of Gordon B. Hinckley* [1997], 423).

- President James E. Faust, Second Counselor in the First Presidency, said:

“Patriarchal blessings should be read humbly, prayerfully, and frequently. A patriarchal blessing is very sacred and personal, but it may be shared with close family members. It is a sacred guideline of counsel, promises, and information from the Lord; however, a person should not expect the blessing to detail all that will happen to him or her or to answer all questions. The fact that one’s patriarchal blessing may not mention an important event in life, such as a mission or marriage, does not mean that it will not happen. In order to receive the fulfillment of our patriarchal blessings, we should treasure in our hearts the precious words they contain, ponder them, and so live that we will obtain the blessings in mortality and a crown of righteousness in the hereafter. . . .

“Our blessings can encourage us when we are discouraged, strengthen us when we are fearful, comfort us when we sorrow, give us courage when we are filled with anxiety, and lift us up when we are weak in spirit. Our testimonies can be strengthened every time we read our patriarchal blessings” (in Conference Report, Sept.–Oct. 1995, 82, 84; or *Ensign*, Nov. 1995, 63–64).

- In that same address, President Faust said:

“Manasseh, the other son of Joseph, as well as the other sons of Jacob, has many descendants in the Church. There may be some come into the Church in our day who are not of Jacob’s blood lineage. No one need assume that he or she will be denied any blessing by reason of not being of the blood lineage of Israel. The Lord told Abraham, ‘And I will bless them through thy name; for as many as receive this Gospel shall be called after thy name, and shall be accounted thy seed, and shall rise up and bless thee, as their father’ [Abraham 2:10].

“Nephi tells us that ‘as many of the Gentiles as will repent are the covenant people of the Lord’ [2 Nephi 30:2]. Therefore it makes no difference if the blessings of the house of Israel come by lineage or by adoption.

“Some might be disturbed because members of the same family have blessings declaring them to be of a different lineage. A few families are of a mixed lineage. We believe that the house of Israel today constitutes a large measure of the human family. Because the tribes have intermixed one with another, one child may be declared to be from the tribe of Ephraim and another of the same family from Manasseh or one of the other tribes. The blessing of one tribe, therefore, may be dominant in one child, and the blessing of another tribe dominant in yet another child. So children from the same parents could receive the blessings of different tribes” (in Conference Report, 83; or *Ensign*, 64).

Encourage your students to prepare to receive their patriarchal blessings. Share your testimony of the great blessing a patriarchal blessing can be to them throughout their lives.

Genesis 49:28. We should seek to receive a father’s blessing, as needed, for healing, comfort, and guidance.
(15–20 minutes)

Note: This teaching suggestion is a follow-up to the suggestion for Genesis 49. It may be taught separately, but you will need to use the commentaries for Genesis 49:1–20; 49:8–12; and 49:22–26 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 98) to help your students understand Jacob’s blessings to his sons before proceeding with this suggestion. Be sensitive to students whose fathers may not be members of the Church or do not hold the priesthood.

Tell students that in addition to a patriarchal blessing there is another kind of blessing we can receive. Fathers who hold the Melchizedek Priesthood may use that priesthood to give family members a father’s blessing. Ask if any of them have ever had a father’s blessing. Ask: What are some times in a person’s life when it might be appropriate to receive a father’s blessing? Share the following statement by Elder Dallin H. Oaks, a member of the Quorum of the Twelve Apostles:

“Persons desiring guidance in an important decision can receive a priesthood blessing. Persons who need extra spiritual power to overcome a personal challenge can receive a blessing. Expectant mothers can be blessed before they give birth. Many LDS families remember a sacred occasion where a worthy father gave a priesthood blessing to a son or daughter who was about to be married. Priesthood blessings are often requested from fathers before children leave home for other purposes, such as school, service in the military, or a long trip.

“Newly called missionaries often request a father’s blessing before they depart. . . .

“What is the significance of a priesthood blessing? . . . A priesthood blessing is a conferral of power over spiritual things. Though it cannot be touched or weighed, it is of great significance in helping us overcome obstacles on the path to eternal life. . . .

“Do not be hesitant to ask for a priesthood blessing when you are in need of spiritual power. Fathers and other elders, cherish and magnify the privilege of blessing your children and the other children of our Heavenly Father. Be prepared to give priesthood blessings under the influence of the Holy Ghost whenever you are requested in sincerity and faith” (in Conference Report, Apr. 1987, 44–45, 48; or *Ensign*, May 1987, 36–37, 39).

Ask students:

- Who can you ask for a blessing? (If possible, they should ask their fathers first, then a relative, home teacher, bishopric member, teacher, and so on.)
- When are times you might ask your father for a blessing?

Share the following story from President Ezra Taft Benson, then President of the Quorum of the Twelve Apostles:

“Some time ago, a young man came to my office requesting a blessing. He was about eighteen years of age and had some problems. . . .

“I said to him, ‘Have you ever asked your father to give you a blessing? Your father is a member of the Church, I assume?’

“He said, ‘Yes, he is an elder, a rather inactive elder. . . .’

“I said, ‘How would you like to talk to him at an opportune time and ask him if he would be willing to give you a father’s blessing?’

“‘Oh,’ he said, ‘I think that would frighten him.’

“I then said, ‘Are you willing to try it? I will be praying for you.’

“He said, ‘All right; on that basis, I will.’

“A few days later he came back. He said, ‘Brother Benson, that’s the sweetest thing that has happened in our family. . . . He gave me one of the most beautiful blessings you could ever ask for. . . . When he got through there was a bond of appreciation and gratitude and love between us that we have never had in our home’” (in Conference Report, Oct. 1977, 45–46; or *Ensign*, Nov. 1977, 31–32).

Encourage students to consider asking their fathers for a blessing, not just when they are sick but whenever they are in need of comfort or direction. Encourage the young men to prepare now to be ready and worthy to bless their families when they become fathers.

Genesis 50. Physical death is part of the plan of happiness. (15–20 minutes)

Ask students:

- Have you lived in more than one place during your lives?
- If so, was one place your favorite? Is there one place you would call “home”? Why?
- Read Genesis 46:1–4 and 47:29–31. Why was it so important to Jacob to be buried in Canaan?
- What does Jacob’s desire teach us about his faith in God’s promises?
- Read Genesis 49:29–50:9. What effect did Jacob’s death have on Joseph, his family, and the Egyptians?
- Though there was much mourning at Jacob’s death, where might there be rejoicing?

- What would you say about Jacob if you were asked to speak at his funeral?

Jacob asked to be buried in Canaan, the land of promise. In a spiritual sense we also have a land of promise. Like Jacob, we also should want to return to the land of our inheritance—the celestial kingdom. Read 1 Nephi 17:13–14 and discuss the joy and understanding the righteous will experience as they return to Heavenly Father. You could review the part of the plan of happiness that teaches of our leaving Heavenly Father’s presence to come to earth and how, through our faithfulness, we can return to Him (see “The Great Plan of Happiness,” pp. 13–19).

Remind students that families can draw closer together because of a death or they can drift apart. Read Genesis 50:15–21 and ask:

- Why were Joseph’s brothers fearful after Jacob died?
- What did Joseph do to calm their fears?
- What do the scriptures tell us that indicates how Joseph felt about his family?

Genesis 50:24–26; JST, Genesis 50:24–38. Prophecies of Joseph that were lost or removed were restored through the Joseph Smith Translation of the King James Bible. We learn that the Lord revealed to Joseph truths about Moses’ mission, the Restoration of the gospel, the calling of Joseph Smith as a prophet, and the coming forth of the Book of Mormon. (25–35 minutes)

Help students discover the prophecies of Joseph by having them do activities B, C, and D for Genesis 50 in their student study guides (p. 41). Have them work in pairs or groups. When they finish, have them share their responses with the class, and invite questions and discussion.

THE BOOK OF EXODUS

Exodus is the second of the five books of Moses. The Greek word *exodus* means “exit,” or “departure” (see Bible Dictionary, “Exodus, book of,” p. 668) and refers to the Lord delivering Israel out of Egyptian bondage.

When Exodus begins, there is a new dynasty ruling Egypt. These leaders “knew not Joseph” (Exodus 1:8) and enslaved the Israelites (see Exodus 1:8–11). Exodus contains the account of the miraculous way in which the Lord delivered His people from their bondage under the inspired leadership of the prophet Moses (see Exodus 12:51; Deuteronomy 26:8). It also describes Israel’s wanderings in the wilderness, the reception of the law of Moses, and the building of the tabernacle.

Exodus 1–4

Introduction

The first four chapters of Exodus introduce the prophet Moses and explain some details of his birth, how he became a member of Pharaoh’s family, and his calling as a prophet. These chapters remind us that the Lord calls and prepares prophets, reveals Himself to them, and gives them the necessary gifts to accomplish their work.

Some Important Gospel Principles to Look For

- Satan cannot stop the work of God. The Lord watches over and strengthens His people in their afflictions, hears their prayers, and fulfills all His promises (see Exodus 1:7–22; 2:1–10, 23–25; 3:7–10; see also Genesis 50:24; Exodus 12:51; 1 Nephi 22:22–25; D&C 3:1–3).
- We should fear (honor, obey, and respect) God more than man (see Exodus 1:15–22; see also D&C 3:7–8).
- Women have a vital role in helping to fulfill the Father’s plan of happiness (see Exodus 1–2).
- The Lord prepares and calls His servants to speak His words and do His works (see Exodus 2–4; see also John 15:16; D&C 1:38).
- The Lord’s prophets were foreordained to perform certain missions on earth (see Exodus 3:7–10; see also Jeremiah 1:5; 2 Nephi 3:9–10, 17).

- Places where the Lord dwells are sacred and should be treated with respect and reverence (see Exodus 3:5; see also D&C 110:7–8).

Suggestions for Teaching



Exodus 1–4. The Exodus can be seen as a symbol of mankind’s journey through mortality and back into the presence of God. (20–30 minutes)

Note: You can use this entire teaching suggestion to overview the book of Exodus or use it in parts as you teach Exodus 1–4 and the other scripture blocks. Remind students to use the Joseph Smith Translation references in the footnotes for additional insights.

Write the word *Exodus* on the board and ask students what they think the book of Exodus is about. Encourage them to find the meaning of the word *Exodus* in the Bible Dictionary. Tell students that the book of Exodus tells the story of the “exit” of the Israelites from Egypt and of their journey through the wilderness toward the promised land.

Write *Life is a journey* on the board and review with students Heavenly Father’s plan of salvation, helping them see it as a journey (see the diagram in “Plan of Salvation Overview. Suggestion 2,” p. 18). You could also provide paper and have them draw a brief representation of their own life’s journey.

Tell students the exodus of the children of Israel out of Egypt to the promised land may be viewed as a type or symbol of mankind’s journey back to Heavenly Father. Identify the four main stages of Israel’s journey by reading the scriptures that accompany the following headings:

- Bondage (see Exodus 1:13–14)
- Deliverance (see Exodus 3:7–8)
- Wanderings in the Wilderness (see Exodus 17:1; 19:1–2)
- Entrance into the Land of Promise (see Exodus 33:1–3)

Make a chart like the one following, writing in only the scripture references. Either read the references as a class and discuss them, or assign individual students or groups of students one of the stages and have them report what they learned. Fill in the chart with the ideas you discuss.

Israel's Physical Journey to the Promised Land

Israel's Spiritual Journey to the Celestial Kingdom

BONDAGE

Exodus 1:13–14 (Israel was in bondage to the Egyptians.)	2 Nephi 1:13; Mosiah 3:19 (Natural man is in bondage to sin.)
Exodus 5:1–2 (Israel was subject to Pharaoh.)	Alma 12:11 (Through sin we become subject to Satan.)
Exodus 3:10 (Moses was sent to deliver Israel.)	2 Nephi 6:17; Alma 11:40 (Jesus Christ was sent to deliver covenant Israel.)
Exodus 4:14–16 (Aaron was a spokesman for Moses.)	D&C 1:38 (Prophets speak the words of Christ.)

DELIVERANCE

Exodus 7:3–5 (The ten plagues demonstrated the Lord's power over all earthly entities.)	1 Nephi 7:12–13; 2 Nephi 31:19 (The Lord has power to save His children.)
Exodus 12:1–27 (Israel was spared destruction through the blood of a lamb.)	1 Peter 1:18–19; 2 Nephi 9:7–9 (We are spared from eternal destruction through the blood of the Lamb of God.)
Exodus 14:16 (The Israelites went through the Red Sea on their way out of bondage.)	1 Corinthians 10:1–2; Moroni 6:1–4 (We must go through the waters of baptism to be delivered from the bondage of sin.)
Exodus 13:21 (Israel was protected and led by the divine presence in a cloud by day and a pillar of fire by night.)	John 16:13 (The gift of the Holy Ghost can protect and lead us daily.)

WANDERINGS IN THE WILDERNESS

Exodus 16:14–15; 17:6 (The Lord supplied manna and water to preserve the lives of the children of Israel.)	John 6:31–35; 7:37–39 (Jesus Christ is the "bread of life" and the "living water." His Atonement sustains our very lives.)
Exodus 17:8–13 (When Israel supported their prophet they defeated their enemies.)	D&C 1:14 (We must sustain the prophets and apostles or be "cut off.")
Exodus 20:1–23 (Through Moses the Lord gave Israel commandments to prepare them to enter His presence.)	D&C 76:50–62; 93:1 (Through modern prophets the Lord gives us commandments to prepare us to live in His presence.)
Exodus 25:2–9; D&C 84:23–24 (Israel was commanded to go to Mount Sinai and, later, to build a tabernacle for sacred ordinances and as the house of the Lord.)	D&C 124:27–28, 40–42 (We are commanded to build temples for sacred ordinances and as houses of the Lord.)

ENTRANCE INTO A LAND OF PROMISE

Numbers 14:29–33; Joshua 1:1–9 (When they had become sufficiently faithful, Joshua led Israel into their promised land.)	Revelation 3:5, 12, 20–21; D&C 76:50–70; 88:17–20 (Those who overcome the world are promised an inheritance in the celestial kingdom.)
Numbers 14:22–30 (Many Israelites lost the privilege of entering the promised land because of disobedience.)	D&C 88:21–24 (Many will be denied entrance into the celestial kingdom because they do not accept the gospel and become sanctified.)

Discuss each stage of Israel's journey, and ours. The following questions and scriptures may help your discussion:

- **Bondage:** How are we in bondage in our lives? (see 2 Nephi 1:13). How does sin enslave us? (see Alma 34:35).
- **Deliverance:** How aware was the Lord of the children of Israel in bondage? (see Exodus 3:7–10). What do the scriptures tell us about the Lord's feelings concerning His children being in bondage to sin? (see Ezekiel 18:23; 3 Nephi 9:1–2, 5). How does the Lord deliver us from sin? (see Alma 7:13–14). Point out that as the children of Israel left Egypt they passed through the Red Sea, symbolic of baptism (see 1 Corinthians 10:1–2).
- **Wanderings in the wilderness:** What guided the children of Israel as they wandered through the wilderness? (see Exodus 13:21–22). What guides us today and has also been described as "fire"? (see 2 Nephi 31:13; 2 Nephi 32:5). In the wilderness the Lord fed the children of Israel and gave them drink to sustain them on their journey (see Exodus 16–17). How does the Lord spiritually sustain His people? (see 1 Corinthians 10:1–4; 2 Nephi 32:3; D&C 20:77–79).
- **Entrance into a land of promise:** What is the land of promise we seek? (see Hebrews 11:14–16). What did the Lord require before the children of Israel could enter the promised land? (Obedience to commandments and covenants, such as the Ten Commandments.)

Exodus 1–2. Choosing to do what is right is often difficult. (30–35 minutes)

Hand out half a sheet of paper to each student. Have the class turn to Exodus 1 and cover that page in their scriptures with the paper. Instruct them to uncover selected verses only as they are directed. Have students read the verses in the first scripture block below, leaving the verse with the answer covered. Ask the question and have students predict the answer. Have them then uncover the answer verse and discuss as needed. Repeat for the remaining scriptures and questions.

- Read Exodus 1:6–10. What did the Egyptians do to the Israelites? (Answer: Exodus 1:11.)

- Read Exodus 1:12–13, 15–16. What did the midwives do? (Answer: Exodus 1:17.)
- Read Exodus 1:18. How did the midwives answer the king? (Answer: Exodus 1:19–21.)
- Read Exodus 1:22–2:2. What did the woman do with her baby boy after three months? (Answer: Exodus 2:3–4.)
- Read Exodus 2:5–6. What did the Pharaoh’s daughter do with the baby? (Answer: Exodus 2:7–10.)
- Read Exodus 2:11. What did Moses do after seeing an Egyptian smiting a Hebrew? (Answer: Exodus 2:12.)
- Read Exodus 2:13–14. What did Moses do? (Answer: Exodus 2:15.)
- Read Exodus 2:16–20. What did Reuel do for Moses? (Answer: Exodus 2:21–22.)
- Read Exodus 2:23–25. What did God do for the children of Israel? (Answer: Exodus 3–14.)

Write the following on the board:

- *Midwives*: women who help with childbirth (see Exodus 1:15–21)
- *Moses’ mother* (see Exodus 1:22–2:4)
- *Moses* (see Exodus 2:10–12, 15; Acts 7:22–25)

Divide the class into three groups. Assign each group one of the preceding scripture blocks to read and have them find answers to the following questions:

- What did that person or those people do that required courage?
- Why did they do it?
- How was it an act of faith?
- How did the Lord bless them afterwards?

Have each group share their answers with the class. (If students have questions regarding Moses slaying the Egyptian, refer to the commentary for Exodus 2:11–15 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 105.)

Give students a few minutes to write about the person or persons discussed in this lesson whom they learned from and explain why. If there is time, invite a few students to share what they wrote.

Exodus 1–2. Women have a vital role in fulfilling Heavenly Father’s plan of happiness. (10–15 minutes)

Have students read Exodus 1–2 and look for references to women. Identify each one on the board. (Midwives, Moses’ mother, Moses’ sister, Pharaoh’s daughter, Zipporah and the other six daughters of Reuel [Jethro].) Ask:

- How did these women influence Moses’ life?
- What do these women have in common? (They all helped Moses. Some even preserved his life.)

Discuss the important role of women in the lives of your students. You may wish to use the following insights and questions:

- Discuss the influence of women in your life. Ask what we can do to show we are aware of their influence.
- Which of your successes can you attribute to the influence of important women in your life?
- What was their motivation for blessing your life?

Share the following statement by President Spencer W. Kimball:

“It has been said that ‘When you educate a man, you educate an individual; but when you educate a woman, you educate a whole family.’ (Dr. Charles D. McIver) We want our women to be well educated, for children may not recover from the ignorance of their mothers” (*Men of Example* [address to religious educators, 12 Sept. 1975], 9–10).

Ask students what they think that means. Share your testimony of the vital role women have always had in Heavenly Father’s plan of happiness. Women often do not receive recognition for their contribution. Encourage students to take time to recognize and express gratitude to women who have blessed their lives.

Exodus 3:1–10. Reverence invites revelation. (15–20 minutes)

Ask students to be very quiet and listen for sounds they normally would not notice. After one minute ask them what sounds they heard. Point out that those sounds were always there, but it took special attention to hear them. Compare the experience of carefully listening for common sounds to the importance of listening for the whisperings of the Spirit. Just as our silence is needed to hear some common sounds, we must have reverence to feel the communication of the Holy Ghost.

Speaking about the importance of reverence in our Church meetings, Elder Boyd K. Packer said:

“Reverence invites revelation.

“The reverence we speak of does not equate with absolute silence” (in Conference Report, Oct. 1991, 28; or *Ensign*, Nov. 1991, 22).

Write the word *reverence* on the board and ask students to list elements of reverence that invite the spirit of revelation (such as clean thoughts, humility, avoiding distractions, sacred music, and pondering scripture). Ask students how reverence helps us receive inspiration from our Father in Heaven.

Moses demonstrated great reverence for the Lord when he went to the mountain. Have students read Exodus 3:1 and 19:18 and identify the two names of this mountain of the Lord. Have them turn to the map section in their Bibles and use the index of place names to locate Mount Sinai (see “Sinai, Mount”).

Read Exodus 3:2–6. Tell students that the Prophet Joseph Smith changed the word *angel* in verse 2 so that it reads: “And the presence of the Lord appeared unto him.” Help them understand the need to have reverence for the Lord by asking what Moses was asked to do as he approached the burning bush. Have them think of a moment in their lives when they felt like they were standing on holy ground. Invite some to share where they were and how they felt.

Teach reverence for the Lord when participating in seminary by sharing the following counsel from Elder Packer:

“When we meet to learn the doctrines of the gospel, it should be in a spirit of reverence” (in Conference Report, Oct. 1991, 27; or *Ensign*, Nov. 1991, 21).

Ask students to recall class activities that helped them feel the closest to their Heavenly Father. Compliment them for their past efforts to invite the Spirit into the class through their reverence. Share your testimony of the need to always do what most invites the spirit of reverence during their study of the gospel.

Exodus 3:7–10. The lives of the righteous often remind us of the life of the Savior. (10–15 minutes)

When Moses was called to be a prophet, the Lord told him, “Thou art in the similitude of mine Only Begotten; and mine Only Begotten is and shall be the Savior, for he is full of grace and truth” (Moses 1:6). Read Deuteronomy 18:15 and explain that the Prophet Moses prophesied of is Jesus Christ. The similarities between the life of Moses and the life of Jesus Christ are interesting and instructive. Consider preparing a handout of the chart at the end of this teaching suggestion. Leave the “Similarities” column blank and let your students fill it in as you study the scripture references.

This teaching suggestion could be used several different ways:

- Use it here as an overview of the life of Moses.
- Use it in Exodus 17 as a review of the miracles Moses performed.
- Divide your class into small groups and assign them parts of the chart. Have them read the scripture references for Moses and the Savior and describe the similarities they find.
- Display a large chart in the classroom. Read through the first two or three sets of scriptures and help the students discover the similarities. Encourage them to discover other similarities on their own as they study. Invite them to add to the chart, sharing scriptures and similarities with other

students as they find them during their study of the books of Exodus through Deuteronomy.

It is important for students to understand that all things, including the lives and teachings of prophets, testify of Jesus Christ (see Jacob 7:10–11; Moses 6:63).

Moses	Similarities	Jesus Christ
Exodus 1:15–16, 22; 2:1–3	Both escaped a decree of death while in their infancy.	Matthew 2:13–16
Exodus 3:7–10	Both were called to deliver Israel.	2 Nephi 6:17
Moses 1:1, 8, 11	Both were carried away by the Spirit to a high mountain where they were shown the kingdoms of the world.	JST, Matthew 4:8
Moses 1:12–22	Both overcame confrontations with Satan.	Matthew 4:3–11
Exodus 4:19	Both remained in exile until the kings who sought to kill them had died.	Matthew 2:19–20
Exodus 14:21	Both controlled the winds and the sea.	Mark 4:37–39
Exodus 16:15–18	Both miraculously provided bread.	John 6:35
Exodus 17:5–6	Both provided lifesaving water.	John 4:10–14
JST, John 1:17	Both were great lawgivers.	3 Nephi 15:5–10
Deuteronomy 9:16–20, 23–26	Both were mediators between God and their people.	1 Timothy 2:5

Exodus 3–4. The Lord helps those who accept calls to serve Him, and He can help resolve our personal doubts and insecurities if we will let Him. (30–40 minutes)

Make up a mission call to a place your students would know very little about. Have it state that the person being called will be serving without a companion. Read the call to the class, and ask:

- How would you feel if you received a mission call to a place you had never heard of or knew nothing about?
- What would strengthen your courage to accept this call?

Briefly review with students Moses' call in Exodus 3. Have them search Exodus 3:11–15 and 4:1–17 and complete activity A for Exodus 4 in their student study guides (p. 43). After they complete the activity, review how the Lord helped resolve Moses' concerns and how the Lord's solutions might help us as we accept challenging callings. The following summary might help in your classroom discussion:

- **First concern:** "Who am I that I can do such things?" (see Exodus 3:11). Ask students what they think Moses meant. The Lord's answer was a message of encouragement (see v. 12). He would be there to help Moses.
- **Second concern:** "What do I say when the people want to know who sent me?" (see v. 13). Ask students what two names the Lord gave to Moses (see vv. 14–15). Help them understand the significance of the title "I Am" (see the commentary for Exodus 3:11–18 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 105). Ask: How do we receive the Lord's name today? How can receiving His name by covenant through baptism and the sacrament help us meet the challenges we face?
- **Third concern:** "What if they don't believe me?" (see Exodus 4:1). In answer to this concern, the Lord performed a miracle using Moses' rod. Ask: What might a rod symbolize? (Authority; see Bible Dictionary, "rod," p. 763.) What authority did Moses receive from Jethro in Midian? (The priesthood; see D&C 84:6.) What is the priesthood? (The authority to act in the name of God.) What difference might it make to missionaries to know they have authority to represent God?
- **Fourth concern:** "I am not a very good speaker" (see Exodus 4:10). Have students read the Lord's response in Exodus 4:11–12. Moses, however, was still reluctant to be God's spokesman. (See the commentary for Exodus 4:10–17 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 105–6, to help students understand his feelings of inadequacy.) Ask: How did the Lord respond to Moses' feelings? (see vv. 14–16). What does this tell us about the Lord's concern and willingness to help us?

Have students read Exodus 4:27–31 to discover how the children of Israel responded to Moses when he returned. Ask students:

- What callings or responsibilities might someone feel afraid of or inadequate to accept? (For example, speaking assignments, service projects, or serving a mission.)
- How does the Lord strengthen us and help us overcome these feelings? (see 1 Nephi 3:7; D&C 60:2–4).

Read Doctrine and Covenants 6:14, 20–24 or Moroni 10:3–5 and discuss the blessings others have received from the Lord. Share your testimony that the Lord will support and strengthen us as we need it and that, as President Thomas S. Monson testified, "Whom God calls, God qualifies" (in Conference Report, Apr. 1987, 54; or *Ensign*, May 1987, 44).

Exodus 5–10

Introduction

While Moses was being prepared for his mission, he learned that nothing is greater than God's power (see Moses 1:10, 13–15, 20–22, 33). This knowledge helped him have the faith to do all the Lord asked of him. The children of Israel needed to develop that same faith in order to put their trust in God to lead them safely out of Egypt to the promised land. Through dramatic displays of His power, the Lord provided the Israelites an opportunity to develop that faith. By the time they left Egypt, they had ample opportunity to know that their God was the true and living God and that He has power over everything.

When the Church was restored in the latter days, the Lord said that "the weak things of the world shall come forth and break down the mighty and strong ones [showing] that man should not counsel his fellow man, neither trust in the arm of flesh" (D&C 1:19). This has been the Lord's pattern from the beginning. At the time of Moses, Egypt was the greatest nation on earth in areas such as wealth, education, technology, mathematics, and astronomy. In contrast, the Israelites were slaves who did menial labor. When he confronted the pharaoh, Moses had spent the previous forty years in the desert as a herdsman. He had no followers, position, or power. But he did have the Lord with him and an absolute trust in the power of God over all things. The Egyptians had numerous gods and even considered the pharaoh to be a god, but the Lord showed that idols have no power to save, and only those who put their trust in Him are truly strong and powerful.

Some Important Gospel Principles to Look For

- The Lord can deliver us from our trials and afflictions or give us strength to endure them (see Exodus 6:6–7; see also Mosiah 24:13–14).
- God has power over all things (see Exodus 7:3–5, 10–12, 20; 8:5, 16, 24; 9:6, 10, 23; 10:13, 22; see also Exodus 11:4–7; 12:22–30).
- There are counterfeit miracles that are not of God (see Exodus 7:10–12, 22; 8:7, 18).
- Miracles come as a result of faith; they do not create faith (see Exodus 8:19, 31–32; 9:7, 11, 34–35; 10:19–20; see also Exodus 4:31; 11:10; D&C 63:7–12).

Suggestions for Teaching

Exodus 5. Why do we sometimes experience increased opposition when we try to do what is right? (30–35 minutes)

Ask students if they have ever experienced bad consequences from doing what was right. Invite one or two to briefly share their experiences with the class. Have students read Exodus 5 and report what Moses and Aaron tried to do and what happened because of it. Have them tell in their own words what the people said to Moses and what Moses said to the Lord (see vv. 21–23).

Ask students why they think the Lord might have permitted Pharaoh to make it difficult for Moses to accomplish his mission. Help them understand the following two reasons:

- Pharaoh used his agency. He continued his rebellion until the consequences of his decisions convinced him to obey the word of the Lord, as was prophesied in Exodus 3:19–20.
- The Lord demonstrated to the children of Israel that it was only by His power that they were delivered from Egypt (see Exodus 6:6–8). Had the exodus from Egypt been accomplished through a simple agreement between Moses and Pharaoh, the Israelites would have had little understanding of the power and foreknowledge of God. When Israel finally left Egypt, there was no doubt by what power they were delivered, even in the minds of the Egyptians (see Exodus 7:3–5; 8:10, 19, 22; 9:13–14, 29; 10:1–2; 11:4–7).

Ask students:

- How do you think you would have felt if you had lived among the children of Israel during that time and witnessed the many miracles?
- How did the Egyptian people react to the plagues? (see Exodus 12:31–33).
- Have you ever experienced the Lord’s help in overcoming a problem that was too difficult for you to handle on your own?
- Why was it important that the Lord allow you to struggle with the problem on your own before He helped?
- How did your struggling affect your faith in God?
- Read Doctrine and Covenants 121:1–8 and 122:5–9. From what we learn in these two scriptures, why does the Lord allow us to experience difficulties instead of making it easy for us, even when we are trying to do what is right?

Share your testimony of how our trials in mortality play an important role in our becoming like God.

Exodus 7:1–22; 8:5–10, 16–24. There are counterfeit miracles that are deceptions by people or by Satan and are not of God. (10–15 minutes)

Hold up a piece of paper currency (use real money). Ask if any student knows how to tell if the currency is authentic. Display some toy currency or an obviously hand drawn replica of the money. Ask why it is easy to tell the difference between the

authentic money and the replica. Write the word *counterfeit* on the board and ask what the word means. (“To imitate something of value with intent to deceive” or “a fraudulent replica.”) Ask:

- Why does counterfeit money sometimes fool people?
- Why might a young child not know play money is not real?
- Why is experience with the real item important if we are to avoid deception?

Have students read Exodus 7:11, 22; 8:7 and look for counterfeits. Ask: How are people able to perform such tricks today? Read the commentary for Exodus 7:11–12 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 107). Draw two columns on the board; label one *Magicians* and the other *God (through Moses)*. Have students study Exodus 7:10–12, 19–22; 8:5–10, 16–24; 9:11 and compare the deception of the magicians with the power of God. List what Moses and the magicians were able to do. Ask:

- What were the magicians able to do, and how helpful was it?
- What were the magicians not able to do?

Identify some of the counterfeits Satan uses today to confuse people and bring us into bondage. (For example, lust instead of love, priestcraft instead of priesthood, civil marriage instead of eternal marriage, and human wisdom instead of God’s inspiration.) Have students read Moroni 7:16–19 and discover how we can judge good from evil. Read 1 Nephi 22:25–28 and discuss how we can gain power over Satan and his counterfeits.

Exodus 7–10. The plagues of Egypt strengthened the faith of the Israelites, convinced the Pharaoh to release Israel from bondage, attacked the credibility of the Egyptian gods, and are symbolic of the kinds of destruction that awaits the wicked before the Lord’s Second Coming. (45–55 minutes)

Before class begins, ask a few students to draw a simple picture of each of the first nine plagues of Egypt on separate pieces of paper, along with a written title to identify the plague (see the chart below for a list of the plagues). Have the students display their pictures in random order. Invite the rest of the class to arrange the pictures in the order they think they occurred. (If they make mistakes, they will correct them in the next activity.)

Draw on the board the chart found with activity B for Exodus 7–10 in the student study guide (p. 45). Assign each of the scripture blocks for the plagues to individuals or groups of students. Have them read the scripture and report what they learn. As they report, have them arrange the pictures of the plagues in the correct order as needed. Invite students to share their impressions or questions about the events.

Tell students that in addition to getting Pharaoh to let the Israelites go, the plagues served other important purposes. Share with them the information in the commentary for Exodus 7–10 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 107–8) and the following chart. (Do not share the information in the column on latter-day prophecies yet.)

Plagues	Egyptian Gods	Parallels in Latter-day Prophecies
1. Water to blood (see Exodus 7:17–25)	Hapi (or Hopi)—controlled the waters of the Nile, which was itself considered sacred	See Revelation 8:8; 16:3–6
2. Frogs (see Exodus 8:2–6)	Heqt (or Heket)—goddess with a frog's head	See Revelation 16:12–14
3. Lice, or gnats (see Exodus 8:16–17)	Seth—god of the earth; the earth was turned into lice, or gnats	
4. Flies (see Exodus 8:21–24)	Possibly Uachit—represented by a fly	See Doctrine and Covenants 29:18–20
5. Cattle dying (see Exodus 9:2–7)	Apis and Mnevis—bull gods; Hathor—goddess with a cow head; Khnum—a ram god	
6. Boils and blains (see Exodus 9:8–11)	Sekhmet—a goddess with power over disease; Sunu—the pestilence god; Isis—a goddess of healing	
7. Hail and fire (see Exodus 9:22–26)	Nut—the sky goddess; Osiris—the god of crops and fertility	See Revelation 8:7
8. Locusts (see Exodus 10:12–15)	Osiris—god of crops and fertility	See Revelation 9:3
9. Darkness (see Exodus 10:21–23)	Khepri, Re (or Ra) and Amun—sun gods	See Revelation 6:12; Doctrine and Covenants 45:42; Joseph Smith—Matthew 1:33
10. Death of the firstborn (see Exodus 12:12–30)	Pharaoh—considered a god, but had no power to save his own son from death; Isis—goddess who protected children	

Discuss the following questions:

- Which plagues were the Egyptians able to duplicate?
- Why do you think plagues were sent on objects of nature, such as the Nile River and the cattle?

- When did the Lord send the plagues only on the Egyptians and not on the Israelites? (see Exodus 8:22).
- What were the plagues to teach the Israelites? (see Exodus 6:1–8).
- If you had been one of the Egyptians, how might the plagues have affected your thoughts regarding your gods? (see Exodus 7:17; 8:22; 9:13–16).
- After which plague would you have been willing to let Israel go?
- If you had been one of the Israelites, how might those miracles have affected your feelings for the God of Israel?
- What additional insight does the Joseph Smith Translation give to Exodus 7:13? (see the footnote).

Have students read Doctrine and Covenants 84:96–97 and note some of the similarities to Exodus 7–10. Share the scriptures in the column on latter-day prophecies on the chart. Ask students what the Lord did for ancient Israel to spare them from the plagues (see Exodus 8:22–23). Read 2 Nephi 6:13–15 and discover who will be spared from the destructions of the last days. Ask students what believers in Christ must do to be spared (see D&C 133:7–11).

Share your testimony of the importance of not partaking of the world's wickedness even though, for now, we must live among its temptations.

Exodus 7–10. Miracles may strengthen existing faith, but they do not create faith or testimony. (10–15 minutes)

Bring to class a blank piece of paper, a similar piece of paper with some very small printing on it, and a magnifying glass. Write *magnifying glass* and *writing on the paper* on the board.

Hold up the blank piece of paper and ask a student to come to the front of the class and use the magnifying glass to find and read the small writing on the paper. After the student struggles with the task for a few moments, ask why he or she cannot read the writing on the paper. Give the student the paper with the small printing on it and ask him or her to read the writing on that paper. After the student finds and reads it, make the phrases on the board into incomplete equations, as shown in the following box. Tell students that today they will discover what the magnifying glass and the paper have to do with Moses and Pharaoh.

Magnifying glass = _____

Writing on paper = _____

Ask students the following questions:

- If the prophet today performed such a miracle, would it increase or magnify your faith that he was a prophet? Why?
- Would everyone be as convinced as you that he is a prophet? Why not?

Have students read Exodus 7:13–14; 8:15–19; 9:7–12; 10:27; 11:1–10. Ask them why the miracles did not convince Pharaoh of the truth. Read Doctrine and Covenants 63:7–12 with your students and discuss what the Lord said about miracles and faith. Share the following truth from Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles:

“There is no provision in the law of faith that miracles will create faith. Signs *follow*; they do not precede” (*Doctrinal New Testament Commentary*, 3 vols. [1966–73], 1:632).

Refer to the two unfinished equations on the board and ask if the students can now fill in the blanks. Ask:

- How helpful is a magnifying glass on paper with no writing on it?
- How helpful are miracles for those who, like Pharaoh, choose to rebel and disbelieve?

Help students understand that the writing on the paper, no matter how small, represents our faith, and the magnifying glass represents a miracle or a sign. Just as a magnifying glass will increase the size of the writing, miracles can increase faith. However, miracles do not create faith any more than the magnifying glass creates the writing. Remind them that “signs shall follow them that believe” (D&C 84:65; see also D&C 58:64).

Exodus 11–13

Introduction

Nephi taught that from the beginning of the world all things have been given to typify or symbolize Jesus Christ and His Atonement (see 2 Nephi 11:4). For example, when God commanded Abraham to offer up Isaac as a sacrifice, it provided a type or similitude of Heavenly Father’s sacrifice of His Only Begotten Son (see Jacob 4:5). Joseph, who was sold into Egypt, was also a type or symbol of Christ and His ministry (see Genesis 47:14–25).


Exodus 11–13 contains one of the most profound of all types of Jesus Christ: the Passover. The deliverance of the Israelites

from bondage in Egypt is not only one of history’s most dramatic events, but is also filled with symbolic significance.

Some Important Gospel Principles to Look For

- The Lord uses symbols and ordinances such as the Passover and the sacrament to remind us of His mighty works, both past and future (see Exodus 12:5–7, 13, 43–50).
- The Lord provides ways for the faithful and obedient to escape the physical and spiritual destructions that come to the wicked (see Exodus 12:23; see also D&C 89:18–21).
- The Passover was symbolic of the Atonement of Jesus Christ:
 - a. The Passover, which the children of Israel were to remember always, marked the beginning of new life. The Atonement, which we must always remember, gives us new spiritual life (see Exodus 12:1–2, 14; see also Alma 11:45; Moroni 4:3).
 - b. The lamb represented Jesus Christ, the “Lamb of God” (see Exodus 12:3; see also John 1:29–36).
 - c. The lamb was male and “without blemish” (without imperfection) and symbolized Christ’s perfection (see Exodus 12:5; see also Hebrews 4:15).
 - d. The lamb was killed. Its blood symbolized the blood of Jesus Christ (see Exodus 12:6–7, 13; see also Alma 21:9).
 - e. Egypt’s false gods were judged and smitten, symbolizing Christ’s Atonement overcoming evil (see Exodus 12:12).
 - f. The killing of the firstborn in Egypt led to the release of the children of Israel. The death of Christ, the Firstborn of God, frees us spiritually (see Exodus 12:12; 13:14–15; see also Colossians 1:13–18; D&C 93:21).
 - g. The “destroyer” passed over the children of Israel. The Atonement saves us from the power of Satan (see Exodus 12:21–23, 26–27).
 - h. The Passover began the Israelites’ journey to the promised land. Christ brings us into the celestial kingdom (see Exodus 12:25; see also Alma 37:45).
 - i. No bone of the lamb could be broken, just as Jesus would suffer no broken bones (see Exodus 12:46; see also Psalm 34:20; John 19:31–36).

Suggestions for Teaching

 *Old Testament Video* presentation 12, “Scripture Symbolism” (10:52), can be used in teaching Exodus 11–13 if you did not use it while teaching Genesis 5; Moses 6–7. Presentation 13, “The Passover” (7:16), can also be used in teaching Exodus 11–13 (see *Old Testament Video Guide* for teaching suggestions).

Exodus 11–12. Obedience to God’s commandments and to His prophets’ counsel provides spiritual and physical protection. (25–35 minutes)

Ask students:

- If the prophet said that a disaster was coming to your area and that everyone who went to their church meetinghouse would be saved, would you go? Why?
- Do you think there would be some people who would not go?
- What reasons might they give for not going?

Remind students of the first nine plagues that had been sent upon Egypt (see Exodus 7–10). Have them read Exodus 11:4–10 and identify what the final plague was. Ask:

- How did Pharaoh respond to Moses’ warning? (see Exodus 11:10 and footnote 10a).
- Why do you think Pharaoh continued to disregard Moses’ warnings even though everything Moses prophesied came true?

Have students read Exodus 12:1–28, looking for what the children of Israel were commanded to do so the “destroyer” would “pass over” their homes. (*Note:* The symbolism of the Passover is taught in the teaching suggestion for Exodus 12.) List what they find on the board. Have them read Exodus 12:29–30 and report what happened to those who did not obey. With your students, read and compare Exodus 11:4–8 and 12:31–41. Ask: What do these verses teach us about the prophecies of the Lord through His prophets?

Show a picture of the Prophet Joseph Smith, and ask students what some of the warnings are that God has given us in our day? (see D&C 1:1–17). Have students read Doctrine and Covenants 89:4–9, 18–21 and discuss some of the things that are destroying people in our day and what the Lord has said we must do to avoid them. (You might want to review the latest general conference issue of the *Ensign* or the *For the Strength of Youth* pamphlet and discuss some of the specific warnings and counsel the Lord is giving today.) Ask:

- Why do some people disregard God’s warnings and counsel today?
- What has happened to those in all ages who have refused to heed the Lord’s warnings through His prophets?

Invite students to share appropriate experiences of blessings they received by following the Lord’s prophets and other Church leaders.

Exodus 12–13. Understanding scriptural symbolism—including why the Lord uses it and how to interpret it—will enhance our study of Exodus and the rest of the Old Testament. (15–20 minutes)

Note: Before using this teaching suggestion, familiarize yourself with the material in enrichment section C of *Old Testament Student Manual: Genesis–2 Samuel* (pp. 111–15). See

especially the subsection “Why Does the Lord Use So Much Figurative Imagery in the Scriptures?”

Bring objects to class or draw and show pictures of symbols you think your students would recognize. Ask them what the objects and pictures have in common. When they discover that they all are symbols, tell them that there is much symbolism in the scriptures, especially in the Old Testament.

Read the following statement by Elder Bruce R. McConkie, a member of the Quorum of the Twelve Apostles, to the class:

“To crystallize in our minds the eternal verities which we must accept and believe to be saved, to dramatize their true meaning and import with an impact never to be forgotten, to center our attention on these saving truths, again and again and again, the Lord uses similitudes. Abstract principles may easily be forgotten or their deep meaning overlooked, but visual performances and actual experiences are registered on the mind in such a way as never to be lost” (*The Promised Messiah: The First Coming of Christ* [1978], 377).

Ask students why the Lord uses symbols and imagery in the scriptures. List their responses on the board. Have them read 2 Nephi 11:4 and Moses 6:63. Ask them what the main purpose is of scriptural symbolism.

Share with students the information found in “Some Guidelines for Interpreting the Types and Symbols of the Old Testament” in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 112–15). This section has six subheadings. Write those subheadings on the board and use them as an outline to aid your discussion of this material.

Recommend that students write the guidelines for interpreting scripture symbols on a card and place it in their scriptures as a reference. Tell them they will have an opportunity to use what they have learned as they study the Passover in Exodus 12–13.



Exodus 12. The Passover symbolized the sacrifice and Atonement of Jesus Christ. (35–45 minutes)

Note: While teaching about the Passover, you may want to dress in Old Testament period clothing or bring a Passover meal item, such as unleavened bread, to help illustrate this lesson. Unleavened bread may be made by mixing 1 cup of water, 2 cups of flour, and 1/3 teaspoon of salt. Roll the dough out about 1/4 inch thick on a greased cookie sheet. Bake at 350 degrees Fahrenheit until it is lightly browned. You may choose to use saltines or some other crackers. They are also unleavened and easier to provide.

Bring to class or draw on the board a picture of a lamb and two or three items or pictures of items that could save a life, such as a life jacket, first aid kit, baby car seat, parachute, gas mask, seat belt, or sports helmet. Show the items and ask:

Which of these can save your life? Briefly discuss how each item saves lives, then hold up the picture of the lamb and ask:

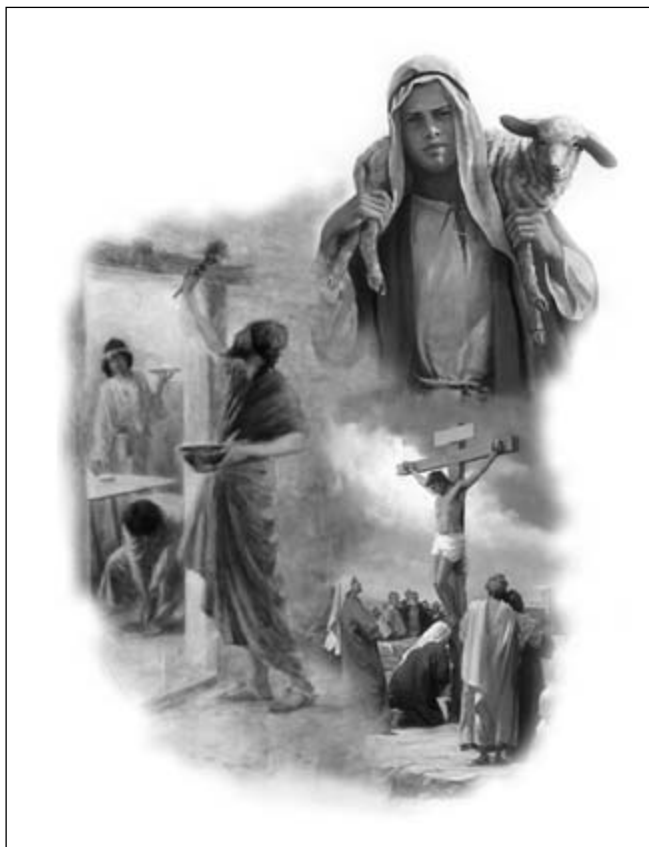
- How did the blood of the lamb save the firstborn Israelites?
- Who is also referred to as a “Lamb” in the scriptures?
- How did that Lamb save mankind?

Read Exodus 12:1–13 with your students and ask:

- Who was saved by the lamb? How?
- According to verse 8, what else were the Israelites to eat with the lamb?

Write *a lamb, unleavened bread, and bitter herbs* on the board and ask students why they think the Lord asked the Israelites to do those unusual things. Use the commentaries for Exodus 12:8–10; 12:14; and 12:18–20 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 118–19) to help them understand how the symbols in the Passover meal reminded the children of Israel of their bondage in Egypt and how the Lord delivered them.

Show students the following picture and ask them what purpose the lamb served in addition to reminding the Israelites of their deliverance from Egypt.



Have students read Exodus 12:3–28, 43–50. List on the board and discuss elements of the Passover that symbolically teach us about the Atonement of Jesus Christ. Encourage students to use the skills they learned for understanding scripture symbolism.

Read Exodus 12:24 and ask students if we are supposed to observe the Passover today. Read the following statement by

President Boyd K. Packer, Acting President of the Quorum of the Twelve Apostles:

“The law of sacrifice was fulfilled with the Crucifixion. The Lord instituted the sacrament in its place. That is the ordinance we shall keep forever!” (in Conference Report, Apr. 1996, 24; or *Ensign*, May 1996, 19).

Share your testimony that just as the blood of a lamb saved the firstborn Israelites who were obedient, the blood of the Lamb of God, Jesus Christ, will save us if we are faithful. Encourage students to ponder the Savior and His Atonement each time they take the sacrament.

Exodus 13:1–6. Without the Atonement of Jesus Christ, we would be cut off from God and suffer eternal torment (see 2 Nephi 9:7–9). (30–35 minutes)

To help students understand the Atonement, have them do activity A for Exodus 13 in their student study guides (p. 47).

Exodus 14–15

Introduction

Exodus 14–15 teaches about more of the miracles the Lord performed for the children of Israel, including parting the Red Sea and healing the waters at Marah. As you read this scripture block and the next one (Exodus 16–17), notice how quickly the people changed from rejoicing over their miraculous deliverance from Egypt to murmuring over desert hardships, even to the point of wishing they were back in Egypt. Apparently, it was easier to get the children of Israel out of Egypt than it was to get Egypt out of the children of Israel.

Some Important Gospel Principles to Look For

- The Lord has power to deliver us from danger and help supply our physical and spiritual needs (see Exodus 14:13–31; see also Exodus 16:2–30; 17:2–14).

Suggestions for Teaching

Exodus 14:5–31. The Lord has power to deliver His people. (25–30 minutes)

Ask students if they have ever been in a difficult situation that appeared hopeless, without any possible solution. If the experiences are appropriate and not too personal or sensitive, you might ask one or two students if they would like to share their experiences.

Have students read Exodus 14:5–12 and identify the perilous situation the Israelites were in and why they felt it was hopeless. Have students read aloud two or three verses each from Exodus 14:13–31 to find out how the Israelites were delivered from that situation. Pause from time to time and discuss important words and phrases that students could apply to their own lives in solving problems with the help of the Lord. You might emphasize some or all of the following:

- *Verse 13: “Fear ye not, stand still, and see the salvation of the Lord.”* We sometimes react hastily, listen only to our fears, and then make a wrong decision. Fear is the opposite of faith. Ask: What does it mean to “stand still”? Can we ever get so busy or work so hard on solving our own problems that we do not take time to include the Lord?
- *Verse 14: “The Lord shall fight for you.”* Even when they complained against Him, the Lord was merciful to His covenant people. He helps those who repent and obey His commandments.
- *Verse 15–18.* Doctrine and Covenants 8:2–3 says that when the Lord commanded Moses to perform this miracle, the revelation came in the same way we most often receive revelations: in the mind and the heart by the power of the Holy Ghost. There was no dramatic voice from heaven that immediately opened the water.
- *Verse 15.* Notice that the first command in the miracle, before the water even started to part, was “go forward.” This suggests that faith precedes the miracle.
- *Verses 19–20.* The cloud, representing the Lord’s Spirit, darkened the sight of Israel’s enemies but gave light to the Israelites.
- Throughout this miracle, the power given to the Lord’s prophet was significant. We can have faith in the power the Lord gives His prophets.

Help students understand that sometimes the Lord does not remove the problems but, instead, strengthens us to be able to endure them (see Mosiah 24:14–15). Share your testimony that if we have faith in Him and if it is His will, the Lord can deliver us from situations that appear hopeless. You may want to conclude by having students do activity A for Exodus 14 in their student study guides (p. 48).

Exodus 14:19–20. Jesus Christ is the Light of the World and will guide us if we follow Him. (15–20 minutes)

Show your students a picture or a drawing of a lighthouse and ask what its purpose is. Have students read Exodus 13:20–22 and find what the Lord gave the children of Israel to guide them to safety. Tell them this cloud and pillar of fire signified the Lord’s presence guiding Israel. Ask: How was the Lord’s presence even better than a lighthouse? (It not only gave light but it went before them to lead them.) Have students read Exodus 14:19–20 and ask them what else the Lord’s presence did that was better than a lighthouse. (It

protected the righteous from the wicked.) Discuss how this experience of the Israelites might be symbolic of our entire mortal experience.



Have students search the following scriptures, and then list and discuss what the Lord has given us today that is like this pillar of fire:

- Psalm 119:103–5 (the scriptures)
- John 14:26 (the Holy Ghost)
- 2 Corinthians 6:17 (the commandments, which separate us from the wicked)
- 3 Nephi 15:12; 18:15–16 (the examples of Christ and righteous Saints; prayer)
- Doctrine and Covenants 84:45–46 (the Light of Christ, our conscience)

Some young people may feel that it is difficult to discern the light or guidance that comes from God—as opposed to the advice that comes from the world or from Satan—because we do not have a pillar of fire to look to today. Ask students who the children of Israel followed before the cloud appeared. (Moses.) Read Doctrine and Covenants 21:4–6 with your students. Ask them who the prophet follows and what the Lord has promised those who follow the living prophet.

There are several hymns that celebrate the guidance we receive from the Lord. Consider reading or singing one of the following with your students:

- “Redeemer of Israel” (*Hymns*, no. 6)
- “Guide Us, O Thou Great Jehovah” (no. 83)
- “Lead, Kindly Light” (no. 97)
- “Teach Me to Walk in the Light” (no. 304)

Exodus 15. We should express gratitude to the Lord for our blessings. (25–30 minutes)

Ask one or two students to share with the class how they felt after achieving an important goal or being successful in some other accomplishment. Have them relate the details of the experience and tell exactly what they did to celebrate. Ask the class: What is one of the most important things we should do to celebrate the good things that happen to us?

Have students read Exodus 15:1–21 and look for how Moses celebrated the blessing of crossing the Red Sea. Discuss some of the following questions:

- Is singing an appropriate expression of thanks? Why? (see D&C 25:12).
- What is your favorite part of Moses’ song?
- How do you think the Lord feels when we do not show gratitude for our blessings? (see D&C 59:21).

Read the following statement by President Ezra Taft Benson, then President of the Quorum of the Twelve:

“The Prophet Joseph is reported to have said at one time that one of the greatest sins for which the Latter-day Saints would be guilty would be the sin of ingratitude. I presume most of us have not thought of that as a serious sin. There is a great tendency for us in our prayers—in our pleadings with the Lord—to ask for additional blessings. Sometimes I feel we need to devote more of our prayers to expressions of gratitude and thanksgiving for blessings already received. Of course we need the daily blessings of the Lord. But if we sin in the matter of prayer, I think it is in our lack of the expressions of thanksgiving for daily blessings” (*The Teachings of Ezra Taft Benson*, 364; see also D&C 25:12; 59:21; 78:19).

Have students read Exodus 15:22–24 and find what the Israelites were “murmuring” about. Ask:

- How long had it been since the parting of the Red Sea? (About three days; see v. 22.)
- How do you think the Lord felt about their short-lived faith and gratitude?

Elder Neal A. Maxwell, a member of the Quorum of the Twelve, said:

“Murmuring seems to come so naturally to the natural man. . . .

“. . . Murmurers have short memories. Israel arrived in Sinai, then journeyed on to the Holy Land though they were sometimes hungry and thirsty. But the Lord rescued them, whether by the miraculous appearance by quail or by water struck from a rock (see Numbers 11:31; Exodus 17:6). Strange, isn’t it, brothers and sisters, how those with the shortest memories have the longest lists of demands! However, with no remembrance of past blessings, there is no perspective about what is really going on.

“This powerful verse in the Old Testament reminds us of what is really going on:

“‘And thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments, or no’ (Deuteronomy 8:2)” (in Conference Report, Sept.–Oct. 1989, 103–4; or *Ensign*, Nov. 1989, 82–83).

Ask students to share examples of faith and gratitude that they have noticed in their lives. Encourage them to take time in their personal prayers to ponder the blessings they have received from the Lord and to express their gratitude to Him. Invite students to choose a modern hymn that expresses gratitude to the Lord, such as “Count Your Blessings” (*Hymns*, no. 241), and sing or read it as a class.

Exodus 16–17

Introduction

It had been just one month since the children of Israel left Egypt (see Exodus 16:1). In spite of their continued murmuring, the Lord continued His patient guardianship over His newly freed children, miraculously supplying their needs and strengthening them against their enemies.

Some Important Gospel Principles to Look For

- When we murmur or complain about Church doctrines, procedures, or leaders, we are really murmuring against the Lord (see Exodus 16:8).

- The manna and the water miraculously provided to the children of Israel are symbolic of Jesus Christ and our dependence on Him (see Exodus 16:2–30; 17:1–7; see also John 4:5–14; 6:31–58).

Suggestions for Teaching

Exodus 16–17. The miracles of the water, manna, and quail teach us about the Lord and how He deals with His children. Applying the principles of those stories can help us grow closer to Him. (10–15 minutes)

Ask students why people complain or murmur against what the Lord wants them to do. After discussing this question, ask them what they know about the Lord that makes murmuring against Him really quite foolish. Tell students that they are going to study some experiences of Moses and the children of Israel that teach us about the Lord and how He deals with His children and can help us be more faithful.

Divide the students into three groups and assign each group one of the following scriptures:

- Exodus 16:1–13
- Exodus 16:14–31
- Exodus 17:1–7

Have each group study their scripture and report on the following:

- What they learned about the Lord’s interaction with the children of Israel.
- How we can apply what was learned to increase our faith and strengthen our desire to obey the Lord without murmuring.

During this activity you may want to go from group to group to help them. After the groups present their reports, share your insights or testimony of what you learned from these scripture stories.

Exodus 16:1–17:7. The Lord taught many lessons with the miracles of the water, manna, and quail. (20–30 minutes)

Ask students to imagine they were in charge of feeding a large group of people who will be traveling in a desert for many years. Ask them what they would do if they could not bring all the food and water they needed and there would be no place to buy any along the way. After a brief discussion of the problems involved in this task, ask: How is this like the problem Moses faced in feeding the children of Israel in the desert?

Write *Exodus 16:1–13*; *Exodus 16:14–31*; and *Exodus 17:1–7* on the board. Divide the students into three groups and have each group read one of the scriptures and report their answers to the following questions:

- What was the miracle?
- What lessons did the children of Israel learn?
- How do those lessons apply to us today?

Ask the class how those miracles symbolized the Savior. Have them read John 6:48–51 and identify who the Bread of Life is. Read 3 Nephi 20:8–9 and ask them how the Lord is providing spiritual food and water to the members of His Church. Be sure students understand that while miracles can strengthen the testimony of believers, they do not give testimonies to unbelievers. Share your testimony of the Lord’s love for us and that if we are faithful He will provide for our spiritual and temporal needs.

Exodus 17:8–13. We should sustain those the Lord calls to lead the Church. (15–20 minutes)

Have a student come to the front of class. Ask if the student is willing to “support and uphold” the Bible. When he or she answers “yes,” say how pleased you are and that you will provide an opportunity to demonstrate that support.

Have the student hold a Bible in each hand and raise them out from his or her sides until they are at eye level. Tell the student that if he or she can hold the Bibles in that position for fifteen minutes, it would be a great example to the rest of the class. When the student starts to tire, ask if he or she would like some help holding the Bibles up. Invite two other students to come and hold up the first student’s arms. Ask:

- How long would you be able to hold the Bibles up if someone else supported your arms?
- How long could you last by yourself?

After the students return to their seats, have the class read Exodus 17:8–13. Ask:

- Why did Moses need to hold up his arms?
- Putting yourself in Moses’ place, how would you feel about Aaron and Hur during this time?
- Who would be like Aaron and Hur today with our modern prophet? (The counselors in the First Presidency.)

Share your testimony of the weight of responsibility the prophet has. Ask:

- Who else, along with his counselors, helps him carry that weight? (General Authorities, local leaders, and all Church members.)
- How do we show our support of the prophet? (see D&C 43:12; 93:51; 107:22).

Have students read Doctrine and Covenants 21:4–6 and discover what happens to us as a people when we sustain in word and action our living prophets. Ask:

- How is that like what happened to the Israelites when Aaron and Hur upheld Moses’ arms?
- How do people fail to support the prophet?

Have students read Exodus 16:8 and give careful attention to what it means to murmur against the prophet (see also D&C 1:38). Encourage them to support the prophet by keeping the Lord’s commandments and fulfilling their own callings now and throughout their lives.

Exodus 18–24

Introduction

After leaving Egypt and traveling in the desert for about three months, the Lord led the children of Israel to Mount Sinai. Modern revelation teaches that Moses sought to sanctify his people and bring them into the presence of God. Unfortunately, the people were unwilling to live the higher law. They hardened their hearts and could not “enter into his rest while in the wilderness, which rest is the fulness of his glory” (see D&C 84:23–24; see also JST, Exodus 34:1–2; *Teachings of the Prophet Joseph Smith*, 159). Instead, the Lord gave them what is known as the law of Moses.

Some Important Gospel Principles to Look For

- The prophet stands before the people as the representative of the Lord and calls others to help in the work. The servants of the Lord teach us the divine principles necessary to govern ourselves (see Exodus 18:13–26; see also Exodus 4:16; Mosiah 18:18).
- The Lord invites all people to come unto Him. Those who accept His invitation and comply with the necessary covenants and commandments can enter His presence (see Exodus 19:4–11, 14, 17–24; 24:1, 9–11; see also D&C 84:19–27).
- God gives His children commandments so they can have greater joy in this life and eternal life in the world to come (see Exodus 20–23; see also John 15:10–11; Alma 41:10).
- Loving God and loving and serving others are the central messages of the commandments (see Exodus 20–23; see also Matthew 22:37–40).

Suggestions for Teaching

Exodus 18. The Church is organized to help Heavenly Father’s children return to Him. The Lord calls Church leaders to teach and assist individuals in their spiritual growth and to administer the ordinances of salvation. (15–20 minutes)

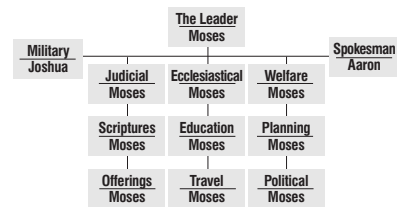
Have students name some of their Church leaders who have a responsibility to care for their spiritual growth, such as bishops, Young Women leaders, teachers, and quorum presidents. Ask:

- Why are there so many people involved in your spiritual growth?
- What would happen in a ward or branch if everything had to be done by the bishop or branch president?

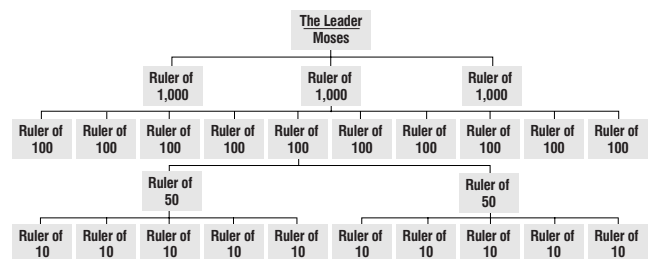
Have students fill out the chart at the end of activity A for Exodus 18 in their student study guides (p. 50), and then discuss what they found. (For a modern example of this same organizational principle, see D&C 136; for information on who Jethro was, see the commentary for Exodus 18 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 124.)

Discuss benefits you have received through serving in Church callings. Have students look at the diagrams at the beginning of activity A in their student study guides (pp. 49–50; also shown below). These diagrams illustrate how the leadership of Israel was organized before and after Jethro’s counsel. Discuss the importance of all members doing their part to make the whole Church work well (see D&C 84:109–10) and how magnifying our callings is one way we sustain our leaders.

Before Jethro counseled Moses, a chart of Israel’s organization may have looked like the following:



After Moses reorganized and delegated his responsibilities, a chart like the following could be added:



Exodus 19:3–6. The Lord will help us come unto Him and become like Him. (15–20 minutes)

Draw or show a picture of a treasure chest, and ask students to list two or three of their most precious possessions. Tell them not to show the list to anyone. Have them search Exodus 19:3–6 and find what, of all that He possesses, God wants for a “peculiar treasure.” Explain that in our day the

word *peculiar* means “unusual” or “odd.” However, as Elder Russell M. Nelson said:

“In the Old Testament, the Hebrew term from which *peculiar* was translated is *segullah*, which means ‘valued property’ or ‘treasure.’ In the New Testament, the Greek term from which *peculiar* was translated is *peripoiesis*, which means ‘possession,’ or ‘an obtaining.’

“Thus, we see that the scriptural term *peculiar* signifies ‘valued treasure,’ ‘made’ or ‘selected by God.’ For us to be identified . . . as [the Lord’s] *peculiar* people is a compliment of the highest order” (in Conference Report, Apr. 1995, 44; or *Ensign*, May 1995, 34).

Ask: What miracles did God bless the Israelites with to help bring them to Him? (see Exodus 19:4). Ask students to find and mark the words *if* and *then* in verse 5 and tell what Israel was to do to become the Lord’s special treasure. Discuss some of the following questions:

- What does Exodus 19:3–6 teach us about what the Lord values?
- How does that compare to *your* list of valued possessions? (see also Moses 1:39).
- How does Exodus 19:3–6 help you understand why the Lord delivered Israel out of Egyptian bondage?
- What kinds of things are people in bondage to today?
- What miracles has the Lord provided to deliver us from the sins and temptations that keep us in bondage? (see Alma 7:10–16).
- What must we do to become the Lord’s special treasure? Why? (see Exodus 19:5–6; Mosiah 18:8–10; Moroni 10:32–33).

Exodus 20 tells about the Lord giving the children of Israel the Ten Commandments. As you study them, invite students to think about what those commandments have to do with our becoming God’s “peculiar treasure.”

Exodus 19:3–25. Entering into the presence of the Lord requires that we prepare by being worthy and faithful. (20–25 minutes)

To introduce Exodus 19:3–25, ask students to tell about some of their favorite places to visit. Have them explain what it costs to go to those places, such as travel expenses and entrance fees.

Have them turn to the photo of Mount Sinai in the back of their Bible (no. 2). Tell students that Moses wanted to take his people there, but they were unwilling to pay what it cost spiritually to go there. Explain that “Moses . . . sought diligently to sanctify his people that they might behold the face of God” (D&C 84:23), which has always been an objective of God’s prophets.

The Prophet Joseph Smith taught:

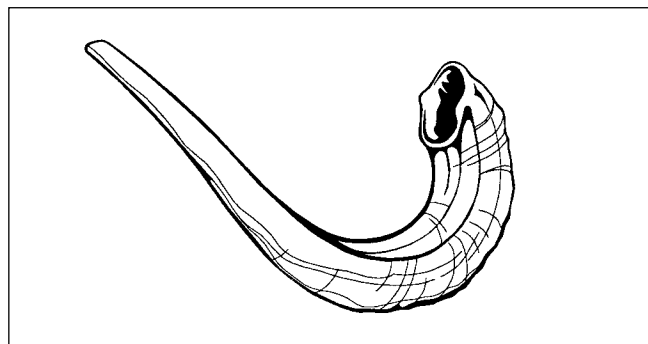
“This is why Adam blessed his posterity [in the valley of Adam-ondi-Ahman (see D&C 107:53–54)]; he wanted to bring them into the presence of God. They looked for a city, etc., ‘whose builder and maker is God.’ (Hebrews 11:10.) Moses sought to bring the children of Israel into the presence of God, through the power of the Priesthood, but he could not” (*Teachings of the Prophet Joseph Smith*, 159).

President Ezra Taft Benson, as the President of the Quorum of the Twelve Apostles, said:

“How did Adam bring his descendants into the presence of the Lord?

“The answer: Adam and his descendants entered into the priesthood order of God. Today we would say they went to the House of the Lord and received their blessings” (“What I Hope You Will Teach Your Children about the Temple,” *Ensign*, Aug. 1985, 9).

It seems that Mount Sinai was to Moses and the children of Israel what the temple is to us. Have students read Exodus 19:5–13 and find what was required for the people to enter the presence of the Lord. Show a picture of a shofar (a ram’s horn trumpet, such as the one shown below) and ask what the people were to do when the trumpet sounded. Have students read Exodus 20:18–19 and tell what the people did.



Read Exodus 19:16–19 and Doctrine and Covenants 84:23–24 and discuss why the people might have been afraid to go up to meet the Lord when they were called. Ask:

- Instead of becoming worthy themselves, who did the Israelites want to meet with the Lord for them?
- Are there people in the world today who do not believe in prophets or who think that a prophet is the only person who can speak with God?
- What blessings do we lose if we refuse to heed the call to come unto Christ?

Prepare a chart like the following on the board, but leave the answers off:


Are We Prepared to Meet the Lord?

	Enoch and his people	Moses and the Israelites	The prophet and us
Did the prophet do his duty?	Yes	Yes	Yes
Did the people prepare?	Yes	No	?
What makes the difference?	They obeyed and became sanctified.	They did not obey and were not sanctified.	?

Have students read Moses 7:18–21 and fill in the answers for Enoch and his people. From what they have learned about Moses and the Israelites, ask them to fill in that column. Discuss the difference between Enoch’s people and Moses’ people (see especially Exodus 20:18–19; D&C 84:23–24).

Discuss how those questions apply to us by identifying what the Lord has specifically asked us to do. As a foundation, you could discuss, in general terms, the basic requirements to obtain a temple recommend. If we worthily enter the house of the Lord, we enter His presence (see D&C 97:15–17). Ask students what will determine their preparedness to be in God’s presence.



 **Exodus 20:1–17 (Scripture Mastery, Exodus 20:3–17). The Ten Commandments teach us how to love God and our neighbors.**

Keeping those commandments can help qualify us to enter the presence of the Lord. (75–90 minutes)

Ask students if they are familiar with the Ten Commandments. Have them number 1 to 10 on a piece of paper and try to name them all in order. (If you know a way to help them remember the Ten Commandments, you may want to teach it.)

Jesus summarized all of the Ten Commandments in two commandments. Have students read Matthew 22:36–40 and list on the board those two great commandments. (Love God and love your neighbor.) As you study the Ten Commandments, have students categorize each of them under one of those two headings. (Commandments 1–4 deal with loving God and 5–10 deal with loving our neighbor.)

Review what the Lord wanted to do for the children of Israel and what was required of them to have that privilege (see Exodus 19:5–11; D&C 84:19–23). Help the students discover the following:

- The people committed to do whatever the Lord commanded (see Exodus 19:8).
- No one was allowed up to the mountain until the Lord had fully instructed them (see Exodus 19:12, 21–25).

- The Lord then gave them commandments (see Exodus 20–23).
- The people entered into a covenant to keep the commandments just explained to them (see Exodus 24:3).
- Seventy elders of Israel were able to see the Lord as promised (see Exodus 24:9–11).

Help students understand that the Ten Commandments were a foundation for what was required of the Israelites to receive all the blessings the Lord wanted to give them.

Each of the Ten Commandments states or implies actions or attitudes that God requires or forbids. There are positive aspects of each commandment with which we should be anxiously engaged (see D&C 58:26–28). As a class or individually, have students use the following steps while studying each of the Ten Commandments. Refer to the chapter “The Ten Commandments” in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 127–35) for help as needed.

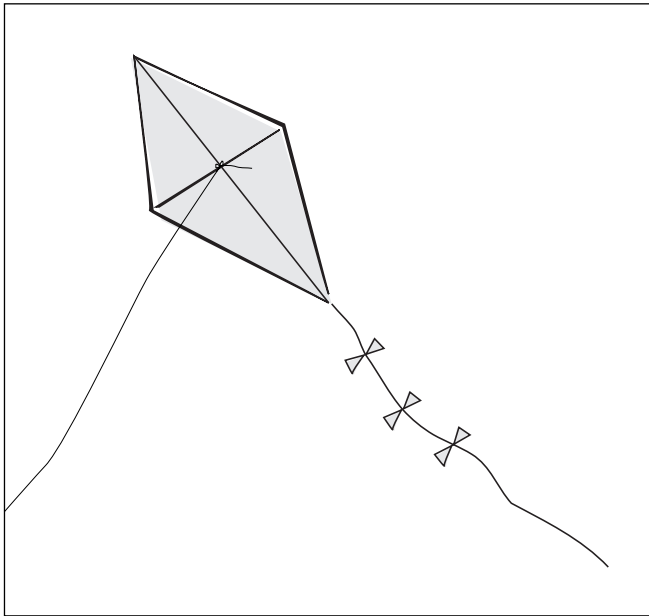
1. Read Exodus 20 and identify one of the commandments.
2. Define what the commandment means and implies.
3. List some actions that would constitute breaking the commandment.
4. List positive or constructive actions we can take to apply the commandment in our lives.

You may want to make a worksheet for each student to fill out while discussing each commandment. See the following partial example:

Commandment	Definition	Ways People Break the Commandment	Positive Applications to My Life
5. “Honour thy father and thy mother.”	Love, respect, obey in righteousness.	Refuse counsel, be disrespectful, bring dishonor to the family.	Counsel with parents; follow their advice.
6. “Thou shalt not kill.”	Do not shed innocent blood.	Abortions, murder of all kinds, anger and hatred that turns to physical harm or even starts wars.	Respect all life.

After studying all of the Ten Commandments, show students a kite or a picture of a kite and write on the board *The commandments are like _____*. Ask: What keeps a kite up in the air? (Most students will say it is the wind.) Ask them what the string is for and what happens if the string is cut. Help them discover that even though the string may keep the kite from going wherever the wind blows, without the

string the kite would not be able to fly at all. Have students compare the kite's string to the commandments. Ask: Do the commandments hold us down or help us rise higher? (see 1 Nephi 13:37; Ether 4:19). Help them understand that although the commandments may seem restrictive, they help to make us free from sin.



Have students complete the sentence on the board with other objects that symbolize what the commandments are like, such as a foundation rock, a road map, keys, and a stairway. Share your testimony that the commandments are given to help us be happy now and eternally.

Exodus 21–24. Exodus 21–24 contains examples of the application of the Ten Commandments to specific cases. Restitution, not retaliation, is an important message of the law of Moses. (30–60 minutes)

Choose several of the situations from Exodus 21–23 to share with the class. As you share each situation, let your students be the judges and determine what they think would satisfy justice in each case. Then refer them to the verses that record what the Lord said should be done in each case. For example: If you borrowed a shovel from your neighbor and it broke while you were using it, what should you do? After some discussion, have students read Exodus 22:14–15 and find out what the Lord commanded.

After studying several examples, write the words *retaliation* and *restitution* on the board and ask students to explain the difference in the meanings of those two words. To help them, have them compare Exodus 21:24–25 with Exodus 22:1.

Tell students that many people think Exodus 21:24 characterizes the law of Moses. They view it as a law of retaliation—to do to others as they have done to you. Have students review the examples they just studied of how the

law was applied and discuss whether the law required retaliation or restitution (see the commentary for Exodus 22:1–17 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 139–40).

Read Exodus 23:1–9 with your students and ask:

- How do peer groups sometimes try to influence us to break the commandments?
- What associations can we make to help us overcome those pressures?
- What are the blessings of obedience to God's laws?
- What impact would it have on our society if people lived these laws?

Have students read Exodus 23:20–33 and list the blessings the Lord promised Israel and the warnings He gave them (see the commentary for Exodus 23:20–31 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 141).

Help students understand that the law of Moses was not a primitive law and that it required godly conduct and faithfulness to covenants. Ask: When do we covenant to keep the commandments? (see D&C 20:77, 79).

Read Exodus 24:1–11 with your students and discuss the experience seventy of the elders of Israel had with the Lord because of their faithfulness. Elder Bruce R. McConkie said:

“Without ‘the power of godliness,’ meaning without righteousness, ‘no man can see the face of God, even the Father, and live.’ The unrighteous would be consumed in his presence. ‘Now this Moses plainly taught to the children of Israel in the wilderness, and sought diligently to sanctify his people that they might behold the face of God.’ To be sanctified is to be clean, pure, spotless, free from sin. In the ultimate and final day, the sanctified will be those of the celestial kingdom, the kingdom where God and Christ dwell. ‘But they [the children of Israel] hardened their hearts and could not endure his presence’—because they would not become pure in heart—‘therefore, the Lord in his wrath, for his anger was kindled against them, swore that they should not enter into his rest while in the wilderness, which rest is the fulness of his glory.’ (D&C 84:21–24.) All Israel might have seen the Lord had they taken the counsel of Moses, but only a few did. On one occasion, for instance, Moses and Aaron, Nadab and Abihu who were Aaron’s sons, and ‘seventy of the elders of Israel . . . saw the God of Israel,’ while the hosts with whom Moses had labored remained in their dark and benighted state (Exodus 24:9–10)” (*A New Witness for the Articles of Faith*, 494).

Share your testimony that true peace and happiness and eternal blessings come from keeping the commandments.

Exodus 25–40

Introduction

On Mount Sinai, the Lord revealed to Moses a glorious plan to redeem the children of Israel. This plan extended to them the opportunity to receive a fulness of His glory (see Exodus 25:8; 40:34–38; D&C 84:19–24). As part of this plan, Moses received instructions on building a tabernacle, its purpose, and those who were to officiate in it. Within that tabernacle the children of Israel could receive the priesthood ordinances and covenants of salvation, and many of the truths revealed at that time are also reflected in our temples today. Much of the information is repeated twice; Exodus 25–30 are the plans Moses received for the tabernacle, while chapters 35–40 describe the actual construction.


Exodus 32–34 contains the tragic account of how the children of Israel lost the fulness of priesthood blessings through disobedience and, as a result, received a lesser portion. Before Moses went up to receive the stone tablets, the children of Israel covenanted to keep the Lord’s commandments (see Exodus 24:1–7). However, in Moses’ absence, the Israelites broke their covenants, resulting in diminished blessings and opportunities.

Consider how these chapters apply in your own life as you strive to keep the covenants you have made with the Lord. Notice the Christlike example of Moses as he loved, pled for, and continued to teach and lead the children of Israel.

Some Important Gospel Principles to Look For

- God instructs His children to build temples. Temples are places where covenants are made and ordinances of salvation are received. Principles are taught there that reveal a pattern of how to return to our Heavenly Father’s presence (see Exodus 25–31; 35–40).
- Men must be called of God and ordained to the priesthood by those who have authority (see Exodus 28:1; see also Hebrews 5:4; Articles of Faith, 1:5).
- Disobedience keeps us from privileges and blessings the Lord desires to give us (see Exodus 32:7–9, 15–16; see also JST, Exodus 34:1–2; D&C 84:19–25).
- The Lord appears to righteous people on the earth according to His will (see Exodus 33:11; see also Exodus 24:9–10; JST, Exodus 33:20, 23; D&C 88:67–68; 93:1).

Suggestions for Teaching

 *Old Testament Video* presentation 14, “The Tabernacle” (9:14), can be used in teaching Exodus 25–40 (see *Old Testament Video Guide* for teaching suggestions).



Exodus 25–40. The tabernacle was a sacred place to the children of Israel, as the temple is to us. The ordinances of salvation received there teach a pattern for returning to Heavenly Father’s presence. (40–50 minutes)

Before the students arrive, use tape or string to mark off the classroom in the outline of the tabernacle and its outer courtyard (see the diagram in *Old Testament Student Manual: Genesis–2 Samuel*, p. 155). Decorate the classroom with pictures of ancient and modern temples or draw and label on the board the tabernacle and its outer courtyard.

Ask students to explain the purpose of temples. The scriptures speak of two general purposes of temples. Have students read the following scriptures and tell what those purposes are:

- Exodus 25:8; 29:42–45; D&C 97:15–16 (To be a house of the Lord.)
- D&C 124:38–41 (To make covenants and receive sacred ordinances.)

Help students understand that an important purpose of the temple is to teach us more about the plan of salvation and how to receive all the blessings of that plan—now and in eternity. This was true of the tabernacle in Israel, which was their temple.

Draw and label a diagram of the tabernacle and its outer courtyard on the board, like the one shown in the institute student manual (p. 155). Have students determine where their chair is located in the “tabernacle” you marked off before class. Group students according to the area they are in. Have them report on what happened in that part of the tabernacle and what it can teach us about progressing toward eternal life. Students in the *outer courtyard* of the tabernacle should report on the altar of sacrifice and the laver of water. Those in the *holy place* report on the table of shewbread, the golden candlestick, and the altar of incense. Those in the *Holy of Holies* report on the ark of the covenant. Have them use the section on Exodus 25–27; 30 in their student study guides (pp. 52–53) to find information in the scriptures and questions that will help them interpret the gospel significance of each object.

Have the students take a tour of the classroom tabernacle together, with members of each group explaining the area assigned and the gospel significance of each element. As they give their reports, add information on the gospel significance of the objects to the diagram on the board (see the diagram in the institute manual, p. 156).

If it is available, show students pictures from modern temples found in the magazine *Temples of The Church of Jesus Christ of Latter-day Saints* (31138). (Other sources for pictures include meetinghouse libraries, Church magazines, and the gospel art picture kit.) Show how the furnishings and rooms in these temples also suggest a pattern for returning to our Heavenly Father’s presence.

Have each student write down at least two things they learned from this activity. If you have time, invite some of them to share what they wrote.

Exodus 28:1. Men must be called of God and ordained to the priesthood by those who have authority.

(15–20 minutes)

While the class is watching, borrow an object of some value, such as a watch or a ring, from one of your students. Then offer to sell it at a bargain price to the others in the class. When the owner of the item objects, ask the class what is wrong with your trying to sell someone else's property. (You have no right or authority to do so.) Ask students to compare what you did to a situation in which someone who does not hold the priesthood offers to baptize a nonmember friend. Ask: Would the baptism be valid? Why not?

Have students read Exodus 28:1 and find out what the Lord called Aaron and his sons to receive. Ask them to mark and cross-reference Exodus 28:1 with Hebrews 5:1, 4 and Articles of Faith 1:5. Ask: According to these verses, how is a person called to the priesthood?

President David O. McKay wrote:

“This question of divine authority is one of the important factors which distinguish the Church of Jesus Christ from the Protestant creeds of Christendom. In plain, unmistakable terms the Church declares that ‘a man must be called of God, by prophecy, and by the laying on of hands, by those who are in authority to preach the gospel and administer in the ordinances thereof.’ (Articles of Faith, No. 5.) In this declaration the Church but reiterates the words of one who bore Christ's authority in the Meridian of Time, and who, in writing upon this very question, said, ‘And no man taketh this honour unto himself, but he that is called of God, as was Aaron.’ (Heb. 5:4.)” (*Gospel Ideals* [1953], 165).

Elder Bruce R. McConkie wrote:

“Priesthood is the power and authority of God delegated to man on earth to act in all things for the salvation of men. . . . Unless the Lord's ministers actually have this authority from the Lord they cannot cast out devils, heal the sick, confer the Holy Ghost, perform a baptism that will be recognized in heaven, or do any of the host of things reserved for performance by legal administrators in the Lord's earthly kingdom. See Luke 9:1–6” (*Doctrinal New Testament Commentary*, 1:748–9).

In Exodus 28:1 is Aaron's and his sons' calling to be consecrated and anointed to minister in the priest's office.

Share your testimony that the true priesthood authority of God is found in the Church because all who hold the priesthood have been called of God and ordained as Aaron and his sons were.

Exodus 28. The clothing we wear helps convey messages. (15–25 minutes)

Show students pictures from magazines or newspapers of people dressed in various types and styles of clothing. Ask them to look at how each person is dressed and explain what it tells them about what the person might be doing, where the person might be going, and any other message they think the clothing conveys.

Ask one or two students who are involved in sports to describe the kind of outer clothing they wear, including the function of each item or the message it is intended to communicate. Ask:

- Would it be appropriate to wear your sports gear to a formal dinner or to sacrament meeting? Why not?
- How can what we wear influence our behavior and confidence?

Read Exodus 28:2–4 and identify what God revealed regarding Aaron and his sons. Ask:

- What can we learn from the fact that the Lord revealed what a priest should wear in the tabernacle?
- Has the Lord made similar requests in our day?

Have students identify the six items of clothing mentioned in those verses and list them on the board. Use the commentary for Exodus 28; 39 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 151–53) to help them understand the meanings of the clothing.

Read the following statement by Elder Jeffrey R. Holland, a member of the Quorum of the Twelve Apostles:

“May I suggest that wherever possible a white shirt be worn by the deacons, teachers, and priests who handle the sacrament. For sacred ordinances in the Church we often use ceremonial clothing, and a white shirt could be seen as a gentle reminder of the white clothing you wore in the baptismal font and an anticipation of the white shirt you will soon wear into the temple and on your missions.

“That simple suggestion is not intended to be pharisaic or formalistic. We do not want deacons or priests in uniforms or unduly concerned about anything but the purity of their lives. But how our young people dress can teach a holy principle to us all, and it certainly can convey sanctity. As President David O. McKay taught, a white shirt contributes to the sacredness of the holy sacrament (see Conference Report, Oct. 1956, p. 89)” (in Conference Report, Sept–Oct. 1995, 89; or *Ensign*, Nov. 1995, 68).

Ask students:

- What did you learn from Elder Holland's statement?
- How does the way the Aaronic Priesthood holders dress contribute to the sacredness of the sacrament?

- Why do we wear white clothing when we are baptized and in the temple?

Review the guidelines for dress and appearance in *For the Strength of Youth* (pp. 14–16). Help students understand that there are many times when, like the priests of the tabernacle, the way they dress can help them keep their baptismal covenants to stand as witnesses of God (see Mosiah 18:10–12).

Exodus 29. The way individuals were consecrated, or set apart, to officiate in the tabernacle anciently can teach us how to prepare to enter the house of the Lord. (30–40 minutes)

Invite students to silently think about going to the temple or reflect upon their most sacred experience in a temple. Ask them what they can do to prepare to attend the temple and make it the best experience possible. Have them read Doctrine and Covenants 97:15–17 and identify what the Lord said would make our visits to the temple rewarding and what would make them unfulfilling. In a general way, share the kinds of questions asked in a temple recommend interview. (You could invite a priesthood leader to class to discuss those questions.) Ask: What can we do regularly to help us worthily enter the temple and better understand its blessings?

Tell students they are going to study how the priests prepared to enter the tabernacle at the time of Moses. Remind them that because the Israelites disqualified themselves for the higher ordinances, only the priests went into the most sacred parts of the tabernacle. The consecration and setting apart of priests symbolizes in many ways what all must do to prepare for temple work.

Have students do activity B for Exodus 28–29 in their student study guides (p. 54) and report what they learned. List the six events on the board as they are identified and discuss what they might represent. Use the following as a guide:

- **Event 1:** Aaron and his sons were washed with water, representing being cleansed (see Moses 6:57).
- **Event 2:** Aaron and his sons put on sacred clothing, representing putting on the “new man” and becoming a new person in the Lord (see Colossians 3:10–14; see also the commentary for Exodus 28; 39 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 151–53).
- **Event 3:** Aaron and his sons were anointed with oil. Oil was used for light, representing the Holy Ghost. The Spirit is given to guide lives. (See 1 Samuel 16:13; D&C 45:56–59.)
- **Event 4:** Aaron and his sons offered a sin offering, representing the sacrifice of all unrighteousness (see Alma 22:18). Elder Neal A. Maxwell, a member of the Quorum of the Twelve Apostles, said:

“So it is that real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed! Such is the ‘sacrifice unto the Lord . . . of a broken heart

and a contrite spirit,’ (D&C 59:8), a prerequisite to taking up the cross, while giving ‘away all [our] sins’ in order to know God (Alma 22:18); for the denial of self precedes the full acceptance of Him” (in Conference Report, Apr. 1995, 91; or *Ensign*, May 1995, 68).

- **Event 5:** Aaron and his sons offered a burnt offering, representing the sacrifice of Jesus Christ (see Alma 34:14–16).
- **Event 6:** Blood was placed on the right ear, right thumb, and right big toe of Aaron and his sons. The ear represents hearing, the thumb represents doing, and the toe represents walking. This was done to signify that they were to *listen* for the word of God, *do* what God would have them do, and *walk* in the way God would have them walk (see Deuteronomy 10:12–13).

Have students read Moses 6:57–60 and compare Adam’s experience to that of Aaron and his sons. The Lord explained to Adam that we must be born again by water, the Spirit, and blood (see v. 59) and, by this process, be able to “dwell in his presence” (v. 57). Adam was told that “by the water ye keep the commandment; by the Spirit ye are justified, and by the blood ye are sanctified” (v. 60).

This pattern is seen in the consecration of Aaron and his sons:

- They were washed, which symbolically allowed them to put on new clothes, or to become a new person.
- They were anointed with oil, representing the Holy Ghost. After receiving this symbolic anointing of the Spirit, sacrifices were offered to justify them before God.
- They were anointed with blood to sanctify them, or make them holy, through the blood shed for them (in their case by an animal).

Aaron and his sons ate the sacrifice “wherewith the atonement was made, to consecrate and sanctify them” (see Exodus 29:31–34). Those are reasons we partake of the sacrament today. The sacrament signifies the Atonement that was made for us, and taking it symbolizes making the Atonement a part of our lives.

Have students tell how their participation in the covenants and ordinances of baptism and the sacrament are similar to those that were part of the consecration of Aaron and his sons. Assure them that obedience to the principles and covenants of the gospel allows us to receive the additional ordinances and covenants of the temple.

Exodus 32:1–8. Like the children of Israel, many people today worship false gods. (60–90 minutes)

Write the following on the board: *Baal; stone or wooden statues; good luck charms; horoscopes; money; cars; sports, television, movie, and music personalities.* Tell students that they can ask twenty yes-or-no questions to determine what those items have in common. (They have all, at some time, come to occupy major

importance in our time, money, and interest. They often are what we set our hearts on.)

After students have guessed the answer, ask them why idolatry—to love the creation more than the Creator (see Romans 1:25)—is a serious sin. (For more information on idolatry see the enrichment section “Idolatry: Ancient and Modern” in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 245–48.) Share the following statement from the *Lectures on Faith*, which were compiled under the direction of the Prophet Joseph Smith:

“Let us here observe, that three things are necessary in order that any rational and intelligent being may exercise faith in God unto life and salvation.

“First, the idea that he actually exists.

“Secondly, a *correct* idea of his character, perfections, and attributes.

“Thirdly, an actual knowledge that the course of life which he is pursuing is according to his will. For without an acquaintance with these three important facts, the faith of every rational being must be imperfect and unproductive; but with this understanding it can become perfect and fruitful” (38).

Ask students:

- Why is having a correct understanding of the character of God important to faith?
- Read Exodus 32:1–8. What false god did Israel worship?
- Read Exodus 20:3–5. What had the Lord already told the Israelites about false gods?
- Read Exodus 24:3. Why was the sin of idolatry so serious for these people?
- Read Exodus 32:1. Why did they make and worship the golden calf? (They lacked trust in the prophet, were impatient, and traded what was spiritual for something physical.)
- How do people today struggle with these same problems?



Read Exodus 32:9–35 as a class (have various students read a verse or two). During the reading ask some of the following questions:

- How did the Lord feel when the Israelites worshiped a false god? (see vv. 9–10).
- What did Moses say to the Lord to try to save the people? (see vv. 11–14; see also Exodus 32:12 footnote *a*; JST, Exodus 32:14).
- What did Aaron say to try to excuse his sin? (see vv. 21–24).
- How do we sometimes rationalize our sins today?
- What did Moses ask in verse 26 that our prophet still asks?
- How do we show the Lord we are on His side?
- What words or phrases remind you of what Christ did for all sinners? (see v. 30).
- How do verses 30–34 show that Moses loved the people despite their wickedness?

Explain that there are always consequences for our actions and that God holds us responsible for what we do. Write the following references on the board and ask students to discover the consequences Israel suffered for worshiping an idol:

- Exodus 32:25–29 (Three thousand men were slain.)
- Exodus 33:1–6; Doctrine and Covenants 84:23–24 (The Lord withdrew His presence from them.)
- Exodus 33:7–8 (Moses also moved out of their midst.)
- Exodus 33:19–23; JST, Exodus 33:20 (The privilege of seeing God, which had been offered to all the children of Israel, was denied them.)
- JST, Exodus 34:1–2; JST, Deuteronomy 10:2 (They lost the first set of tablets, the higher priesthood, and the associated ordinances.)

Point out to students that the Israelites did not fully understand the impact of losing the ordinances of the higher priesthood. To illustrate this, give a student a nice but small piece of candy or something else that is fairly enticing. Say that the student can keep that item or have whatever is in your pocket (a better piece of candy or something more valuable than candy, such as a coupon for a whole meal). To have what is in your pocket, the student must give up the first item and also do something special for you.

If the student chooses to keep the first item, discuss how difficult it is to explain how glorious the blessings of the temple are to someone who has never experienced them. If students want to know what was in your pocket, do not tell them. Further explain that one of the worst curses we may experience is to find out later what we could have had but did not receive because we were impatient, disobedient, apathetic, or unwilling to sacrifice. Finally show them what was missed and explain that some might never know what they missed and be satisfied with they have—until later finding out what they gave up.

If the student chooses what is in your pocket, point out what might have been missed if he or she had kept the first item.

Most people today do not worship false gods of stone or clay. However, there are many other things that can become false gods. Read the following statement by President Spencer W. Kimball:

“Whatever thing a man sets his heart and his trust in most is his god; and if his god doesn’t also happen to be the true and living God of Israel, that man is laboring in idolatry” (“The False Gods We Worship,” *Ensign*, June 1976, 4).

Ask students to give examples of things we set our hearts on. List their examples on the board and add any others mentioned in the following statement by Elder Spencer W. Kimball, then a member of the Quorum of the Twelve:

“Modern idols or false gods can take such forms as clothes, homes, businesses, machines, automobiles, pleasure boats, and numerous other material deflectors from the path to godhood. . . .

“Intangible things make just as ready gods. Degrees and letters and titles can become idols. Many young men decide to attend college when they should be on missions first. . . .

“Many people build and furnish a home and buy the automobile first—and then find they ‘cannot afford’ to pay tithing. Whom do they worship? . . . Young married couples who postpone parenthood until their degrees are attained might be shocked if their expressed preference were labeled idolatry. . . .

“Many worship the hunt, the fishing trip, the vacation, the weekend picnics and outings. Others have as their idols the games of sport, baseball, football, the bullfight, or golf. . . .

“Still another image men worship is that of power and prestige. Many will trample underfoot the spiritual and often ethical values in their climb to success. These gods of power, wealth, and influence are most demanding and are quite as real as the golden calves of the children of Israel in the wilderness” (*The Miracle of Forgiveness* [1969], 41).

Encourage students to put their trust in the only true and living God.



Exodus 33:9–20 (Scripture Mastery, Exodus 33:11). The Lord can and does appear to righteous people on the earth. (20–25 minutes)

Invite three students to come to the front of the class to role-play two missionaries and an investigator. Have the

investigator read Exodus 33:20 and John 1:18 and ask the missionaries: If these verses are true, how could God appear to Joseph Smith? Let the missionaries try to answer the question. If necessary, invite the class to help them.

Read Exodus 33:11; John 14:21, 23; Doctrine and Covenants 67:10; 93:1 and discuss what those verses teach about seeing God. Have students use the Topical Guide and find examples that tell of God appearing to people. The following are examples:

- Adam (see D&C 107:54)
- Seth (see Moses 6:3)
- Enoch (see Moses 7:3–4)
- Abraham (see Abraham 3:11)
- Isaac (see JST, Exodus 6:3)
- Jacob (see Genesis 32:20)
- Solomon (see 1 Kings 9:1–2)
- Ezekiel (see Ezekiel 1:26–28)
- Amos (see Amos 9:1)
- Stephen (see Acts 7:55–59)
- The brother of Jared (see Ether 3:20)
- Nephi, Jacob, and Isaiah (see 2 Nephi 11:2–3)
- Mormon (see Mormon 1:15)
- Moroni (see Ether 12:39)
- Joseph Smith (see Joseph Smith—History 1:16–17)
- Many more not recorded (see Ether 12:19)

To help solve the seeming contradiction, have students note the JST footnotes to Exodus 33:20 and John 1:18. Have them read the references from the Joseph Smith Translation and ask them how the Prophet Joseph Smith clarified this issue. The Prophet Joseph Smith taught:

“It is the first principle of the Gospel to know for a certainty the Character of God, and to know that we may converse with him as one man converses with another” (*Teachings of the Prophet Joseph Smith*, 345).

Share your testimony that the Lord appeared to the Prophet Joseph Smith. Invite students to share their testimonies as well. Help them understand that the Lord can and does appear to His righteous children, but it happens “in his own time, and in his own way, and according to his own will” (D&C 88:68). Read Doctrine and Covenants 93:1 and ask students what will eventually happen to every worthy Church member.

Exodus 34:1–4. The Lord provided a lesser law for the children of Israel. (5–10 minutes)

Ask students how many times they have tried to write a letter to someone and had to throw away their first attempts and

try again. Explain that the Lord did something similar in the book of Exodus.

- Read Exodus 32:19. What happened to the stone tablets that the Lord made and gave to Moses?
- Read Exodus 34:1–4 and JST, Exodus 34:1–4. How was the second set of tablets made? Who made them? How were they different from the first?
- Read Doctrine and Covenants 84:19–27. Why was a lesser law given to the Israelites?
- Read Galatians 3:24–25. What was the purpose of the lesser law? What responsibilities do we have since we have been given the higher law today?

Exodus 35–40. The construction of the tabernacle.
(5–10 minutes)

Explain to students that Exodus 25–30 are very similar to chapters 35–40. Chapters 25–30 contain Moses' revelation, showing what the tabernacle was to be like and how it was to be built. Chapters 35–40 contain the account of the actual building of the tabernacle.

Have students do activity A for Exodus 35–40 in their student study guides (p. 56) and review the events at the dedication of the tabernacle. Ask if any of them have attended a temple dedication. If so, invite them to share their feelings about their experience if they wish to do so.

THE BOOK OF LEVITICUS

Because the children of Israel were not spiritually ready for the Melchizedek Priesthood and its ordinances, the Lord organized them under the Aaronic or Levitical Priesthood and gave them the law of Moses (see Exodus 32:19; JST, Exodus 34:1). The book of Leviticus, which means “having to do with the Levites,” was like a manual of how to function in the Levitical Priesthood and administer the sacrificial ordinances of the law of Moses. It includes details of how to perform the ordinances associated with the tabernacle, which was erected and dedicated while Israel wandered in the wilderness. Leviticus also contains some special instructions that apply to everyone.

The process of becoming holy is a significant theme in the book of Leviticus. It is interesting to note that the word *holy*, or similar words like *sanctify*, are listed over 150 times in Leviticus. To become holy, we must first become clean—free from the effects of sin and justified before God. But holiness is more than being clean. It includes the process of sanctification, or developing a godly character. The general organization of the book of Leviticus reflects a similar pattern of spiritual development.

- Leviticus 1–16 teaches about becoming clean and right before God by making appropriate sacrifices and by making expressions of obedience in “daily performances and ordinances” (see Mosiah 13:29–30).
- Leviticus 17–27 teaches about the Mosaic standards of holiness that set covenant Israel apart from all other people (see Exodus 19:5–6). For more information and a more detailed outline of Leviticus, refer to the Bible Dictionary, “Leviticus” (p. 724).

Leviticus 1–16

Introduction

The law of Moses was a “schoolmaster to bring [the children of Israel] unto Christ” (Galatians 3:24; see 2 Nephi 25:24). Leviticus 1–16 contains instruction concerning some of the performances and ordinances of the law that taught gospel principles.

- Chapters 1–7 describe various kinds of sacrifices that the people were to make. These sacrifices represented the Savior and His atoning sacrifice.
- Chapters 8–10 explain the requirements placed upon the priests for them to be worthy to perform the sacrifices.
- Chapters 11–15 explain various laws regarding cleanliness and uncleanness. These laws demonstrated the need to be clean personally (see chapter 11), as families (see chapter 12), and as a people (see chapters 13–15).


- Chapter 16 is the spiritual culmination of all the laws of cleanliness. It gives instructions concerning the great cleansing sacrifice offered each year on the Day of Atonement.


As you study these chapters, look for why the law of Moses is called a strict law of performances and ordinances (see Mosiah 13:29–30), a law of carnal commandments (see D&C 84:27; *carnal* means dealing with the flesh), and a schoolmaster (see Galatians 3:24). Notice particularly how the whole meaning of the law of Moses was to point to the great and last sacrifice of the Son of God (see Alma 34:13–14).

Some Important Gospel Principles to Look For

- The sacrifices and offerings outlined in the law of Moses symbolize the Atonement of Jesus Christ (see Leviticus 1–7; see also Moses 5:5–8).
- To repent fully, we must experience true sorrow, confess our sins, and make restitution for the wrongs done (see Leviticus 1:1–4; 5:5; 6:4–7; see also Isaiah 1:16–19).
- Priesthood ordinances must be performed exactly as the Lord outlined and by those who are worthy and ordained to do so (see Leviticus 8:6–13; 10:1–11).
- To come unto Jesus Christ we must separate ourselves from whatever the Lord declares to be unclean (see Leviticus 11:44–47; 12–15; see also Moroni 10:32).
- Exercising faith in Jesus Christ and the power of His Atonement helps us become clean from sin and overcome our desires to sin (see Leviticus 16).

Suggestions for Teaching

 *Old Testament Video* presentation 15, “The Law of Moses” (12:40), suggest ways to teach the law of Moses. It is not indented to be shown to students. (See *Old Testament Video Guide* for teaching suggestions.) *Old Testament Symposium 1995 Resource Videocassette* presentation 2, “Sacrifice and Sacrament” (13:10) can be used together with the teaching suggestion for Leviticus 1–7.

 **Leviticus 1–27. The law of Moses helped teach basic principles of the gospel of Jesus Christ. It centered on four main principles: sacrifice, cleanliness, separation from worldliness, and remembrance. (40–50 minutes)**

Bring the ingredients for a recipe to class. Without giving the recipe, invite a student to mix the ingredients together and make something good to eat for the class. After the student struggles with this project for a couple of minutes, discuss how difficult or impossible it is to work without a recipe. Ask:

- What are some consequences of not following instructions?
- What are some benefits of instruction manuals?

Have students list some of the instruction manuals used in the Church (such as the Aaronic Priesthood handbook and Young Women Personal Progress book). Show students a copy of a Church handbook and discuss what value such materials have.

Invite students to read and discuss the introductory material to the book of Leviticus in their student study guides (p. 56). Ask them to look for how the book of Leviticus is like an instruction manual. Read Mosiah 13:29–30 and ask:

- Why did the people in Moses' day need such specific guidelines as the law of Moses?
- How might their handbook of instructions be of value to our generation?

Tell students that the book of Leviticus contains instructions about four basic principles in the law of Moses. Draw four pillars on the board and label them *sacrifice*, *cleanliness*, *separation*, and *remembrance*. Describe each of these principles and discuss why they were important. Use the following information and any of the commentary for Leviticus in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 159–91) that you think would be helpful:

1. **Sacrifice:** Animals were sacrificed to teach the people that a Savior, Jesus Christ, would sacrifice His life for their sins (see Moses 5:6–7). The way each sacrifice was performed reminded the people of the Savior's future Atonement. Only sacrificial animals that met certain requirements were selected, since they were symbolic of Jesus Christ.
2. **Cleanliness:** Under the Mosaic law, the people were required to maintain physical cleanliness. This included eating properly and avoiding people and animals that were unclean or diseased. These laws also helped remind the people to be clean from sin through obedience and repentance.
3. **Separation:** The Lord commanded the Israelites not to intermingle with the wicked people of the world. This taught the Israelites to separate themselves from worldliness, or from sin. Because they would eventually live among a very wicked people (the Canaanites), they needed to remain distinct with their own lifestyle and standards of behavior. They were not to intermarry with members of these nations.
4. **Remembrance:** The law of Moses helped the Israelites remember how the Lord had previously blessed them, their heritage (the examples set by their fathers), and that they were the Lord's chosen covenant people. Feasts, celebrations, and Sabbath day observance helped the Israelites better remember the Lord.

Write some of the following scripture references on the board. Divide students into groups and ask them to read and identify which of the four supporting principles of the Mosaic law the verses illustrate.

- Exodus 12–13; 22:29; Leviticus 1–6; 16; 17:11; Deuteronomy 15:19–23 (Sacrifice.)

- Leviticus 8:6; 10:10; 11–15; 22:6 (Cleanliness.)
- Leviticus 18:3–5; 19:19; 20:23–26; Deuteronomy 22:9–11; 26:18–19 (Separation.)
- Leviticus 23; Deuteronomy 8:2; 16; 26 (Remembrance.)

When students have completed matching the scriptures with the principles of the law of Moses, invite them to share some important ideas they learned from the activity. Ask students to identify ordinances, commandments, or instructions we have today that help us live those same four principles. (For example, Church callings require sacrifice, baptismal covenants remind us of the importance of cleanliness, the Word of Wisdom helps separate us from the destructive practices of society, and the sacrament is an ongoing reminder of Jesus Christ.) Discuss questions like the following:

- Why is it important for you to sacrifice or remain clean?
- How does remaining separate from the world help you remain holy?
- What helps you to remember the Lord?
- How do priesthood ordinances teach us basic principles of the gospel of Jesus Christ?

If your students have worked through any of the student study guide activities for Leviticus, you could invite them to share some of what they learned with the class.

Leviticus 1–7. The sacrifices outlined in the law of Moses helped the Israelites repent and express thankfulness and commitment to God. The gospel helps us do those same things today. Studying the requirements of the law of Moses can help us review principles that pertain to our relationship with God. (35–45 minutes)

Write the following phrases on the board:

- Forgiveness for our human weakness and mistakes
- Forgiveness for specific sins
- Commitment to God
- The direction of your life is acceptable to God
- All you have comes from God

For each phrase, have students write about something in the gospel or the Church that helps them feel, obtain, or demonstrate the idea expressed—such as praying, confessing sins, taking the sacrament, baptism, paying tithing, and feeling the comforting influences of the Spirit. Discuss what students write.

Tell students that the law of Moses provided ways for the children of Israel to demonstrate each of the ideas noted on the board. Although the specific practices of the Mosaic law do not apply today, the principles it taught still do, and the law of sacrifice applies to each idea.

Write the following offerings next to their corresponding idea on the board:

- Forgiveness for our human weakness and mistakes: sin offering
- Forgiveness for specific sins: trespass offering
- Commitment to God: burnt offering
- The direction of your life is acceptable to God: peace offering
- All you have comes from God: meat offering

Use the chart “Sacrifices and Offerings of the Mosaic Law” in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 162–63) to help students gain a basic understanding of each of those offerings. You may want to start with the burnt offering, since it is discussed in Leviticus 1.

You could have students do activity A for Leviticus 1 in their student study guides (p. 57) to help them think about and discover what each requirement for the burnt offering teaches about repentance and the Atonement. After discussing each offering, ask students how that offering can teach us to obtain the idea written next to it on the board.

Invite students to share any new insights they gained about how we practice the principles involved in each sacrifice today. Then ask the following questions:

- How are the priests who officiated in Mosaic sacrifices like our deacons, teachers, and priests today?
- Who did the priest represent in Old Testament times?
- Who do Aaronic Priesthood holders represent today?
- How does the sacrament serve a purpose today that is similar to the sacrifices of Old Testament times?

Share the following statement by Elder M. Russell Ballard, a member of the Quorum of the Twelve Apostles:

“Reflecting upon our Church history has focused my mind on the eternal nature of the law of sacrifice, which is a vital part of the gospel of Jesus Christ.

“There are two major, eternal purposes for the law of sacrifice that we need to understand. These purposes applied to Adam, Abraham, Moses, and the New Testament Apostles, and they apply to us today as we accept and live the law of sacrifice. The two major purposes are to test and prove us and to assist us in coming unto Christ. . . .

“While the primary purpose of the law of sacrifice continued to be that of testing and assisting us to come unto Christ, two adjustments were made after Christ’s ultimate sacrifice. First, the ordinance of the sacrament replaced the ordinance of sacrifice; and second, this change moved the focus of the sacrifice from a person’s animal to the person himself. In a sense, the sacrifice changed from the offering to the offerer. . . .

“. . . After his mortal ministry, Christ elevated the law of sacrifice to a new level. In describing how the law of sacrifice would continue, Jesus told his Nephite Apostles that he would no longer accept burnt offerings, but that his disciples should offer ‘a broken heart and a contrite spirit’ (3 Nephi 9:19–20; see also D&C 59:8, 12). Instead of the Lord requiring a person’s animal or grain, now the Lord wants us to give up all that is ungodly. This is a higher practice of the law of sacrifice; it reaches into the inner soul of a person. Elder Neal A. Maxwell described it this way: ‘Real, personal sacrifice never was placing an animal on the altar. Instead, it is a willingness to put the animal in us upon the altar and letting it be consumed!’ (in Conference Report, Apr. 1995, 91; or *Ensign*, May 1995, 68).

“How is it that we show the Lord that we have symbolically put ourselves upon today’s sacrificial altar? We show the Lord we are willing to live the law of sacrifice today by living the first great commandment. Jesus said:

“‘Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind.

“‘This is the first and great commandment’ (Matthew 22:37–38).

“When we overcome our own selfish desires and put God first in our lives and covenant to serve him regardless of the cost, then we are living the law of sacrifice. One of the best ways to keep the first great commandment is to keep the second great commandment. The Master himself taught that ‘inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me’ (Matthew 25:40) and that ‘when ye are in the service of your fellow beings ye are only in the service of your God’ (Mosiah 2:17). Sacrifice is a demonstration of pure love. The degree of our love for the Lord and for our fellowman can be measured by what we are willing to sacrifice for them” (*The Law of Sacrifice* [address to religious educators, 13 Aug. 1996], 1, 5–6).

Leviticus 10. Priesthood ordinances must be performed as the Lord has outlined and by those who are clean and worthy. (20–25 minutes)

Ask students to write brief answers to the following questions:

- Why do you feel the priesthood is sacred?
- How sacred do you feel the ordinances of the priesthood (such as baptism, sacrament, priesthood ordinations, and temple ordinances) are? Why?

Invite several students to share their responses. Ask:

- Why is it important that only those who are worthy participate in priesthood ordinances?
- What is done if someone who is administering a priesthood ordinance does it incorrectly? (Students have

probably noticed a presiding authority kindly correct the way an ordinance was performed, such as a sacrament prayer or a baptism.)

- How important do you feel it is that sacred ordinances are performed with exactness? Why?

Have students read Leviticus 10:1–2 and see if they can identify what was wrong with the way Nadab and Abihu performed the sacrifice (see the commentary for Leviticus 10:1–7 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 169). Ask: What was the consequence to these two priesthood holders for disobeying the Lord’s instructions?

Have students read Leviticus 10:3–7. Ask:

- Why do you think Aaron and his other sons were forbidden to show outward signs of mourning for the deaths of Nadab and Abihu?
- What can we learn about the sacredness of priesthood ordinances from this chapter?
- What happens to priesthood holders who misuse their priesthood today?

Share the following statement by Elder Bruce R. McConkie, who was a member of the Quorum of the Twelve Apostles:

“False prophets perform false ordinances that have no efficacy, virtue, or force in and after the resurrection. . . .

“Think . . . of Nadab and Abihu, who offered ‘strange fire’—ordinances of their own devising—upon the altar of the Lord, and wonder if the fire from heaven that devoured them was not a type and a shadow of the spiritual destruction awaiting all who pervert the right ways of the Lord with ordinances of their own” (The Millennium Messiah, 80).

Leviticus 11. The dietary rules of the law of Moses reminded Israel to remain holy, or pure, and helped them remember their covenants. (35–40 minutes)

Before class, draw the following chart on the board:

Clean or Unclean	
camels	fish
horses	mice
cows	beetles
pigs	snails
hares (rabbits)	owls
clams	lizards
chickens	grasshoppers
tortoises	crabs

Tell students that the Lord told Moses that some animals were “clean” and others were “unclean.” The children of Israel were allowed to eat clean animals but not unclean. Ask students which of the animals in each box they would guess were considered clean, and put a check mark by the names of those animals. Have them search Leviticus 11:1–31 to see if they guessed right. (The “clean” animals were cows, chickens, fish with scales and fins, beetles, and grasshoppers.)

Your students will probably notice that some of the animals forbidden to the Israelites are commonly eaten today. That is because that law was fulfilled by the Atonement of Jesus Christ and is no longer required. Have them look up “clean and unclean” in the Bible Dictionary (pp. 646–47) and ask them why they think those dietary rules were given.

Help students understand that although there were some practical health reasons for declaring some animals “clean” and therefore fit for food and others “unclean,” this part of the law of Moses was given as an outward, physical sign that conveyed spiritual truths. The Lord used this dietary law as a teaching tool. People may forget or neglect prayer, exercise, work, or worship, but they seldom forget to eat. By voluntarily abstaining from certain foods or by cooking them in a special way, obedient Israelites made a daily, personal commitment to their faith. A formal choice was made, generating quiet self-discipline. Strength came from living such a law, and vision came from understanding it. Furthermore, what we eat (embrace) or do not eat (separate ourselves from) can symbolically remind us to remain pure and keep our spirits, like our bodies, free from contamination.

Ask students what health and dietary law the Lord has given us today. Read through the Lord’s counsel in Doctrine and Covenants 89 and list on the board which substances might be called “clean” and “unclean” today. Discuss how the Word of Wisdom, unlike the dietary law given to the ancient Israelites, warns of actual health dangers and gives nutritional counsel. However, it also serves as a symbolic reminder of our covenant status, sets us apart from much of the world, and is a test of our obedience. Share your testimony of how God’s covenant people have always had special instructions to be clean.

Have the class read Leviticus 11:43–44; 1 Corinthians 3:16–17; and Doctrine and Covenants 89:18–21. Ask:

- What blessings has the Lord promised those who remain clean?
- Why are those promises worth the required sacrifice?

Encourage students to remain clean by avoiding what the Lord has declared to be unclean in our day. Share the following promise from Elder Joseph B. Wirthlin, a member of the Quorum of the Twelve Apostles:

“The spiritual blessings of ‘wisdom and great treasures of knowledge, even hidden treasures’ [D&C 89:19], come to those who keep their bodies free from

addictive substances. When we obey the Word of Wisdom, windows of personal revelation are opened to us and our souls are filled with divine light and truth. If we keep our bodies undefiled, the Holy Ghost ‘shall come upon [us] and . . . dwell in [our] heart[s]’ [D&C 8:2] and teach us ‘the peaceable things of immortal glory’ [Moses 6:61]” (in Conference Report, Oct. 1995, 102; or *Ensign*, Nov. 1995, 76).

Leviticus 16. Through Jesus Christ’s Atonement, we can receive forgiveness of sin and return to God’s presence. Studying the Day of Atonement helps us learn more about this doctrine. (25–30 minutes)

Have students help you draw an outline of the floor plan of the tabernacle on the board. Help them identify the Holy of Holies and explain what it represented (see the “Points to Ponder” commentary and diagrams in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 154–56). Tell them that the high priest was allowed to enter the Holy of Holies once a year and in accordance with the Lord’s strict instructions. Leviticus 16 tells what the high priest was to do on that day, which is called the Day of Atonement.

Have students do activity A for Leviticus 15–16 in their student study guides (p. 60). When they are finished, discuss their answers to each of the questions. Ask:

- Who did the high priest represent on the Day of Atonement? (Christ.)
- How do you think the priest represented Christ? (This kind of a question helps students think more deeply about their answer and review what they learned.)

Read Mark 15:37–38 and share the following statement by Elder Bruce R. McConkie:

“Deity rent the veil of the temple ‘from the top to the bottom.’ The Holy of Holies is now open to all, and all, through the atoning blood of the Lamb, can now enter into the highest and holiest of all places, that kingdom where eternal life is found. Paul, in expressive language (Heb. 9 and 10), shows how the ordinances performed through the veil of the ancient temple were in similitude of what Christ was to do, which he now having done, all men become eligible to pass through the veil into the presence of the Lord to inherit full exaltation” (*Doctrinal New Testament Commentary*, 1:830).

Ask students what principle is taught by the fact the veil was rent. (Christ’s Atonement made it possible for all mankind to return to God’s presence.)

Ask students to finish the following phrase using as many words or sentences as they think cover the idea: “Without the Atonement of Christ . . .”

After a few minutes, invite students to share what they wrote, and list their answers on the board. Read 2 Nephi 9:7–9 and

Jacob 7:12 and identify ways Jacob in the Book of Mormon might have finished that statement. Ask:

- Which sacred ordinances help us remember the forgiveness available through the Atonement?
- How can we make these ordinances more meaningful and remember them more often to help us receive the forgiveness Christ offers and ultimately enter into God’s presence to live?

Leviticus 17–27

Introduction

The first sixteen chapters of Leviticus dealt with issues of becoming clean. The last chapters focus on how Israel could remain clean before God and become more holy and godly. The following is an outline of these chapters:

- Chapter 17—Personal holiness
- Chapter 18—Holiness in family and sexual relations
- Chapters 19–20—Holiness in social relationships, such as in a congregation
- Chapters 21–22—Holiness in the priesthood
- Chapters 23–25—Celebrations and sacred events that encourage holiness
- Chapter 26—Blessings that come to those who keep their covenants
- Chapter 27—Instructions for consecrating one’s possessions to the Lord

Some Important Gospel Principles to Look For

- We are commanded to love our neighbors as ourselves (see Leviticus 19:18; see also Matthew 5:43–44).
- The Lord helps His people become holy by directing them to live in a way that separates them from the wicked practices of the world (see Leviticus 19–25; especially 20:26).
- God’s covenants and commandments have associated blessings for obedience and consequences for disobedience (see Leviticus 26; Deuteronomy 28; D&C 130:20–21).

Suggestions for Teaching

Leviticus 18–20. The Lord expects His people to separate themselves from the ways of the world and become pure and holy. (20–25 minutes)

Ask students to imagine visiting a school with five hundred students and only one of the students is a Latter-day Saint. Ask:

- Do you think you could pick out the Latter-day Saint student by observing all the students?

- What characteristics or traits would you look for?
- What gospel teachings could help us be different from the rest of the world?

Read Leviticus 18:2–5, 27–30; 19:1–2, 37; and 20:7–8, 22–26 with your students and ask:

- What did the Lord expect of Israel?
- What would be the benefits of their being separate from the Egyptian and Canaanite lifestyles?

Assign students one or more of the following verses in Leviticus: 19:3, 4, 9–10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 23–25, 26, 27–28, 29, 30, 31–34, 35–36; 20:9, 10. Have them complete the following tasks and share their responses with each other:

1. Identify the commandment found in the verse.
2. List ways that living the commandment may have helped remind the Israelites to separate themselves from the wicked practices of the world.
3. Consider what we can do to live the commandment today.

Have students quickly read Leviticus 18:19–26 and 20:6, 9–10 and identify the sins the Lord commanded Israel to avoid.

Remind them that those sins were common then. Ask:

- Are those sins prevalent today?
- Why do you think Latter-day Saints should avoid those practices?
- What else has the Lord asked us to do or to avoid that is different from what the world does? (Some good examples can be found in the *For the Strength of Youth* pamphlet.)
- Read Doctrine and Covenants 53:2. What has the Lord commanded us to do?
- Is that easy or difficult for you? Why?
- What benefits come when we forsake worldliness?



Leviticus 19:18 (Scripture Mastery). We should love and serve our neighbors. (10–15 minutes)

Ask students if they have a favorite neighbor and why that neighbor is their favorite. Ask them to consider some of the nicest things a neighbor has ever done for them or their family, and invite a few students to share their experiences with the class. Have students read Matthew 22:36–40 and identify the two great commandments. List the commandments on the board and ask: Why do you think all of the Old Testament laws and all of the teachings of the prophets hang on these two commandments?

Read Leviticus 19:18 and Deuteronomy 6:5. Ask:

- Is it surprising that these two laws were first mentioned in Old Testament times? Why or why not?
- Why is loving our neighbors important?
- Are your neighbors only those people who live near your home?
- Who else may be considered your neighbor?

Have students read Luke 10:25–37 and look for who else should be considered our neighbor. Ask: What can you do to show that you love others as much as you love yourself?

Encourage students to do a simple service project or show an act of kindness toward a neighbor within the next few days. Conclude by singing the hymn “Love One Another” (*Hymns*, no. 308).

Leviticus 25. The year of jubilee was a time when Israel was commanded to forgive the debts of others. This was symbolic to them of Christ, who would one day offer forgiveness to the repentant sinner. (10–15 minutes)

Give each student a paper with three categories listed on it: housing, transportation, and other. Have them write down the average cost for those items and then add them together to find the total. This would be their debt. Write *Today is a day of jubilee* on the board and ask: If the total amount calculated on your paper was your personal debt, would you want to celebrate the jubilee as observed by ancient Israel? Most students will not know how personal debt and Israel’s jubilee are related. Ask them to read Leviticus 25:10–17, 25–27, 35–37 and find out what the jubilee celebration was.

Read to students the commentary for Leviticus 25 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 188–89) and ask:

- Why would it be nice to live during a year of jubilee?
- How would your feelings during jubilee differ if you were a creditor rather than a debtor?
- How does the Atonement offer us “jubilee” rewards?
- How do you feel about Jesus Christ, knowing that He paid the price for our sins?

Make a list with students of what we can do to live the spirit of the jubilee every day. Have them read Doctrine and Covenants 64:9–11 and ask them what those verses teach about our responsibilities toward this “jubilee.”

President Howard W. Hunter conveyed the spirit of the jubilee in a 1994 Christmas message. He said that because of our love for Christ and in gratitude for what He has done, “we should strive to give as He gave.” He continued with the following admonition:

“This Christmas, mend a quarrel. Seek out a forgotten friend. Dismiss suspicion and replace it with trust. Write a letter. Give a soft answer. Encourage youth. Manifest your loyalty in word and deed. Keep a promise. Forgo a grudge. Forgive an enemy. Apologize. Try to understand. Examine your demands on others. Think first of someone else. Be kind. Be gentle. Laugh a little more. Express your gratitude. Welcome a stranger. Gladden the heart of a child. Take pleasure in the beauty and wonder of the earth. Speak your love and then speak it again” (“To Give of Oneself Is a Holy Gift,” Prophet Tells Christmas Gathering,” *Church News*, 10 Dec. 1994, 4).

Encourage students to regularly follow President Hunter’s counsel, not just at Christmas time.

Leviticus 26. Those who are faithful to their covenants will receive great blessings, while those who break their covenants will be cursed. (15–20 minutes)

Show a copy of any simple contract to the class. Write *if* and *then* on the board and discuss the following questions:

- What do those two words have to do with a contract?
- Why would a contract have an “if” attached to it?
- How would you feel if you fulfilled your part of a deal but the “then” was not fulfilled—if the other party did not keep the promises they had made under the contract?

Ask the students to consider any contracts or covenants they have made with the Lord. Read Doctrine and Covenants 82:10

and ask students how they feel about what the Lord said. Read Doctrine and Covenants 130:20–21 and ask how those verses add to our understanding. Have students mark the words *if* and *then* in Leviticus 26:3–4 and *if* and *I also will* in Leviticus 26:14, 16. Discuss what those words have in common with the message in Doctrine and Covenants 130:20–21.

Have students read Leviticus 26:3–12, 14–28 and look for the blessings or cursings that awaited Israel, depending on their righteousness. Ask:

- Which of those promises is most significant to you? Why?
- Which of the cursings seems most severe? Why?

Discuss the Lord’s promises to us (for example, see Mosiah 18:8–10; D&C 20:77; 76:5–10). Share your testimony that God will fulfill all of His promises if we are faithful to Him.

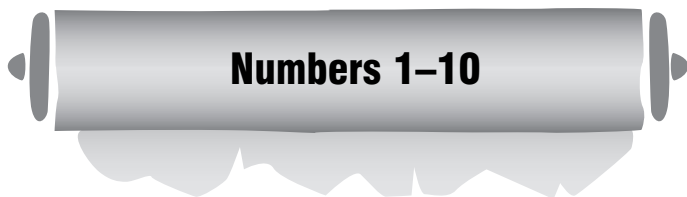
THE BOOK OF NUMBERS

The book of Numbers is the scriptural history of the Israelites while they traveled in the desert between Mount Sinai and the eastern edge of their promised land. It covers over thirty-eight of their forty years in the wilderness and explains why the Lord kept them in this wilderness for so long. From it we learn how God works with His children and how we can receive His promised blessings.

The book is named “Numbers” because it contains accounts of the two occasions when Moses “numbered” or counted the people of Israel (see Bible Dictionary, “Numbers,” p. 739). Both of those census lists counted the able-bodied men prepared for battle. Israel was to receive their promised land but needed to claim it by bloodshed. Those included in the first census (see Numbers 1–4) tragically failed in their duty through disobedience. It was not until the time of the second census (see Numbers 26) that Israel was faithful enough to succeed.

The book of Numbers can be divided into three sections:

1. Chapters 1–10 contain instructions and preparations for the march from Sinai.
2. Chapters 11–21 contain the history of Israel’s sojourn in the wilderness.
3. Chapters 22–36 contain an account of what happened on the east side of the Jordan River.



Introduction

In addition to a “numbering” or census of the children of Israel, Numbers 1–10 contains additional instructions that were to be a part of the law of Moses and the order in which the Israelites were to camp and march. These chapters also tell of the tribe of Levi being chosen to serve in the tabernacle and how the camp of Israel began its march from Sinai toward the promised land.

Some Important Gospel Principles to Look For

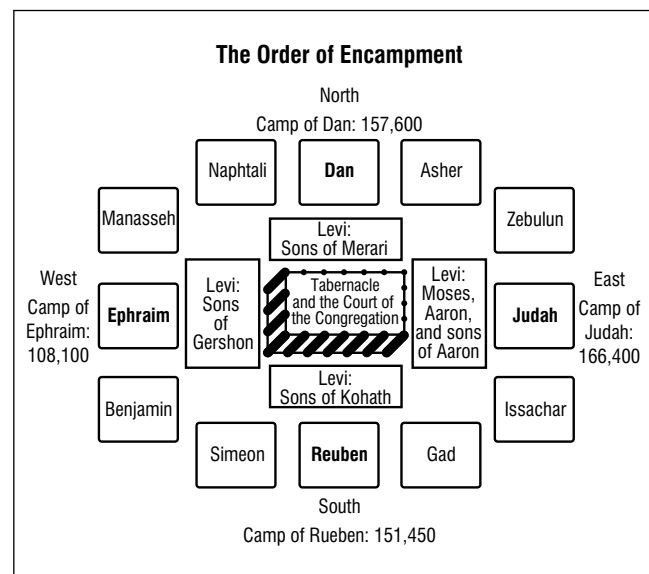
- The Lord, His work, and His kingdom should be the center of our lives (see Numbers 2).
- Only those called and ordained by God through His representatives can perform acceptable ordinances (see Numbers 3:5–13).
- True repentance requires confession, restitution, and forsaking the sin (see Numbers 5:5–7; see also D&C 58:43).

- We may consecrate ourselves to the Lord through covenants (see Numbers 6).
- The Lord guides and blesses His obedient children (see Numbers 9:15–23).

Suggestions for Teaching

Numbers 1–4. The arrangement of the camp of Israel reminded them that the Lord, His work, and His kingdom should be the center of our lives. (30–40 minutes)

Set up your classroom like the following “Order of Encampment” diagram of the camp of Israel. Lay a blanket in the middle of the room to represent the tabernacle, or draw the diagram on the board. Classes with less than twelve students can have one student represent more than one tribe. Attach signs to appropriate walls indicating north, south, east, and west.



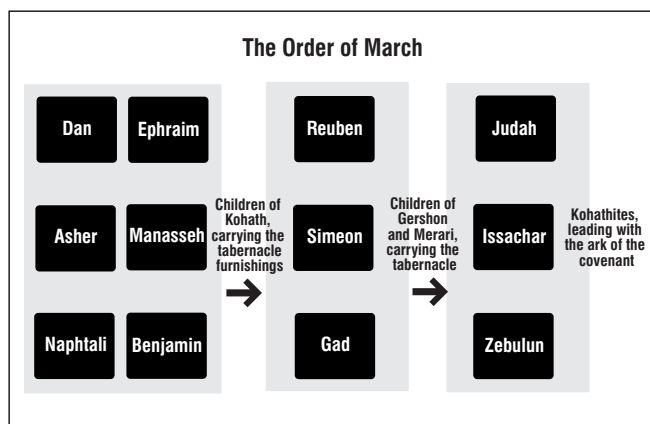
As students enter the room, welcome them to the “camp of Israel” and give each of them a card with the name of a tribe of Israel on it. Instruct them to gather with other students assigned to the same tribe and read Numbers 2 together. Have them find where their tribe’s location was in the camp and sit in the corresponding place in the classroom. When all of the students are in place, explain that the Israelites traveled through the barren Sinai desert. Have them search Numbers 1 to find out how many people were in the tribe they represent. Ask several students:

- How might you feel if you were responsible for the welfare of that many people in the middle of a desert?
- How would such a responsibility change the way you pray and seek the Lord’s help?

Ask the following questions to help you discuss the arrangement of the camp:

- What was at the center of the camp? (see Numbers 2:2).
- Why do you think the Lord arranged the children of Israel around the tabernacle in that manner? (see the commentary for Numbers 2 and Numbers 3 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 197–98).
- How does what we place at the center of our lives affect our relationship with our Father in Heaven?
- How can each of us tell what is really at the center of our life?

On an overhead projector, a poster, or the board, show the following chart of the order of march.



Ask students:

- What significance might the order of march have had for the children of Israel?
- What significance can it have for us?

Encourage students to allow the Lord to be part of their everyday lives.

Numbers 1–4. Only those called and ordained by God through His representatives can perform acceptable ordinances. (10–15 minutes)

Have students read Numbers 1:47–53 and find out which tribe was not counted in the census and why. Read Numbers 3:5–12, 25–26, 30–31, 36–38; 4:5–16 with your students and discuss what the Lord commanded the priests and Levites to do. Compare their duties with the duties of deacons, teachers, and priests today (see D&C 20:46–60; 107:8–20, 85–88). Ask: How is serving in the Aaronic Priesthood today like being a Levite anciently? You could invite an Aaronic Priesthood holder to share how he feels about serving in the priesthood.

Read Numbers 3:38 and ask:

- Where were Moses and Aaron instructed to pitch their tents? Why?
- Who, like Moses was anciently, is responsible today for the building of temples and authorizing officiators to work in them? (The prophet.)

- Who, like the priests and Levites anciently, have the responsibility today to see that no “stranger,” or unauthorized person, goes to the temple? (Bishops, branch presidents, stake presidents, and mission presidents.)

Consider inviting a priesthood leader to discuss with students the importance of honoring the Aaronic Priesthood in preparation for the Melchizedek Priesthood and the importance of the priesthood in preparing all members of the Church to be worthy to receive the blessings of temple covenants.

Numbers 6. We may consecrate ourselves to the Lord through covenants. (10–15 minutes)

Have a student read the following statement by Elder Dean L. Larsen, who was then a member of the Presidency of the Seventy:

“We see some evidences today of an inclination among our young people to follow the trends of the world. We do not always keep up with the pacesetters, but in some ways we follow not too far behind them” (in Conference Report, Apr. 1983, 48; or *Ensign*, May 1983, 34).

Ask students in what ways Elder Larsen’s statement is true. Have another student read the following statement by Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles:

“We are different. We are a peculiar people. We hope we shall always be unusual and peculiar” (*In the World but Not of It*, Brigham Young University Speeches of the Year [14 May 1968], 10).

Ask and discuss the following questions:

- What does that statement mean to you?
- What is difficult about being different?
- What blessings can come to those who have made the commitment to be different in the Lord’s way?

Have students read Numbers 6:2 and look for the title that was given to those who made a special covenant with the Lord. Ask: How is being “separate” similar to being “different”? Explain that a “Nazarene” (a person from the town of Nazareth) is not the same as a “Nazarite” (see the commentary for Numbers 6:1–21 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 199; see also Bible Dictionary, “Nazarite,” p. 737). You may also want to have students look up the word *peculiar* in the Bible Dictionary.

Read the following references with students and identify others who were Nazarites:

- Judges 13:5, 24
- 1 Samuel 1:11, 19–20, 28
- Luke 1:13–15

Have students read Numbers 6:3–8 and identify the three specific vows Nazarites made. Have them count the number of times the words *separation*, *separate*, and *separateth* are used in Numbers 6. (Sixteen times.) Ask:

- What does being separate mean to you?
- What do members of the Church agree to do that separates or distinguishes them from the rest of the world?

Discuss ways in which members of the Church are often different from others. Read the following statement by President Gordon B. Hinckley:

“If we will cling to our values, if we will build on our inheritance, if we will walk in obedience before the Lord, if we will simply live the gospel, we will be blessed in a magnificent and wonderful way. We will be looked upon as a peculiar people who have found the key to a peculiar happiness” (in Conference Report, Oct. 1997, 94; or *Ensign*, Nov. 1997, 69).

Numbers 11–21

Introduction

Chapters 11–21 of Numbers contain a three-part account of Israel’s sojourn in the wilderness:

1. From Mount Sinai to Paran, near Kadesh (see Numbers 10:10–14:45).
2. From when they were refused entrance into the promised land until their reassembling at Kadesh approximately thirty-eight years later (see chapters 15–19).
3. The march from Kadesh to Mount Hor (see chapters 20–21).

In these later chapters, the children of Israel’s faithfulness increased as they moved toward the promised land.

Some Important Gospel Principles to Look For

- Because the Lord grants blessings in accordance with our desires, we should be careful to pray for what is right (see Numbers 11:18–20, 31–35; see also 1 Samuel 8:5, 20–22; Jacob 4:14; Alma 29:4).
- Individuals may receive personal revelation, but only the prophet receives revelation for the entire Church (see Numbers 11:16–12:15).
- If we have faith and trust the Lord, we can accomplish all that He commands (see Numbers 13:1–14:12; see also 1 Nephi 3:7).
- It is important to do what the Lord commands when He commands it (see Numbers 14:40–45).

- Those who rebel or speak against Church leaders are rebelling against God. If they do not repent, they will be cursed (see Numbers 16–17; 20:1–11, 13; 21:4–6; see also 3 Nephi 28:34; D&C 121:16–22).
- The Lord blessed the children of Israel in a way that invited them to come unto Him (see Numbers 21:4–9).

Suggestions for Teaching

Numbers 11. Choosing the lusts of the flesh over the things of the Spirit results in spiritual death. (30–35 minutes)

Write the words *spirit* and *body* on the board. Ask students:

- What are ways the body gets sick?
- What are some illnesses that can lead to death?

Explain that just as there are physical sicknesses that cause physical death, there are spiritual sicknesses that can result in spiritual death. Have students read 2 Nephi 9:10–12 and look for what it means to experience spiritual death (see also “The Great Plan of Happiness,” p. 13).

Ask students to make two personal lists: the first of what they have done during the last twenty-four hours to keep their bodies healthy, and the second of what they have done to keep their spirits healthy. Ask them to think about which is in better condition right now, their spirits or their bodies.

Ask students:

- What can we do weekly to “feed” our spirits?
- How does the sacrament remind us that our spirits need to be fed?
- What do the emblems of the sacrament represent? (Jesus Christ’s body and blood.)

Read Exodus 16:14–15 and identify what the Lord gave the Israelites as a daily reminder of their dependence on Him. Read John 6:49, 51 and discuss how manna symbolized Jesus Christ.

Write the words *hunger* and *lust* on the board. Ask students to consider how those words are alike and how they are different. Have them read 3 Nephi 12:6 and explain how the Lord used the word *hunger* in that verse and what was promised to those who hunger. Have them read Numbers 11:4–9 and look for the word *lusting*. Ask:

- Why do you think Moses described the people as “lusting” for meat, rather than “hungering” for it?
- What does the word *lust* signify? (You may want to look up the definition in a dictionary.)
- What does the word *flesh* represent? (Not only “meat,” but also “the appetites of our body.”)

Have students read Numbers 11:10–15 and describe how Moses responded to the people’s complaints. Have them read the rest of the chapter and pay special attention to how the Lord responded to Moses and to the people and taught them an important spiritual lesson. Read and compare Numbers 11:16–17, 24–29 and Numbers 11:18–20, 31–34. Ask students

what they think was being taught about things of the Spirit and things of the “flesh.” Read Romans 8:5–14 and explain how Paul’s teachings could be a commentary on the story in Numbers 11.

In the United States, the government publishes a “recommended daily allowance” of such things as foods and vitamins that will maintain the body’s health. As a class, design a recommended daily (or weekly) allowance of what will maintain the health of our spirits. The following scriptures may help as you do this assignment:

- John 4:13–14, 31–34
- John 6:51–58
- 2 Nephi 9:50–51
- 2 Nephi 32:3
- 3 Nephi 12:6

Elder L. Lionel Kendrick, a member of the Seventy, said:

“The scriptures are spiritual food for our spirits, which is just as important as physical food for our bodies” (in Conference Report, Apr. 1993, 14; or *Ensign*, May 1993, 14).

Numbers 11–12. Individuals may receive personal revelation from the Lord, but only the prophet receives revelation to guide the entire Church. (30–40 minutes)

Tell students that there are fifteen men who are sustained as prophets, seers, and revelators during a general conference of the Church (for example, see the sustaining of Church officers in the current May *Ensign*). Ask students to give either the names or the callings of those men. (The members of the First Presidency and the Quorum of the Twelve Apostles.)

Have students read Numbers 11:11–14 and tell what two problems Moses took to the Lord. (The people wanted meat to eat and Moses wanted help with his responsibilities.) Read Numbers 11:16–17, 24–29 and find out what the Lord did to help Moses. Ask:

- What did Moses call these seventy helpers? (Prophets; see v. 29.)
- How many prophets did Moses say there should be?

Share the commentary for Numbers 11:16–17, 24–29 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 201). Have a student read the following statement by Elder Bruce R. McConkie:

“Who may prophesy? Who can receive revelation? To whom are visions and heavenly manifestations vouchsafed? Not to members of the Council of the Twelve only, not to bishops and stake presidents alone,

not just to the leaders of the Church. Rather, that God who is no respecter of persons and who loves all his children, speaks to every person who will heed his voice. Prophecy is for all: men, women, and children, every member of the true Church; and those who have the testimony of Jesus have the spirit of prophecy, ‘for the testimony of Jesus is the spirit of prophecy.’ (Rev. 19:10)” (*Doctrinal New Testament Commentary*, 2:387).

Ask students:

- What is the difference between the spirit of prophecy possessed by the prophet and the spirit of prophecy other individuals may have?
- What difficulties could occur if more than one person claimed revelation for the entire Church?
- What is the advantage to knowing there is only one prophet, seer, and revelator who guides the entire Church?

Read and discuss the following statement by Dallin H. Oaks:

“Only the president of the Church receives revelation to guide the entire Church. Only the stake president receives revelation for the special guidance of the stake. The person who receives revelation for the ward is the bishop. For a family, it is the priesthood leadership of the family. Leaders receive revelation for their own stewardships. Individuals can receive revelation to guide their own lives” (“Revelation,” in *Brigham Young University 1981–82 Fireside and Devotional Speeches* [1982], 25).

Have students read Numbers 12:1–2 and ask:

- Who else wanted to be a prophet?
- What were their claims?
- What was different about the actions of Miriam and Aaron in chapter 12 and the activities of the seventy elders in chapter 11? (The seventy elders used the gifts the Lord had given them within the boundaries of their calling, while Miriam and Aaron sought powers beyond their callings and criticized the Lord’s chosen leader.)
- How did the Lord respond to what Miriam and Aaron did? (see vv. 4–10).
- What do these verses teach us about Moses and about the position of the Lord’s spokesman?
- What do we learn about criticizing the Lord’s leaders? (see also D&C 1:14).

Share the following statement by Elder Harold B. Lee, then a member of the Quorum of the Twelve Apostles:

“I want to bear you my testimony that the experience I have had has taught me that those who criticize the leaders of this Church are showing signs of a spiritual sickness which, unless curbed, will bring about eventually spiritual death” (in Conference Report, Oct. 1947, 67).

Numbers 13–14. If we have faith and trust the Lord, we can accomplish all that God commands. (40–50 minutes)

Note: The effectiveness of this teaching suggestion can be enhanced by asking a few of the parents of your students to write letters to their children, giving their reasons for trusting the Lord’s commandments—even those they may not understand or that seem particularly difficult. Use the letters as suggested later in this teaching suggestion.

Help students get ready to study Numbers 13–14 by using the questions in the introduction to these chapters in their student study guides (p. 66). Make a list with the class of what the Lord had done for the children of Israel since the beginning of the book of Exodus that could be considered impossible or miraculous. Ask them why they think the Lord blessed Israel in those ways (for example, see Exodus 6:6–8). These chapters help us understand how those miracles affected the people’s faith until that time.


Have students read the story of the spies in Numbers 13:17–14:10. When they have finished, ask them to write a message to the Israelites of that time to convince them to go into their land of promise. Invite a few students to share what they wrote.

If available, read two of the letters from parents, without revealing the names of the parents or students. Point out that although it is easy for us to see what the Israelites should have done, we have similar challenges today regarding what the Lord is inviting us to do. Have students read Numbers 14:1–4 and write a paragraph describing what people today might say and do.

Read Numbers 14:21–39 as a class and identify the punishment that came to the people because of their faithlessness. Ask:

- How are some punished for faithlessness today?
- What could the promised land symbolize to us?

Encourage students to trust in the Lord and be more like Joshua and Caleb in their attitudes toward what He offers us.

 **Numbers 21:1–9. “By very small means the Lord . . . bringeth about the salvation of many souls” (Alma 37:7).** (35–40 minutes)

Show students a picture of a snake. Ask those who are afraid of snakes to explain why they have such fears. Ask:

- How can you tell if a snake is poisonous or not? (Type of fangs, shape of head, color or pattern on skin.)
- What are possible cures for poisonous snakebites?

Show a box labeled “Snakebite Kit” into which you have put a picture of Jesus Christ. Tell students that inside the box is a cure for snakebites.

Have students read Numbers 21:4–9 and tell what happened to the children of Israel. Explain that we learn more about this event from the prophets of the Book of Mormon. Read 1 Nephi 17:41 and Alma 33:18–22 and list what we learn about this event that is not found in the biblical account. Ask:

- Why did some of the Israelites choose to die rather than look at the brass serpent? (see 1 Nephi 17:41; Alma 33:20).
- Who was the serpent in the Garden of Eden?

Ask students to guess what is in your snakebite kit. Open the box and show the picture of Jesus Christ. Ask: How did the Savior destroy the power of the serpent? (Through the Atonement.)



Read John 3:14–15 and Helaman 8:13–15 and ask students:

- What did the event with the brazen serpent symbolize?
- How can looking to Jesus Christ heal us spiritually?
- What kinds of people today are like the Israelites who died from snakebites? (Read the statement by Elder Boyd K. Packer in the “Points to Ponder” section for Numbers 13–36 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 212.)
- If it is worth looking at a brass serpent to be saved from physical death, what is eternal life and exaltation worth?
- Much of what we do in the Church is considered “simple.” What are some of the simple acts we do that can help us gain eternal life? (For example, respecting and obeying parents, supporting family activities such as family home evening, and dressing modestly.)

- How can taking the sacrament help heal us spiritually as looking at the brass serpent healed the children of Israel physically?

Numbers 22–36

Introduction

The Lord allowed the Israelites to gather into encampments on the east side of the Jordan River after they had wandered in the wilderness for forty years. There they prepared to enter the promised land. They were first commanded to do battle with the Moabites and Midianites (see Numbers 22–25) and a second census was taken to number those who would make up Israel’s army (see Numbers 26).

Once the Midianites and Moabites were conquered, Moses divided the territory and gave inheritances to the tribes of Manasseh, Gad, and Reuben (see Numbers 31:1–32:15). The children of Israel were finally ready to cross the Jordan and claim their inheritance from the Lord. The book of Numbers concludes with Moses’ counsel to Israel about their taking possession of the land of promise (see Numbers 33:50–36:13).

Some Important Gospel Principles to Look For

- To serve God, we must give up worldly desires (see Numbers 22–25; 31:8, 16; see also Matthew 6:24; 1 Timothy 6:10).
- The Old Testament contains detailed prophecies of the coming of Jesus Christ (see Numbers 24:14–19; see also Jacob 7:11).
- By faithfully enduring to the end, we can obtain an inheritance in a promised land (see Numbers 26:63–65; see also Numbers 14:1–39; Hebrews 11:8–10; Alma 37:38–45).
- Church leaders are called by God, sustained by those they serve, and set apart by the laying on of hands by those who have proper authority (see Numbers 27:18–23; see also Articles of Faith 1:5).

Suggestions for Teaching

Numbers 22–25, 31. To serve God, we must give up worldly desires. (50–60 minutes)

Write on the board *Is it a sin to be rich?* Discuss student answers. Have them read 1 Timothy 6:10 and Jacob 2:18–19 and discuss what the Lord said about riches and righteousness. Tell them that today they are going to study a remarkable story about a man who lost everything because he let riches become his god.

Explain to students that Numbers 21 tells how the Israelites conquered Sihon, king of the Amorites, and Og, king of

Bashan. This frightened the Midianites and the Moabites, who then joined together to fight the Israelites.

If you have time, you may want to read the story of Balaam in Numbers 22–24. Have students, individually or in groups, answer the following questions. Review their answers as a class and discuss issues as needed. Make copies of the commentary for Numbers 22–24 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 209–10) for students to use.

- Who was Balaam? Was he really a servant of God? (see Bible Dictionary, “Balaam,” p. 618).
- What did Balak want Balaam to do? (see Numbers 22:1–6).
- Why didn’t Balak ask his own god to help him?
- Why did Balaam want to go to Balak if the Lord told him not to? (see Numbers 22:7–21).
- Why was the Lord angry with Balaam for going if He told Balaam he could? (See Numbers 22:20–22. The Joseph Smith Translation changes Numbers 22:20 from “rise and go with them” to “rise up, *if thou wilt* go with them” [italics added]. This gave Balaam the responsibility for the decision to go.)
- Why could the donkey see the angel and Balaam could not? How could a donkey speak? (see Numbers 22:22–30).
- What was more difficult, opening the mouth of a donkey or the eyes of Balaam? (see Numbers 22:27–33). What does that teach us?
- If Balaam was sent to bless Israel, why did he tell Balak to offer the elaborate sacrifices? (see Numbers 23:1–24:13).
- Who was Balaam prophesying of in Numbers 24:14–19?
- What led to Israel’s involvement in idolatry and whoredoms with the daughters of Moab? (see Numbers 25:1–5).
- Who was Phineas? What did he do that earned him the Lord’s “covenant of peace”? (see Numbers 25:6–13).
- Why did Israel go to war against the Midianite-Moabite alliance? (see Numbers 25:16–18).
- Why was Balaam killed? (see Numbers 31:8, 16).

Share the following statement by Elder Bruce R. McConkie, who was then a member of the Seventy:

“I wonder how often some of us get our direction from the Church and then, Balaam-like, plead for some worldly rewards and finally receive an answer which says, in effect, if you are determined to be a millionaire or to gain this or that worldly honor, go ahead, with the understanding that you will continue to serve the Lord. Then we wonder why things don’t work out for us as well as they would have done if we had put first in our lives the things of God’s kingdom. . . .

“And don’t we all know people who, though they were once firm and steadfast in testimony, are now opposing the Lord’s purposes and interests on earth because money and power have twisted their judgment of what should or should not be?

“Balaam, the prophet, inspired and mighty as he once was, lost his soul in the end because he set his heart on the things of this world rather than the riches of eternity” (“The Story of a Prophet’s Madness,” *New Era*, Apr. 1972, 7).



Summarize by referring to the question written on the board and asking:

- What mistake did Balaam make?
- Did his earthly gain bring him happiness?

Read Matthew 6:19–24 with your students and discuss how we can put the Lord first in our lives and still work for a good living. Share your testimony that the material things of this earth are necessary but they must not come before the things of eternity.

Numbers 24:14–19. The Old Testament contains detailed prophecies of the coming of Jesus Christ. (10–15 minutes)

On the board, write *All the prophets of the Lord have testified of _____*. Ask students to fill in the blank with what they think is correct, then have them read Jacob 7:11 and find the correct word. Display a picture of the Savior and ask: Why is Jesus Christ the most important person to the human race? Have them turn to the Topical Guide and name all of the topics and titles for “Jesus Christ.”

Explain that the Old Testament as it has come down to us does not mention Jesus Christ by name but it does contain some remarkable prophecies about Him. Read Numbers 24:14–19 and list on the board the details about Jesus Christ in this prophecy. The list may appear as follows:

- He would come in a day long after Balaam’s day (see v. 17; see also Matthew 2:1).
- He would be a descendant of Jacob (see vv. 17, 19; see also Luke 3:23–34).
- His coming would be marked by a star (see v. 17; see also Matthew 2:1–2).

- He would be a king, He who holds the “sceptre” (see v. 17; see also Isaiah 9:6).
- He would have great power over His enemies (see vv. 17–19; see also 2 Thessalonians 2:8).
- He would have great dominion (see v. 19; see also D&C 29:11).

Ask students which parts of the prophecy are yet to be fulfilled.

Numbers 26–27. By faithfully keeping the commandments and enduring to the end, we can obtain an inheritance in a promised land. (25–30 minutes)

Ask students:

- What do you think of when you hear the phrase “the promised land”?
- What is a promised land?
- Why would it be a promised land to you?
- What would you be willing to do to obtain it?

Have students read the following scriptures and look for common words and principles: Deuteronomy 6:1–3; Hebrews 11:8–10; 1 Nephi 2:20; 17:13. Ask:

- What do all of those verses have in common? (A promised land.)
- What do they say must be done to obtain it? (Keep the commandments.)
- What was the promised land to ancient Israel? (see Bible map 1).

Explain that the Lord had led the children of Israel out of bondage so they could go to their promised land. Briefly review the account of the spies who searched the land of Canaan. Read Numbers 13:31–33 and find out why Israel failed to enter the promised land at that time. Ask students:

- What would best describe Israel’s reaction to the report given by the spies? (Fearful.)
- How does fear affect our ability to faithfully keep the commandments?

Read Numbers 14:28–31 and look for God’s punishment of those Israelites.

Explain that by the time of Numbers 26 nearly forty years had passed. Moses once again numbered the fighting men of Israel as they prepared to enter the promised land. Read Numbers 26:63–65 and identify who was left to enter the promised land. Ask students:

- Why were these people allowed to live and enter the promised land and not the others?
- What do we learn here about the promises and punishments of the Lord?
- What do we know about Joshua and Caleb?

Have students read Numbers 27:15–23. Ask:

- What did Moses ask the Lord to do in preparation for taking the children of Israel into the land of promise?
- Who was to lead the Israelites across the Jordan River?
- How was Joshua given the authority to lead Israel?
- How does the way Joshua was given authority compare with how it is given today? (Read the commentary for Numbers 27:18–23 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 211.)

Have students read Numbers 27:12–14 and find out why Moses didn't lead his people across the Jordan River. Briefly review what happened at the waters of Meribah and share information about this incident from the commentary for Numbers 20:2–13 in the institute manual (p. 208). Ask students why they think that event would keep Moses from entering the land of promise. Explain that Moses had completed his mission and it was then Joshua's mission to lead Israel into Canaan.

Ask students what happened to Moses (see Matthew 17:1–3; Alma 45:18–19; also share the information about this from the commentary for Numbers 20:2–13 and Deuteronomy 34:5 in the institute manual, pp. 208–9, 232). Share your testimony that Moses was translated in order to fulfill an important future mission during the Savior's mortal ministry. Explain that he delivered the keys to the gathering of Israel to those ancient Apostles and later to the Prophet Joseph Smith.

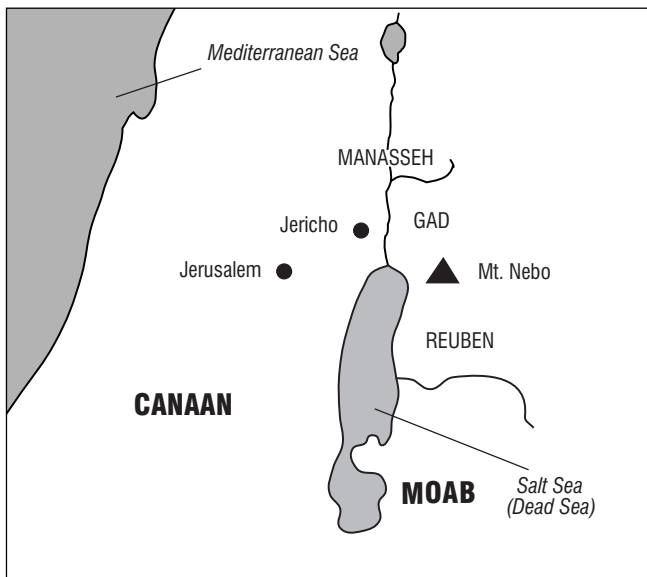
Encourage students to follow the examples of Moses, Joshua, and Caleb in their efforts to be obedient and faithful to the Lord. Share your testimony that if they do they also will obtain a promised inheritance in the celestial kingdom. You could conclude by singing or reading "I'll Go Where You Want Me to Go" (*Hymns*, no. 270).

THE BOOK OF DEUTERONOMY

Deuteronomy 1–34

Introduction

Deuteronomy is a word formed from the Greek *deutero*, “second,” and *nomos*, “law,” meaning “the second law” or “the repetition of the law.” The Christian world adopted this descriptive title from the Septuagint (the first Greek translation of the Old Testament) rather than from the Jewish name for the book, *Eileh Hadvareem*, which are the first two words of the book in Hebrew, translated as “these be the words.”



The book of Deuteronomy is called the second law because it contains Moses' summary of the Mosaic code (see Bible Dictionary, “Deuteronomy,” p. 656).


As you study Deuteronomy, note any cross-references that refer to the other books of Moses where the previous accounts of these events are found. Comparing the accounts often provides new information and insights.

Some Important Gospel Principles to Look For

- We need reminders of the covenants we have made and encouragement to keep them (see Deuteronomy 1–33).
- Marriage within the covenant helps us and our children remain faithful to gospel principles (see Deuteronomy 7:3–4).
- Trials can help us mature spiritually (see Deuteronomy 8; 10:12–17).

- The Lord has commanded us to pay tithes and offerings (see Deuteronomy 14:22–29; 15:7–11).
- We should seek the truth from God and His prophets, not from fortune tellers or other occult sources (see Deuteronomy 18:9–22; see also D&C 1:37–38).
- Obedience to God's commandments brings blessings; disobedience brings sorrow (see Deuteronomy 28:1–45; 30:15–20).
- The Lord blesses His children through the covenants He makes with them (see Deuteronomy 29:1, 9–14, 21, 25; 31:16, 20).
- The scriptures teach us how to properly worship God (Deuteronomy 31:9–13; 33:9–10).

Suggestions for Teaching

 *Old Testament Video* presentation 16, “The House of Israel” (9:28), can be used in teaching Deuteronomy 1–34 (see *Old Testament Video Guide* for teaching suggestions).

Deuteronomy 1:1. We need to be reminded of our gospel covenants. (5–10 minutes)

Create a set of detailed instructions to read to the class that requires them to draw an object that is new to them. Your instructions should include enough details that, if read quickly, they become confusing. As a result, the students will need to ask you to repeat the instructions in order to fully understand what to do. It is not necessary to complete the project, but only to have them experience the need to have instructions repeated. Limit this part of the activity to two or three minutes.

After several students ask for clarification, discuss why they needed to hear the instructions again. Read the introductory information to the book of Deuteronomy in this manual and the entry for Deuteronomy in the Bible Dictionary. Ask:

- How is Deuteronomy like the activity we just completed?
- Why do you think Moses reminded his people of their history, the law, and the Lord's promises to them?

Discuss questions like the following:

- How often have we been counseled to be honest, to pray daily, or to love our neighbor?
- Why do you think we are reminded of these things so frequently?

Encourage students to receive reminders with thankfulness rather than with irritation or boredom.

Deuteronomy 1–3. Facing death can help us remember the importance of our gospel covenants. (15–20 minutes)

After spending forty years leading them through the wilderness, Moses knew that he would soon leave the children of Israel. His feelings for them then must have been very tender. Deuteronomy 1 begins Moses' last message to the Israelites. To help students understand how Moses might have felt, ask them to think about the following questions:

- If you knew that you had only a short time to live, what would you want to say to your family?
- What experiences have you had that helped to build your testimony of the gospel?
- How would you like to be remembered when you leave this life?

Invite students to share their thoughts with the class.

Have students read Genesis 17:7–8 and list the covenants God made with Abraham. Divide Deuteronomy 1–3 into parts. Assign a group of students to study each part and find verses that show how God kept those covenants made with Abraham. Compare the covenants mentioned in Genesis 17:7–8 with their fulfillment in Deuteronomy 1–3. Ask students why they think Moses included this in his last message to the Israelites.

Read Deuteronomy 1:34–42 and ask students to identify the groups of Israelites who would and would not enter the promised land. Discuss why each group was allowed or not allowed to enter. Ask:

- What are some covenants or commandments that we have been asked to keep that will help us qualify to enter the celestial kingdom?
- Why do you think the Lord's servants frequently remind us of these covenants and commandments?

Compare Moses' farewell sermon with the last messages or farewell counsel of other prophets, such as Nephi (see 2 Nephi 33), Jacob (see Jacob 7:27), Enos (see Enos 1:25–27), King Benjamin (see Mosiah 2–6), and Moroni (see Moroni 10).



Deuteronomy 1–34. Remembering the Lord is an important part of enduring to the end. (45–50 minutes)

Remembering the Lord is one of our baptismal covenants and is repeated in the sacrament prayers. One of the major themes in the book of Deuteronomy is the counsel Moses gave the Israelites to remember, or “forget not,” the Lord and His laws and commandments.

Ask a student to explain what the word *deuteronomy* means. (If no one knows, have students turn to Bible Dictionary, “Deuteronomy,” p. 656.) Have the class read Numbers 14:29–33 and look for one reason Moses needed to repeat the law to His people. (Most of the people Moses spoke to were not born when the law was given the first time at Sinai.) Invite students to consider what they learned about the Israelites in Exodus, Leviticus, and Numbers, and ask:

What do you think Moses would have wanted to emphasize to the generation of Israelites who grew up in the wilderness?

Ask a student to read the statement by Elder Spencer W. Kimball in the introduction to Deuteronomy 8 in the student study guide (p. 73). Ask students why they think he said *remember* may be the most important word in the dictionary. Include some of the following ideas in your discussion:

- The word *remember* is important in both sacrament prayers (see Elder Jeffery R. Holland's address in Conference Report, Oct. 1995, 89; or *Ensign*, Nov. 1995, p. 68).
- The Savior talked about remembering in Luke 22:19 and 3 Nephi 18:7, 11.
- Murmuring and forgetting seem to go together. For example, the Lord parted the Red Sea for the Israelites and slew their enemies—then a short time later they complained they did not have enough food. The Lord miraculously gave them manna and quail—then they complained because there was not enough water. They seemed to quickly forget the miraculous things the Lord did for them.

Have students read the second paragraph of the title page of the Book of Mormon and look for the first stated purpose of the Book of Mormon. (“To show unto the remnant of the House of Israel [to remind them] what great things the Lord hath done for their fathers.”) Ask them how this purpose relates to the purpose of Deuteronomy.

Read Deuteronomy 8 and list with students what Moses told the people to “remember” or “forget not.” Have them suggest what might be on a “remember” list if the Lord spoke directly to them. Ask:

- How can remembering important spiritual events in our lives help encourage us when we do not feel spiritual?
- How would keeping a journal help us remember how the Lord blesses us daily?

Show a Young Women pendant or a CTR ring and ask students what the purpose is for such jewelry. (To help us remember to be faithful to gospel truths.) Show the picture of a young boy wearing a phylactery in *Old Testament Student Manual: Genesis–2 Samuel* (p. 218) and discuss how putting the law “between thine eyes” helped them remember it. Share with students, or invite them to share, ways we can always remember the Lord in our thoughts and actions.

Tell students that there are over six hundred points of the Mosaic law. Ask: Of all that could be remembered about the law, what did the Lord want the Israelites to remember most? (see Deuteronomy 6:4–5). Cross-reference Deuteronomy 6:4–5 to Matthew 22:34–38, where Jesus called this commandment the “first and great commandment.” Read President Ezra Taft Benson's statement about this commandment in the “Understanding the Scriptures” section for Deuteronomy 6 in the student study guide (p. 73). You may want to copy the statement onto index cards so that the students could keep it with them or put it where they would see it often. You may also consider asking students to share what they decided to do for activity B for Deuteronomy 6 in their student study guides.

Encourage students to remember the Lord more often in their daily lives. Have them read 3 Nephi 18:7, 11 and D&C 20:77, 79 and look for the promised blessings to those who remember the Lord in their lives.

Deuteronomy 1–11. The Lord caused Israel to wander in the wilderness for forty years to refine and purify them. (20–25 minutes)

Select a city or landmark that is approximately 250 miles (400 kilometers) from where your students live. (This is the approximate distance between Cairo and Jerusalem.) Ask:

- How long do you think it would take you to walk that far?
- How long did the Lord say it would be before the children of Israel got to the promised land?

Have students read Deuteronomy 1:1–8 and tell how much of that forty-year period the people had already spent in the wilderness and what the Lord wanted them to do at that time.

Much of Deuteronomy 1–4 is a review of the reasons Israel had to wander for forty years. Review selected portions of these chapters that focus on why Israel wandered in the wilderness.

Divide your class into four groups and assign each group one chapter from Deuteronomy 7; 8; 10; and 11. Have the groups search their chapter for what Moses told the new generation of Israelites they would have to do to be successful. Have each group report its findings to the class. Ask students:

- How can the counsel Moses gave the children of Israel apply to us?
- What must we do to have the Lord’s help in the challenges we face? (see D&C 82:10).



Deuteronomy 7:3–4 (Scripture Mastery). Marrying a worthy Latter-day Saint, one who shares our faith, can help us avoid much strife in our family. (15–25 minutes)

(15–25 minutes)

Have two students role-play one or both of the following situations:

- One student is a member of the Church and the other, the spouse, is not and does not particularly care for religion. It is Sunday and the member wants to attend church with the children and the spouse wants to participate in some recreational activity as a family. Have the two students try to convince each other that what he or she wants is what the other should do.
- One student is a member of the Church and the other, the spouse, is a member of another church. They have a new baby and must decide whether to have the baby blessed in the LDS Church or “baptized” in the other church. Have them try to convince each other that their way is best for the child.

When decisions are made in the role play or when the argument seems unsolvable, stop the role play and ask students to consider the following:

- What consequences might result from the choices made?
- Is there any way to satisfy the desires of both parties? How?
- What could the member spouse do to help bring peace to such situations? (For example, love and support the nonmember spouse, show the goodness that comes from membership, and set an example.)

Read Deuteronomy 7:1–6 with your students and invite them to mark verses 3–4. Ask:

- What does the Lord say is a consequence of marrying out of the covenant?
- How do these verses relate to the role play we just did?
- What other consequences might we experience if we marry out of the covenant? (see D&C 131:1–4; 132:7, 15–18).
- What decisions are you making now that will determine whether you marry in the temple later?

Deuteronomy 13:1–10; 18:15–22. We should seek truth from God through His approved representatives, not from sources that would deceive us. (15–20 minutes)

There are many voices in the world that are trying to tell us what we should think, believe, and do (see D&C 46:7; 50:1–3). One of the great challenges of mortality is learning to discern between those who speak for God and those who do not.

If possible, play recordings of several people the students would recognize. One of them should be the prophet, others could include parents, Church teachers, bishops, missionaries, and so forth. If such recordings are not available, read some easily recognized celebrity statements and identify them. On the right side of the board write *Those who teach the gospel of Jesus Christ* and ask students to list those who do that. On the left side of the board write *Those who teach the doctrines of men or the devil*. Read Deuteronomy 13:6–10 and 18:10–12 and list those who sometimes teach their own philosophies instead of the Lord’s or who try to lead us away from the Lord.

Ask students to name some philosophies or practices taught in the world today that are contrary to the principles of the gospel. Have them read Deuteronomy 13:1–5 and 18:18–22 and look for how we can know which principles are true and which are not. Read Moroni 7:16–17 and 10:5–7 and discuss other ways to discern between truth and error.

Since we do not execute deceivers and false teachers today, discuss with your students ways we can protect ourselves against false doctrine (see D&C 21:4–6; 45:56–57; 46:7–9; Joseph Smith—Matthew 1:37). Share your testimony that we receive the Lord’s guidance through prophets, scripture, patriarchal blessings, and the Holy Ghost. Ask: How can the prophet help protect us from deception?

Consider concluding class by singing “We Thank Thee, O God, for a Prophet” (*Hymns*, no. 19) and inviting those students who desire, to share their testimonies of the living prophet.

Deuteronomy 14:22–29; 15:7–11; 26:12–15. The Lord expects us to share our blessings with the poor by giving tithes and offerings. (15–20 minutes)

Give students the following “True/False” quiz:

1. The law of tithing was started by the Prophet Joseph Smith. (False; see Deuteronomy 14:22.)
2. People have always paid tithing in the form of money. (False; see Deuteronomy 14:22–25.)
3. Tithes may be used to provide for the poor among us. (True; see Deuteronomy 14:29; 26:12–13.)
4. The Lord has not mentioned any blessings that come from paying tithing. (False; see Deuteronomy 14:29; 26:15; see also Malachi 3:8–10.)
5. It is our responsibility to help provide for the poor among us. (True; see Deuteronomy 15:7.)
6. Our responsibility for the poor ends when we provide for their needs. (False; see Deuteronomy 15:8.)
7. The Lord blesses us temporally for giving to the poor. (True; see Deuteronomy 15:10.)

Help students check their answers by reading with them the verses listed with each statement. Ask:

- Why do you think Heavenly Father requires us to care for the poor? (see Matthew 25:31–40; Mosiah 4:16–23).
- What Christlike qualities can we develop as we learn to share our blessings with others?

Deuteronomy 28–30. The scriptures often use “if” and “then” clauses to help us understand the consequences of our choices. (15–25 minutes)

Bring two sticks, each about one meter (three feet) long, to class. On a piece of paper write *Sin* and under it list some of the temptations young people face, such as drugs, alcohol, smoking, unchastity, dishonesty, immodesty, and violence. Attach the paper to the end of one of the sticks. On the other end of the same stick attach a paper with *Consequences* written on it and a list of some of the problems that result from committing those sins, such as faulty judgment, health problems, accidents, prison, and even death. The lasting consequences for all of those choices are sorrow, loss of the Spirit, and, if not repented of, loss of eternal life.

On one end of the other stick attach a paper with *Righteousness* and a list of righteous principles and actions written on it, such as paying tithing, reading scriptures, keeping the Sabbath day holy, and being chaste. On the other end of that stick attach a paper with *Consequences* and a list of some of the blessings that come from keeping the commandments written on it, such as happiness, peace of mind and heart, security, a productive life, and eternal life.

Invite a student to come to the front of the class and read only the “Sin” and “Righteousness” ends of the two sticks. Ask the

student to pretend that he or she is not a member of the Church and does not know much about God, and ask: Which stick might you choose? Then have the student read the “Consequences” end of each stick, and ask: Would it have been easier to make a good choice if you had known in advance what the consequences were?

Explain that frequently people only see the choice and not the consequences of their choice. Some think that they can somehow change the consequences later, or they do not believe those who tell them about the consequences. Help students understand that when we choose one end of a stick—sin or righteousness—we automatically choose the other end, the consequences, also.

Explain that in Deuteronomy 28 there is a classic example of the choices and consequences placed before Israel in the form of “if” and “then” clauses. Ask the students to find the “if” clause in verse 1 and list what Israel needed to do to receive the blessings found in verses 2–14.

Have students find the “if” clause in verse 15. Ask: What were the consequences if Israel failed to “hearken unto the voice of the Lord”? Have them look through verses 16–47 and mark the curses that resulted from disobedience. Tell them that, sadly, ancient Israel frequently chose to disobey God rather than to obey Him.

Read Deuteronomy 29:1–13 with the students and ask:

- What did Moses want his people to do, even though he knew they would not remain faithful? (Enter into a covenant with God.)
- Why did he want them to do that? (So that they might prosper in all they did.)
- What formal covenants have you made with the Lord? (The covenants of baptism.)
- Does the promise in Deuteronomy 29:9 also apply to the covenants we make with God in our day? (see Mosiah 5:7–10; 18:8–10; D&C 97:8–9).

Ask students to write down how important their covenants are to them and list at least one way they will try harder to keep their covenants during the next week.

Deuteronomy 32. The song of the righteous is a prayer unto our Father in Heaven. (10–15 minutes)

Have students do activities A and B for Deuteronomy 31–32 in their student study guides (p. 77).

Deuteronomy 34:10. There were many similarities between the Savior’s and Moses’ life. (15–20 minutes)

Many events in Moses’ life give us a preview of the Savior’s life. Give each student a copy of the following chart, but with only the scripture references listed. Let them read the scriptures and fill in the similarities.

Moses	Similarities	Jesus Christ
Exodus 1:16–2:10	Both were saved from the slaughter of the little children when kings tried to kill them.	Matthew 2:13–16
Exodus 18:13; Acts 7:35	Both were called a ruler, a deliverer, and a judge.	Isaiah 9:6; John 5:22; D&C 138:23
Exodus 34:28	Both fasted for forty days.	Matthew 4:2
Moses 1:12	Both were personally tempted by Satan.	Matthew 4:1–11
Exodus 16:4–15	With both, bread and meat were miraculously provided.	John 6:9–13
Exodus 17:6	Both provided water.	John 4:10–14
Exodus 7:20	Both changed the nature of water.	John 2:1–11
Exodus 14:21–22	Both exercised power over wind and water.	Matthew 8:27
D&C 138:41	Both were great lawgivers.	Isaiah 33:22
Exodus 2:11–14; Acts 7:22–37	Both were rejected the first time they tried to lead Israel.	John 19:13–15; Acts 3:13–15
Exodus 32:30–32	Both pled for and interceded for their people.	D&C 45:3–5
Deuteronomy 18:15–18	Christ was called a prophet “like unto” Moses.	Acts 3:22–26; 3 Nephi 20:23–26

Share your testimony that as we follow the Lord’s true prophets, we are also following the Lord Jesus Christ.

THE BOOK OF JOSHUA

Joshua 1–24

Introduction

The book of Joshua carries the name of its primary prophet and figure. Joshua probably wrote or supervised most of the writing of this book, but he could not have written all of it since it also tells about his death and burial. In Hebrew, *Joshua* means “the Lord saves” or “the Lord gives the victory.” The Greek form of this name is *Jesus*.

The book of Joshua tells how the Lord helped the Israelites obtain the promised land. The accounts of the conquest make it obvious that the Lord made possible their victories. In many ways the story of this Joshua is a type of the future Joshua, Jesus Christ. Jesus triumphed over our enemies—including the devil, who is “the enemy to all righteousness” (Moroni 9:6)—and leads us into the promised land of the celestial kingdom after we journey through the wilderness of life.

This book testifies that the Lord fulfills His promises. The Lord had covenanted that Abraham’s descendants would obtain possession of the land of Canaan. Although the Israelites never possessed all of the land promised to Abraham because of their disobedience, Joshua’s era was the first time Abraham’s descendants actually ruled in the land of Canaan.

The book of Joshua can be organized into three main parts:

1. The conquest of Canaan (chapters 1–12).
2. The division of the land among the tribes of Israel (chapters 13–22).
3. Joshua’s final instructions and testimony before his death (chapters 23–24).


For more information, see Bible Dictionary, “Joshua, book of” (p. 718).

Some Important Gospel Principles to Look For

- If we are faithful, the Lord will help us overcome our challenges, sometimes in miraculous ways, and bless us to do all that He asks (see Joshua 1:1–9; 3–4; 6:1–20; 8:1–22; 10:5–21, 40–42; 11:1–10, 15–16; 21:43–45; 23:1–11; 24:1–24).
- Daily scripture study helps us understand and live the gospel so that we can obtain the Lord’s blessings (see Joshua 1:7–8; 8:32–35; see also D&C 33:16–17).
- The Lord magnifies His leaders in the people’s eyes (see Joshua 1:16–18; 4:14).
- Obedience and personal purity increase our faith and help us draw on the powers of heaven to help us overcome the challenges we face (see Joshua 6:1–20; 7:1–26; 10:8–16; 11–12).

- Our actions affect the lives of those around us for good or for ill (see Joshua 7:1–5, 10–21).
- The Lord sometimes stops people in their wickedness, destroying them when they become “ripe in iniquity” (see Joshua 8:1–29; 10–11; see also Deuteronomy 20:16–18; 1 Nephi 17:32–35; Moses 8:20–22, 28–30).
- The Lord always keeps His promises (see Joshua 21:45; 22:1–4; see also D&C 1:37–38; 82:10).
- God has given His children agency, and they are free to choose to love and serve the Lord or the counterfeit gods of the world (see Joshua 22:5; 23:11–16; 24:14–25; see also Alma 5:38–42; D&C 1:16).

Suggestions for Teaching

 *Old Testament Video* presentation 17, “No Other Gods before Me” (10:22), can be used in teaching Joshua 1–24 (see *Old Testament Video Guide* for teaching suggestions).

Joshua 1. Daily scripture study helps us understand and live the gospel so that we can obtain the blessings of the Lord. (30–40 minutes)

To prepare students for Joshua 1, read the following imaginary letter from Joshua seeking advice:

To whom it may concern:

My name is Joshua. I have been appointed the new leader of the children of Israel in the place of our great leader Moses, who led us out of Egypt and is now departed from us. I am completely humbled by this calling and feel very inadequate in trying to take the place of such a wonderful prophet. What advice can you offer on how I could be successful in this new role I have been called to? The people have promised to follow me in the same way they followed Moses.

Sincerely, Joshua

Read Joshua 1 with students and find the counsel the Lord gave Joshua. As a class, list what the Lord said would help Joshua be a successful leader in Israel. Give special attention to the instruction to be strong and courageous (see vv. 6–7, 18). Ask students what they think that means. Share the following statement by President Gordon B. Hinckley:

“This is His work. Never forget it. Embrace it with enthusiasm and affection.

“Let us not be afraid. Jesus is our leader, our strength, and our king.

“This is an age of pessimism. Ours is a mission of faith. To my brethren and sisters everywhere, I call upon you to reaffirm your faith, to move this work forward

across the world. You can make it stronger by the manner in which you live. . . .

“How glorious is the past of this great cause. It is filled with heroism, courage, boldness, and faith. How wondrous is the present as we move forward to bless the lives of people wherever they will hearken to the message of the servants of the Lord. How magnificent will be the future as the Almighty rolls on His glorious work, touching for good all who will accept and live His gospel and even reaching to the eternal blessing of His sons and daughters of all generations through the selfless work of those whose hearts are filled with love for the Redeemer of the world. . . .

“I invite every one of you, wherever you may be as members of this church, to stand on your feet and with a song in your heart move forward, living the gospel, loving the Lord, and building the kingdom. Together we shall stay the course and keep the faith, the Almighty being our strength” (in Conference Report, Sept.–Oct. 1995, 95–96; or *Ensign*, Nov. 1995, 72).



Joshua 1:8 (Scripture Mastery). Scripture study helps us understand and live the gospel.

(10–15 minutes)

Read Joshua 1:8 and ask students:

- What did the Lord counsel Joshua to do?
- What do we do today that is like meditating upon the law? (Study the scriptures.)

You could have students do activity B for Joshua 1 in their student study guides (p. 79).

Share the following statement by President Ezra Taft Benson:

“Studying and searching the scriptures is not a burden laid upon [Saints] by the Lord, but a marvelous blessing and opportunity. . . .

“The Lord was not promising Joshua material wealth and fame, but that his life would prosper in righteousness and that he would have success in that which matters most in life, namely the quest to find true joy. (See 2 Nephi 2:25)” (“The Power of the Word,” *Ensign*, May 1986, 81).

Write the following scriptures on the board, divide them among the students, and ask them to read and identify the benefits of scripture study:

- 1 Nephi 15:24 (power to overcome evil)
- Alma 4:19 (power to live righteously)
- Alma 17:2–3 (power to teach convincingly)

- Jacob 4:6 (power to call down the powers of heaven)
- Helaman 15:7 (power to change the heart and disposition)
- Romans 15:4 (increased hope and joy)
- Alma 31:5 (increased spirituality)
- 2 Nephi 32:3 (increased knowledge and understanding)
- Helaman 3:29 (increased power of discernment)
- Doctrine and Covenants 18:36 (increased testimony)

(See Jay E. Jensen, in Conference Report, Oct. 1992, 113–14 or *Ensign*, Nov. 1992, 81.)



Joshua 3–6. When we exercise faith and keep the Lord’s commandments, our faith and confidence increase and the Lord makes us equal to the challenges we face. (20–25 minutes)

On a table in the front of the classroom place a stack of six or seven books and a bucket full of water with a paper clip, button, or other small object in it. Invite two students to come to the front of the class. Ask one student to try to knock the books off the table by yelling at them. Ask the other to get the object out of the water without moving the bucket or getting his or her hands wet. When they say it is not possible to accomplish such tasks, have the class look through Joshua 3 and 6 and find the two seemingly impossible tasks the Lord helped the Israelites accomplish. Ask how these miracles were accomplished. If they are unsure, read together Joshua 3:7–13 and 6:2–5, 10. Ask students:

- Do the instructions to accomplish the tasks sound logical?
- What really made the waters “stand upon an heap” and the walls of Jericho come down?
- How would those experiences affect your faith? (Activity B for Joshua 6 in the student study guide [p. 81] may be helpful in discussing this question.)

Have students make a list of weaknesses that some people think are impossible to change, such as bad habits, anger, a rebellious personality, or a weakness in resisting certain temptations. Ask:

- Which of those does the Lord have power to change?
- Although the Lord has power to change us, what responsibility must we take for changing our lives?
- What has the Lord asked us to do to receive His miraculous help in our lives?

Read some of the following scriptures and relate them to the issues the students listed:

- Mosiah 23:21–22
- Alma 36:3
- Ether 12:27
- Doctrine and Covenants 90:24.

Ask students how these instructions might not seem logical. Point out that the miracles in Joshua 3 and 6 only occurred after the people followed the instructions the Lord gave them through His prophet. Read Ether 12:6 and have the students tell how it relates to those two miracles in Joshua. Ask them how this principle applies to the blessings we desire today.

Help students understand that even if the task seems impossible or the instructions seem illogical according to mankind's way of thinking, there is nothing too hard for the Lord. Consider sharing an experience from your life when you had faith and were obedient and received blessings far beyond what seemed possible or logical, or invite a student to share an experience.

Joshua 3:13–17. We must be willing to act on faith in Jesus Christ. (10–15 minutes)

Bring a small object to class, such as a key, and put it in a paper bag. Without showing the object to the students, tell them what you have in the bag and ask how many of them believe you. Have them read Alma 32:21 and Hebrews 11:1 to discover how faith is believing in something not seen that is true—similar to their belief in the bag's contents. Shake the bag so that they can hear there is something inside, and ask them how that affects their faith in what you told them. Show the object and ask how seeing it affects their faith. Help them understand that their faith has turned to knowledge (see Alma 32:34).

Have students read Joshua 3:13–17 and ask:

- What was the condition of the Jordan River?
- When did the river stop flowing.

Read together Ether 12:6 and discuss why the priests needed to get their feet wet before the river stopped flowing. Ask students what tasks they have been asked to do that might be likened to getting their feet wet before the waters quit flowing. Some examples might be paying tithes and offerings, serving a mission, waiting to date until sixteen, and accepting Church callings. Read Joshua 4:23–24 and ask why the Lord would want us to act on faith.

Joshua 5:13–15. We can learn who the “captain of the Lord's host” is by comparing similar experiences of Joshua and Moses. (15–30 minutes)

Do activity A for Joshua 5 in the student study guide (pp. 80–81) and discuss it as a class. Share information from the commentary for Joshua 5:13–14 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 238). Give students time to do activity B, then discuss what they wrote.

Joshua 7. We cannot completely hide our sins because God knows them. Our actions affect the lives of others. (25–30 minutes)

Write the following sentences on the board:

It's my life. I can do what I want. I'm not hurting anyone else.
What I do is nobody else's business. No one else needs to know.

Ask students why those statements are not true.

One reason is that we are often unaware of how our actions affect others. To illustrate this, take a bowl of water and drop a small rock into it. Point out how even though the rock was dropped in the middle, the water at the edges of the bowl was affected. Ask students how the rock is like the influence of our actions, and how even our private sins can affect others. Invite students to give examples, making sure to avoid discussing personal sins or the sins of a specific individual.

Another reason those statements are not true is that God knows about all of our sins. We can never hide them from Him. Have students read Doctrine and Covenants 121:37–38 and look for what happens when we try to hide our sins.

Have students read Joshua 6:17–19 and identify the commandment the Lord gave the Israelites before they attacked Jericho. Read Joshua 7:1, 20–21 and find how well they obeyed that commandment. Have students read Joshua 7:2–13 and find what effect Achan's actions had on the rest of the people. Have them read verses 14–19 to see how well Achan hid what he did from God. Ask: According to verse 5, how many men died because of Achan's sin? Have them read Matthew 16:25; Doctrine and Covenants 42:46; 98:13–14 and find God's promises to those who give their lives in His service. Ask:

- Could any of the promises of those verses be meant for those who do not die? How so?
- What might the Lord have been teaching Israel by withdrawing His help from them at Ai?

Have students read Exodus 19:5–6 and find out what the Lord wanted of the children of Israel. Have them read Romans 14:7 and ask how it applies to this principle. Read Doctrine and Covenants 110:7–8 and Alma 39:11 and discuss other ways one person's actions can affect the lives of others today. (For example, cheating curtails learning, drunken driving can kill innocent people, and unchastity can cause pregnancy and disease.) Have the class read Alma 7:13 and Doctrine and Covenants 19:15–19 and identify how the Atonement of Christ affects us.

Some students may wonder why Achan was killed. Have them read Joshua 1:16–18 and find what Israel had agreed would be the punishment for disobedience. Have them read Joshua 7:20–21 and answer the following questions:

- Did Achan know the covenants and commandments regarding the spoils of Jericho?
- Read Joshua 7:5. According to this verse, what had Achan's actions caused?
- How is sin like a cancer?
- How important would it be to have the cancer removed?
- What could it do to your body if it was not treated?
- Why is it dangerous to procrastinate repentance?

Discuss the positive aspects of our actions affecting the lives of others. Ask students what good deeds we can perform to

help others and set examples for them. Remind them that our goodness, as well as our sins, can affect others.

Joshua 8–12. The people of Canaan were destroyed because of their wickedness. (15–20 minutes)

Begin class by singing “Onward, Christian Soldiers” (*Hymns*, no. 246) or “Behold! A Royal Army” (*Hymns*, no. 251) and ask students the following questions:

- Why would members of the Church be considered an army?
- What is the message you feel from that hymn?
- Who are we to wage war against?

Explain that in Joshua 8–12 Israel was commanded to destroy the people living in Canaan. Read 1 Nephi 17:32–35 and look for the moral condition of the Canaanites. Ask: What did Nephi say happened to the inhabitants of Canaan? Have students read Ether 2:9–12 and note the similar language that was applied to the inhabitants of the land of Canaan and to us in our day.

Have students read Helaman 6:37 and look for how the righteous Lamanites “destroyed” the Gadianton robbers. Ask:

- How is that like the way we fight evil today?
- What weapons do we use to fight evil today?

Remind students that war is not Christ’s message. Help them understand that we fight against sin, not against people.

Have students read Doctrine and Covenants 4:2–7 and identify the characteristics of a successful missionary. Read Doctrine and Covenants 27:15–18 and identify the armor the Lord has provided for today’s missionary “soldiers.” If available, show students the Church statistical report from the most recent April general conference (in the May *Ensign*) and point out the number of missionaries who are waging this battle and how many converts are being won in this war. Have them read Doctrine and Covenants 63:37 and identify who the Lord has called to serve missions. Consider ending class by singing “Called to Serve” (*Hymns*, no. 249).

Joshua 13–21. The Lord kept His promise to the Israelites that they would inherit a land of promise. (25–30 minutes)

Ask students to think of the last promise they made to someone, then ask the following questions:

- Why did you make that promise?
- How difficult was it for you to keep the promise?
- How do you feel when others do not keep promises made to you?
- How do you feel when they do keep them?

Have students read Exodus 23:27–30 and look for what God promised the Israelites. Read Joshua 21:43–45 and ask if the Lord kept His promise. Have them read Doctrine and Covenants 1:38 and 82:10 and ask:

- How certain are the Lord’s promises today?
- Read Doctrine and Covenants 82:10. According to this verse, what could hinder the Lord from keeping His promises?

Have students turn to Bible map 3 and examine each tribe’s land inheritance. Have them find which tribe received the largest inheritance and which received the smallest. Have them read Numbers 26:52–56 and find out why.

Ask students which tribe is not represented on the map (see Joshua 13:33). Read Numbers 1:47–53 and discuss what responsibilities this tribe had that made them different from the other tribes. Have students read Numbers 35:1–8 and look for what the Lord revealed to Moses about the Levites’ inheritance. Read Joshua 21:3 and find out if the Levites received what was promised to them.

Divide the following scriptures among the students and have them look for promises the Lord has made to us:

- Moroni 10:4–5
- Doctrine and Covenants 58:42
- Doctrine and Covenants 59:23
- Doctrine and Covenants 76:50–70

Read Doctrine and Covenants 88:16–20 and find what land inheritance the Lord has promised us. Invite students to share what they have found, both in their study of the Old Testament and in their own lives, that shows the Lord keeps His promises.



Joshua 23–24 (Scripture Mastery, Joshua 24:15). We each have the agency to make choices, but with each choice comes the responsibility of accepting the consequences. (35–40 minutes)

Place three items of different value into three bags (for example, a small portion of a candy bar, half a candy bar, and a whole candy bar). Invite a student to choose a bag. Show the class what was chosen and what was not chosen. Help students understand that different choices bring different consequences. Discuss how the consequences of some choices are better than others.

Have a student read Joshua 24:15 aloud and tell what choice Joshua counseled his people to make. Ask students which way Joshua chose for himself and his family. Read Joshua 23:14–16 and 24:1–15 and discuss the reasons Joshua gave for his choice to follow the Lord. Read the following statement by Elder Howard W. Hunter, then a member of the Quorum of the Twelve Apostles, about Joshua 24:15:

“Here was a great statement of full commitment of a man to God. . . . He was telling the Israelites that regardless of how they decided, he would do what he knew was right. He was saying that his decision to serve the Lord was independent of whatever they decided; that their actions would not affect his; that his commitment to do the Lord’s will would not be altered by anything they or anyone else would do. Joshua was firmly in control of his actions and had his eyes fixed on the commandments of the Lord” (in Conference Report, Oct. 1982; 83; or *Ensign*, Nov. 1982, 58).

Invite students to share some of the reasons they have chosen to follow the Lord rather than the ways of the world. List these reasons on the board. Ask why some people follow the ways of the world, and list those reasons on the board. Ask students to compare the two lists, and discuss how the reasons for

following the world can be like worshiping false gods. Have them read Mosiah 2:38–41; 3 Nephi 27:10–11; and Doctrine and Covenants 19:16–19 and predict what the consequences will be for those who choose not to follow the Lord.

Some of the strongest influences in the choices we make are the people we associate with. Have students read Joshua 23:13 and discuss what Joshua called people who would influence Israel to make bad choices. Read verses 6–11 and discover what Joshua said Israel ought to do about the influences around them. Have students read Deuteronomy 7:1–5 and consider how those verses could apply to us today. Have a student read the section on friends in *For the Strength of Youth* (pp. 12–13) for additional ideas. Read the following references with your students: Matthew 5:15–16; Alma 5:56–58; Doctrine and Covenants 101:22; 88:81–86. Discuss what the Lord has commanded us to do today about the worldly influences around us.

THE BOOK OF JUDGES

Judges 1–21

Introduction

The book of Judges contains stories from Israel’s history dating from Joshua’s death to the rise of the monarchy under King Saul (see 1 Samuel 8:1–9). Although it is difficult to precisely date this era of the judges, it is estimated that it extended from about 1250 to 1050 B.C. One reason it is difficult to make a chronology of the book of Judges is that after the tribes were dispersed to possess their lands (see Joshua 13–17), tribal loyalty replaced national unity. Each judge written about generally represented only one tribe or region of the promised land. As such, some of them could have ruled simultaneously. These judges were chosen by either God or the people they were to lead. They were more like military generals than legal experts because of their responsibility to deliver their people from their enemies. The following chart contains an overview of the judges in Israel during this time period.

Judge and Tribe	Israel’s Oppressor
Othniel of Judah (see Judges 3:9)	Chushan-rishathaim, king of Mesopotamia
Ehud of Benjamin (see 3:15)	Eglon, king of Moab
Shamgar (see 3:31; tribe unknown)	Philistines
Deborah of Ephraim, the only known female judge, and Barak of Naphtali (see 4:4–6)	Jabin, king of Canaan, and Sisera, Jabin’s captain
Gideon of Manasseh (see 6:11)	Midianites and Amalekites
Abimelech, Gideon’s son, called himself a king and ruled for a short time in Shechem (see chapter 9).	
Tola of Issachar (see 10:1)	Unknown
Jair of Manasseh (see 10:3)	Unknown
Jephthah of Manasseh (see 11:11)	Ammonites
Ibzan of Judah (see 12:8)	Unknown
Elon of Zebulun (see 12:11)	Unknown
Abdon of Ephraim (see 12:13)	Unknown
Samson of Dan (see 15:20)	Philistines
Two more judges, Eli and Samuel, are identified in 1 Samuel. Samuel was the last judge before the reign of King Saul.	

Disunity in Israel left the people more vulnerable to their enemies. However, more damaging than their disunity was their failure to consistently keep their covenants with the Lord, which led to a continuous cycle of apostasy and repentance (see the teaching suggestion for Judges 1–3, p. 113). Judges 1–16 tells the story of that cycle in the lives of the various judges who delivered Israel. Chapters 17–21 contain several stories that illustrate the depravity of apostate Israel when “there was no king in Israel: every man did that which was right in his own eyes” (Judges 21:25).

The book of Judges, like the book of Joshua, also shows that the Lord has power to deliver His people. This is especially evident in the stories of the different judges.

- Ehud was from Benjamin, the smallest tribe in Israel.
- Deborah was the first woman to lead Israel in battle, and perhaps equally heroic in that story was Jael, a woman who killed the leader of Israel’s enemy.
- Gideon had his army reduced to three hundred men before defeating a Midianite army of thousands.
- Jephthah was the son of a harlot.
- Samson was miraculously born of a woman previously barren.

In each case, it was obvious that the hand of the Lord was in the delivering of His people through these leaders. Thus we see that even in that generally lamentable period of Israelite history there were some remarkable men and women. We can learn important lessons from those who exercised faith and courage. We can also learn by observing the bad examples of those who forsook the Lord and experienced disastrous consequences.

For more information about the book of Judges, see Bible Dictionary, “Judges, book of” (p. 719), and the introduction to Judges 1–12 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 251).

Some Important Gospel Principles to Look For

- Failure to keep the covenants we make with the Lord results in suffering, sorrow, and the loss of promised blessings (see Judges 1:18–3:7; 8:32–35; 10:6–9).
- When people repent and call upon God, He will deliver them from their troubles when the time is right (Judges 3:9, 15; 10:10–16; 11:32–33).
- Ordinary people can do extraordinary things when they follow the directions of the Lord and receive His strength (see Judges 4:1–16; 6:11–16; 7:1–22).
- Being born into a righteous family or even being foreordained to a great mission does not guarantee personal righteousness. Obedience to the Lord is more important than the talents or other advantages we may have (see Judges 13–16; see also Alma 2:26–31; Mormon 5:16–18).

- Pride and selfishness can result in personal tragedy and keep us from fulfilling the callings we receive from the Lord (see Judges 16).

Suggestions for Teaching

Judges 1–3. Failure to obey the Lord results in sorrow.
(25–30 minutes)

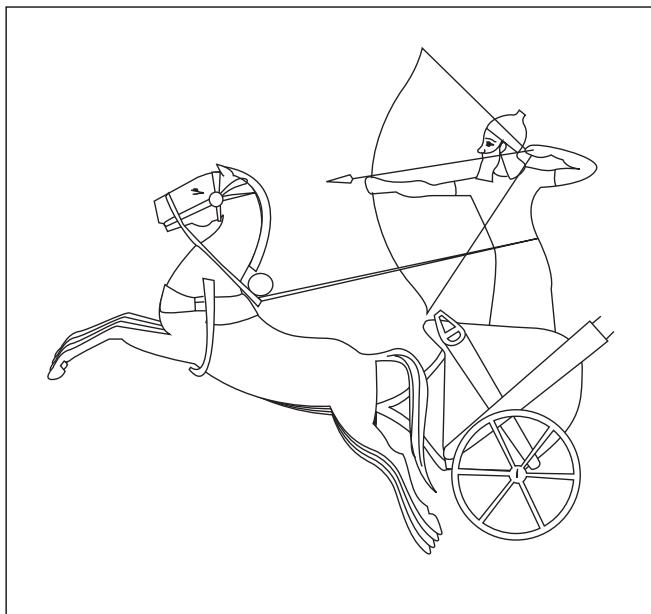
Ask students the following questions:

- If you saw a small child playing in the middle of a busy road, what would be the right thing for you to do?
- Why do you think children sometimes do such dangerous things even after their parents have warned them not to?
- What could happen if they continued to ignore the counsel of parents and others who know what is best for them?

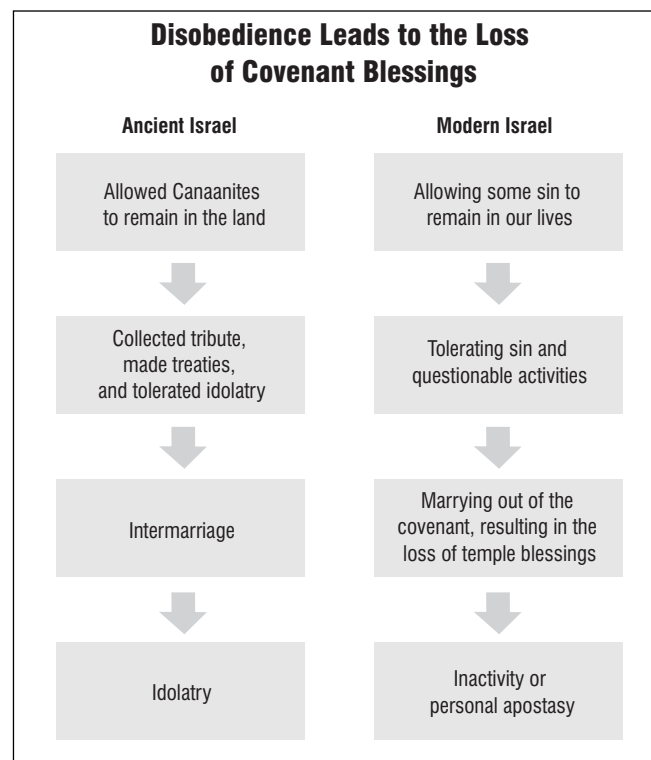
Tell students that this was a lesson that the children of Israel had a difficult time learning.

Have students read Judges 2:1–3 and discuss what the angel said the Israelites should have done but did not. Have them read Judges 1:18–19 and find one reason given for Judah’s failure to capture all their allotted territory. Ask: What other reasons could there be for not capturing their territory? (Disobedience and lack of faith.)

You might also have the students look at Judges 1:27–33 and note that other tribes did no better. Draw or show a chariot like the one in the following picture and ask students why chariots of any kind should not have been a problem (see Exodus 14:23–31). Ask them to list some of the problems young people face today that are like “chariots of iron.” Have them read Ether 12:27 and look for what evidence we have that Heavenly Father has the power to help us overcome what we fear or struggle with the most.



Draw the following chart on the board, leaving the boxes blank for the students to fill in:



Have students read Judges 1:27, 29–33 and fill in the first box under “Ancient Israel” with how the tribes were disobedient and what they allowed. Have them read Judges 1:28 and 2:1–2 and fill in the second box with what those verses show the Israelites did. Ask what the word *tribute* means and why the Israelites might want to collect those payments more than they wanted to keep their covenant to destroy the Canaanites. Have them read Judges 3:5–7 and fill in the next two boxes with what the Israelites did next.

Refer to Judges 2:3 again and ask students what the Lord said were the consequences of Israel’s disobedience. Have them read verses 18–19, which are almost a summary of the book of Judges, and tell what happened in later generations.

Ask students what people do or fail to do today that is similar to what ancient Israel did. Have them make comparisons and fill in the corresponding boxes under “Modern Israel” on the chart. Read the following statement by Elder Neal A. Maxwell:

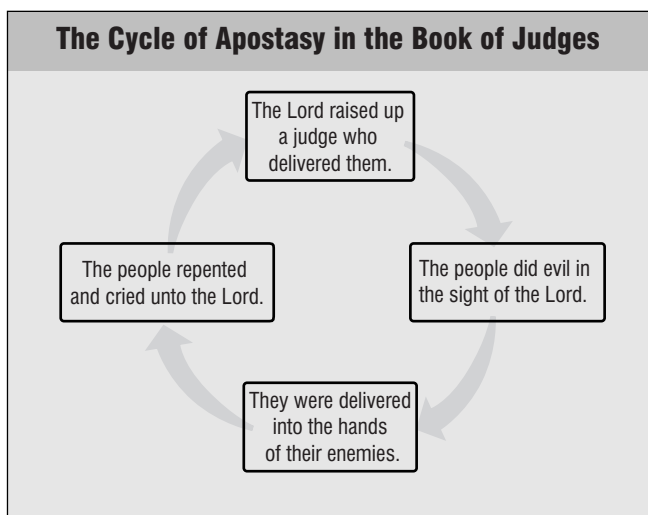
“All are free to choose, of course, and we would not have it otherwise. Unfortunately, however, when some choose slackness, they are choosing not only for themselves, but for the next generation and the next. Small equivocations in parents can produce large deviations in their children! Earlier generations in a family may have reflected dedication, while some in the current generation evidence equivocation. Sadly, in the next, some may choose dissension as erosion takes its toll” (in Conference Report, Oct. 1992, 89; or *Ensign*, Nov. 1992, 65–66).

Ask students what the world offers that can become traps to those who do not keep their covenants. Read with them 1 Nephi 17:45; 3 Nephi 6:17; 4 Nephi 1:38; and Mormon 2:13–15. Have them suggest answers to the following questions:

- What must we do to avoid falling into the same traps as the Israelites?
- How can we live in a wicked world and still live righteously and keep our covenants?

Judges 1–21. Because the Israelites failed to consistently keep their covenants with God, they repeatedly went through a cycle of bondage and deliverance.
(20–30 minutes)


On the board or a handout, draw the following chart. Consider leaving the boxes blank and filling them in as you study Judges 2–4.



Have students read Judges 2:11–19 and 3:5–11 and discuss how the failure to keep covenants led to a continued cycle of suffering. Help them find the verses in Judges 3:5–11 that match the boxes on the chart and fill in the boxes as those phrases are mentioned.

Read Judges 3:12–15; 4:1–6; and 6:1, 11 with your students and ask them why they think each new generation had to go through suffering and oppression before they turned to the Lord for help. Tell them that this cycle is the pattern for much of the book of Judges. Have them read Judges 2:11; 3:7, 12; 4:1; 6:1; 10:6; and 13:1 and mark the phrase stating that “the children of Israel did evil in the sight of the Lord.”

Have students read 1 Nephi 2:16–17; 15:21–25; Helaman 3:27–30, 35; 5:12 and look for ways we can avoid mistakes similar to those of the Israelites.

 **Judges 3–16. The Lord can use the “weak things of the earth” to accomplish His mighty works among His people.** (35–50 minutes)

Show a picture of some young missionaries of the Church. Ask students what opinion many of the people in the world have of these young people. President Gordon B. Hinckley noted how our missionaries are often seen by the world:

“I had been interviewed by a representative of the BBC Radio Worldwide Service. He had seen the missionaries and noted their youthful appearance. He asked me, ‘How do you expect people to listen to these callow youth?’

“In case some of you do not know the meaning of *callow*, it means immature, inexperienced, lacking sophistication.”

Read Doctrine and Covenants 1:17–20 and 35:13–15 with the class. Ask students to identify the words and phrases that describe who the Lord said He would call to do His work. Ask:

- Why do you think He chooses these “weak” ones?
- What does it teach us about the power of the Lord?
- What might people be tempted to do if the Lord chose the strongest, the most intelligent, or the richest?
- Could the strongest, the most intelligent, or the richest also be the most righteous?
- What problems could we experience if we follow someone for the wrong reasons?

Read President Hinckley’s response to the reporter:

“I replied to the reporter with a smile, ‘Callow youth? It is with these missionaries today as it was with Timothy in the days of Paul [see 1 Timothy 4:12]. . . .

“The remarkable thing is that people do receive them and listen to them. They are wholesome. They are bright, they are alert, they are upstanding. They are clean looking, and people quickly develop confidence in them.’ . . .

“‘Callow youth?’ Yes, they are lacking in sophistication. What a great blessing this is. They carry no element of deception. They speak with no element of sophistry. They speak out of their hearts with personal conviction. Each is a servant of the living God, an ambassador of the Lord Jesus Christ. Their power comes not of their learning in the things of the world. Their power comes of faith and prayer and humility” (in Conference Report, Sept.–Oct. 1995, 69; or *Ensign*, Nov. 1995, 51).

Assign students to report on the following leaders and describe how they were unlikely heroes:

- Ehud (see Judges 3:15)
- Deborah (see Judges 4:4; 5:7)
- Jael (see Judges 4:17–22)
- Gideon (see Judges 6:14–15; 7:1–6)
- Jephthah (see Judges 11:1–2)

Read together Judges 4:23 and 7:7, noting what happened when the people followed these leaders. In the days of Gideon the people still did not understand what the Lord was trying to teach them. They wanted Gideon to be their king. Read Gideon’s response in Judges 8:23.

Invite students to share ways they could be better instruments in the Lord’s hand to do His work and be living testimonies of His power. You may want to discuss other examples from the scriptures, such as Moses, Enoch, and the Prophet Joseph Smith, and point out what they did so that the Lord could use them (see Moses 1:3–8; 6:31–37; Joseph Smith—History 1:14–20).

Judges 7–8. We should have faith in and depend on the Lord, not ourselves. (15–20 minutes)

Put two treats on a table about three meters (ten feet) from a wall in your room. Tell a student who wants one of the treats that he or she can have one as long as one hand is kept on the wall. When it is clear that the student cannot reach the treat, tell the student that a friend could have been invited to hold his or her hand and form a chain from the wall to reach the treat.

Ask students if there are times in mortality when we are unable to do some things on our own. Read Matthew 5:48 and look for the commandment we are given there that is unreachable on our own. Read Moroni 10:32–33 and have them find how we can attain that perfection.

Duplicate the following chart on a chalkboard, leaving the second column blank. Ask students to read the verses written in the first column and list in the second column the numbers of soldiers stated in each verse. Ask them what the Lord was showing the Israelites and why.

Judges 7	Number of Soldiers Mentioned
v. 2	Too many (32,000)
v. 3	22,000 went back; 10,000 remained
v. 7	300
v. 12	Multitudes
v. 16	3 companies of 100

Have students read Judges 7:17–23 and list the four shocking sights and sounds Israel’s enemy awoke to. Ask them what lesson they think the Lord was trying to teach the Israelites in this incident (see Judges 7:2). Have them read Judges 8:22–23 and ask:

- Did the Israelites learn that lesson?
- Did Gideon learn the lesson?
- How can this story help us in our attempts to build the kingdom of God today?

Share the following statement by President James E. Faust, Second Counselor in the First Presidency:

“The Lord has a great work for each of us to do. You may wonder how this can be. You may feel that there is nothing special or superior about you or your ability. Perhaps you feel or have been told that you are stupid. Many of us have felt that, and some of us have been told that. Gideon felt this when the Lord asked him to save Israel from the Midianites. Gideon said, ‘My family is poor in Manasseh, and I am the least in my father’s house.’ He had only three hundred men, but with the help of the Lord, Gideon defeated the armies of the Midianites.

“The Lord can do remarkable miracles with a person of ordinary ability who is humble, faithful, and diligent in serving the Lord and seeks to improve himself. This is because God is the ultimate source of power” (in Conference Report, Sept.–Oct. 1995; or *Ensign*, Nov. 1995, 47).

Judges 13:1–8. Bringing children into a righteous family is an important part of the plan of happiness. (15–20 minutes)

Show the class some pictures of babies. Point out how beautiful and innocent they are and the joy they bring to their parents. Ask students to name the first commandment given to mankind (see Genesis 1:28). Explain that this commandment is still in effect.

Ask students how the plan of happiness would be affected if Satan could influence people to stop having children. Tell or invite students to tell about how someone who desires to have children but cannot might feel. Read Judges 13:1–8 and have students identify who was childless. Ask them what Samson’s parents asked for in verse 8 and what it teaches us about them.

Ask students the following questions:

- Why do parents need divine help in raising their children?
- When might parents pray for divine guidance in raising their children?
- What expectations do parents have for their children?
- What do our heavenly parents desire for us?

Judges 13–16. Pride and selfishness can result in personal tragedy and keep us from fulfilling our callings. (35–40 minutes)

Write the following questions on the board before class:

- How did Samson use his God-given abilities?
- How was Samson’s motivation for fighting Israel’s enemies different from Gideon’s? (You may want to duplicate the chart in activity A for Judges 14–15 in the student study guide [p. 87] to help with this question.)

- How did Samson's success at delivering Israel compare with Gideon's?
- Why did Samson succumb to Delilah's trick?
- Why did the Lord strengthen Samson again?

After the students have read the questions, read together Judges 13–16. Ask them to look for answers to the questions on the board as they read. When they think they have an

answer to one of the questions, have them stop reading or raise their hands and bring it to the attention of the rest of the class. If all of the questions have not been answered by the end of the reading, discuss the remaining questions as a class.

Use the commentary for Judges 13–16 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 259–61) for help if needed.

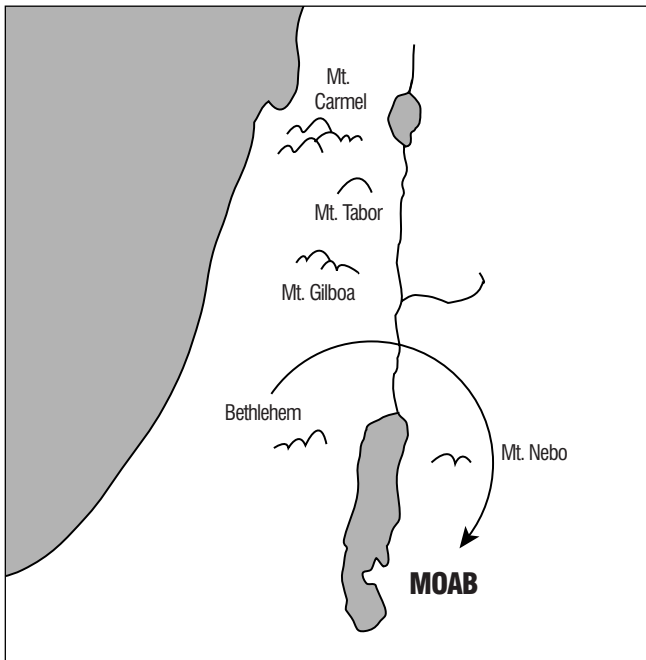
Consider also using the activities for Judges 16 in the student study guide (p. 88).

THE BOOK OF RUTH

Ruth 1–4

Introduction

The story of Ruth took place during the period of the judges in Israel, at a time when there was peace between the Israelites and the Moabites (see Bible Dictionary, “Moab,” p. 733). The events happened in Moab and the area of Israel occupied by the tribe of Judah.



In contrast to the book of Judges, which contains many sad stories of apostasy in Israel, the story of Ruth is an account of faith, devotion, and Christlike charity. It reminds us that individual goodness can exist even in a wicked world.

The story of Ruth encourages us to make good decisions and face challenges with courage. If we do, all things will eventually work to our good. There is also an underlying theme of redemption in her story. Ruth was a foreigner. She was poor, a widow, and had no children. Through Boaz, who “redeemed” her (see Ruth 4:4–10), Ruth was fully accepted as an Israelite, became a woman of some wealth, entered the covenant of marriage again, and had children. Given this theme of redemption, it is interesting to note that Jesus Christ was one of her descendants (see Matthew 1:5–16).

Sister Aileen H. Clyde, who was then a counselor in the Relief Society general presidency, noted: “Ruth confidently met hardships not uncommon in our time—the death of a loved one, loneliness in a new place, and the need to work hard for

her bread. Her small efforts, linked significantly to a later great event, tell me that each of us can take seriously the importance of our daily lives and decisions as we choose to follow God” (“Confidence through Conversion,” *Ensign*, Nov. 1992, 89).

Some Important Gospel Principles to Look For

- Heavenly Father will accept those of all nations who come unto Him and keep His commandments (see Ruth 1:16–17; 2:11–12; 3:13–17; see also Acts 10:34–35).
- The Lord blesses those who, with love, care for their aging parents and relatives (see Ruth 1:16–19; 4:1–8).

Suggestions for Teaching

Ruth 1–2. Those who are committed to the Lord show their commitment by acting with humility, courage, and kindness to others. (15–25 minutes)

To help students become acquainted with the story in Ruth 1–2, write the following names on the board: *Ruth, Elimelech, Mahlon, Chilion, Naomi, Orpah, and Boaz*. Have the students quickly read Ruth 1–2 and tell who each person was. Write a brief description next to each name on the board. Use the commentary for Ruth 1–4 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 261–65) for help as needed.

Invite two students to role play the parts of Ruth and Orpah in front of the class. Ask them to act in character and have a conversation as they imagine it would have happened between these two sisters-in-law as they decided whether to go to a foreign land with their mother-in-law. Have the rest of the class think about what they would say if they were Ruth or Orpah. Ask:

- What motivated Ruth to go with Naomi?
- What was the real source of Ruth’s commitment?

Have the students show scriptural references that give evidence for their answers.

Ask students:

- Why would it have been hard for Ruth to do what she did?
- What was her life like in Israel? (She was poor and had to glean fields for food.)
- In Ruth 2, what do we learn about Ruth from what she did to support herself and her mother-in-law?
- What do we learn about the kind of man Boaz was?

Have students compare Ruth with converts to the Church today. Ask:

- What are some of the challenges that converts today have as they accept the gospel?

- How can they use Ruth’s example as they make these changes in their lives?
- How is Boaz an example of the already-converted Church member in the way he treated this “foreigner” to the gospel?
- How can we apply his example with investigators and new converts to the Church?

Read with students the words of Paul in Ephesians 2:19, emphasizing the phrase “no more strangers and foreigners.”

Ask students:

- Why do you think the story of Ruth was preserved for us in the Bible?
- What qualities did Ruth, Naomi, and Boaz have that you would like to make a part of your lives?

Ruth 1–4. As we put God first in our lives and think of others before ourselves, we experience greater blessings and happiness. (25–30 minutes)

Draw two trees on the board. Label the trunk of one tree *Selfish* and the trunk of the other *Selfless*. Ask students what those two words mean. Discuss answers to the following questions:

- What words would you use to describe the fruits of each of those trees?
- Which tree would represent Samson’s life?
- What were the fruits of his selfishness?
- Which tree would represent Ruth’s life?
- What were the fruits of her selflessness?

Explain to students that in contrast to many of the stories in Judges, the book of Ruth contains the story of people who were selfless—they thought of the needs of others before they thought of themselves.

Have students read Matthew 22:37–39 and identify how we are to love God and others. Ask: If we want to be truly selfless, whose needs should we consider before our own? Have them read Ruth 1:8–19 and find phrases and verses that show how Ruth applied those principles of love in her life.

Draw the following diagram on the board or make a handout for the students, leaving off the answers. Have the students read the verses and under each name write who that person was concerned about.

Who Were They Concerned About?

	Ruth	Naomi	Boaz	Kinsman
Ruth 1:11–13		Orpah and Ruth		
Ruth 1:14–18	Naomi			
Ruth 2:1–10			Ruth	
Ruth 2:11–12	Naomi			
Ruth 2:13–17			Ruth	
Ruth 2:18	Naomi			
Ruth 3:1		Ruth		
Ruth 3:2–11	Naomi and Elimelech			
Ruth 3:12–18			Ruth and Naomi	
Ruth 4:6				Himself
Ruth 4:9–10			Elimelech	
Ruth 4:13–17	Naomi			

Ask students what “fruits” came into the life of Ruth and others because they lived selfless lives. (For example, love, companionship, marriage, children, and having the necessities of life.)

Read Ruth 4:18–21 and note that King David was a descendant of Ruth and Boaz. Read Luke 3:23–32 and note that Jesus Christ was born through this line. Ask students: What events in Jesus’ life illustrate His selflessness? How appropriate it was for Him to be a descendant of this selfless couple!

Ruth 1–4. The story of Ruth and Boaz can be seen as a type of our receiving redemption through the Savior. (10–15 minutes)

After studying the story of Ruth, ask students to think about how Ruth can represent all of us and Boaz can be a type of Jesus Christ. Have them review Ruth 1–4 and look for and write down evidence of this in what Ruth and Boaz said and did. Invite a few students to share what they wrote.

THE FIRST BOOK OF SAMUEL

Both 1 and 2 Samuel take their name from the prophet Samuel, who is the most prominent character in 1 Samuel. He may have written an account from which the first part of 1 Samuel was taken, but he could not have written all of it because an account of his death is found in chapter 25. In addition to the writings of Samuel, the unknown author seems to have used material from the prophets Nathan and Gad (see 1 Samuel 10:25; 1 Chronicles 29:29).

In the Hebrew Bible, 1 and 2 Samuel are combined into one book called “Samuel.” The Greek version of the Bible separated it into two books, and that tradition has continued to the present. A subheading in the King James Version calls 1 Samuel “The First Book of the Kings.” This is an appropriate title since it tells about the anointing of Saul, Israel’s first king.

The book of 1 Samuel covers the time from Samuel’s birth to Saul’s death, which was in approximately 1010 B.C. During this time the tribes of Israel were united for the first time since the days of Moses and Joshua. This unity came under the first kings of Israel, who were anointed by Samuel.

For a more detailed analysis of 1 Samuel, see Bible Dictionary, “Samuel, books of” (p. 769).

1 Samuel 1–11

Introduction


In 1 Samuel 1–11 is an account of Eli’s death and the subsequent transfer of the judgeship from Eli, the first of Israel’s judges who was also a priest, to Samuel, the boy-prophet who would be Israel’s last judge. Samuel, like Samson before him, was a child of promise, born by divine providence to a previously barren mother. Samuel and Samson were also both Nazarites. Samuel, however, by faith, was able to subdue the Philistines, something the physically strong but spiritually unfaithful Samson was not able to do. These chapters also tell about Israel’s desire to do away with judges and have an earthly king, in effect, rejecting their true King, the God of heaven, Jesus Christ.

Some Important Gospel Principles to Look For

- Miracles can come to those who ask in faith (see 1 Samuel 1:1–17; see also Mormon 9:15–20).
- Parents are responsible to teach their children to love the Lord and refrain from evil (see 1 Samuel 2:27–34; 3:13; see also D&C 68:25–32).
- The Lord calls us in many ways, and learning to recognize His voice is important to our spiritual growth in this life (see 1 Samuel 3:1–10).

- We can only fully receive the powers of heaven in our behalf when we are righteous (see 1 Samuel 4–7; see also D&C 121:34–44).
- When we reject inspired counsel from the prophet or other Church leaders, we are really rejecting God (see 1 Samuel 8:7; see also D&C 1:37–38).
- Callings from the Lord are revealed to those in authority. Those in authority then call, present for a sustaining vote, set apart, and train those the Lord has chosen (see 1 Samuel 9–10).

Suggestions for Teaching

 *Old Testament Video* presentation 18, “For This Child I Prayed” (12:16), can be used in teaching 1 Samuel 1–11 (see *Old Testament Video Guide* for teaching suggestions).

1 Samuel 1–3. Parents are responsible to teach their children to love the Lord and refrain from evil. (35–45 minutes)

Ask students what they believe is the world’s greatest need. Let them discuss their ideas for a minute or two, then read the following statement by President David O. McKay:

“If I were asked to name the world’s greatest need, I should say unhesitatingly *wise mothers*; and . . . *exemplary fathers*” (David O. McKay, *Secrets of a Happy Life*, comp. Llewelyn R. McKay [1967], 2).

Ask students why they think that would be true.

Have students look over 1 Samuel 1–2 and make notes of qualities and actions that show Hannah was a wise and exemplary mother (see 1 Samuel 1:10–11, 15–18, 20, 24–28; 2:1–10). Have them share what they wrote. You may also want to use the commentaries for 1 Samuel 1–2 in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 267–69). Ask:

- What did Hannah want more than anything else?
 - Why do you think she desperately wanted children?
 - What is the importance of having children in Heavenly Father’s plan of happiness?
 - After we are blessed with children, what is our responsibility as parents? (see D&C 68:25–31).
- Have students read 1 Samuel 2:12–17, 22 and ask:
- What sins did Eli’s sons commit as priests in the tabernacle?
 - Read 1 Samuel 2:22–25 and 3:12–13. What did Eli do about his sons’ actions?
 - Read what the Lord said to Eli in 1 Samuel 2:27–36 and 3:12–14. What did Eli do wrong?

- How did Eli “honor his sons above the Lord”?
- What do we learn from the severity of the Lord’s punishment of Eli? (see 1 Samuel 4:10–18).
- How is Eli’s punishment symbolic of what may happen in eternity if we are not diligent in our family duties?

Help students understand that children have their agency and sometimes go astray even when their parents have done their best. This was the case with Samuel, who also had disobedient sons, but the Lord did not condemn him because of it (see 1 Samuel 8:1–3).

Ask students what they think are the major challenges facing young people today who want to be “wise mothers” and “exemplary fathers.” Ask: Does the world support and promote the same beliefs about men, women, and families as the Lord does?

If possible, provide the students with a copy of “The Family: A Proclamation to the World” (see p. 230). Invite students to find sentences and paragraphs that describe what “wise mothers” and “exemplary fathers” should do. Discuss what students can do now to prepare themselves to become the kind of parents described in the proclamation on the family.

1 Samuel 3:1–10. Learning to recognize the voice of the Lord is important for our spiritual welfare in this life. (20–25 minutes)

Make an audio recording of six or eight different sounds, some that would be familiar to the students and others that would not. (Or make preparations to produce the sounds in class and have the students close their eyes.) After each sound, let the students guess what it was. Afterward ask them why they recognized some sounds and not others. Have them read 1 Samuel 3:1–10 and ask:

- What sound did Samuel hear that he did not recognize at first?
- What do you think it means that the “word of the Lord was precious in those days”? (v. 1; see also the commentary for 1 Samuel 3:1 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 269).

The Lord, by His own voice, called Samuel to be a prophet. God communicates to His people through His prophets, but He also may communicate personally with each of His children. Ask students to list other ways the Lord communicates with us, such as through the Holy Ghost, the scriptures, parents, and local Church leaders. As a class or in groups, have students study the following scriptures and list what we can do to more easily recognize the Lord’s voice:

- 1 Nephi 17:45
- Alma 5:57
- Doctrine and Covenants 1:14, 38
- Doctrine and Covenants 18:34–36

Consider sharing a personal experience that helped you learn to recognize the voice of the Lord.

1 Samuel 4–7. Faith and righteousness are necessary before miracles can be done in our behalf. (25–30 minutes)

Show several items that symbolize good or bad luck to your students, such as a rabbit’s foot, four-leaf clover, or horseshoe. Ask how much power those items have to perform miracles. Have students review Joshua 3:9–17 and tell what object the Israelites possessed that was associated with miracles.

Have students read 1 Samuel 4:1–11 and explain why the ark of the covenant did not save the Israelites from the Philistines. Ask them what the difference is between the ark and a good luck charm. (See also the commentary for 1 Samuel 4–7 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 269–70). Have them read Mormon 9:15–21 and identify the true source of miracles and what we must do to have miracles in our lives.

Show students the picture of the Philistine god Dagon from *Old Testament Student Manual: Genesis–2 Samuel* (p. 270). Have them read 1 Samuel 5:1–4 and tell what miracle happened in the temple of Dagon. Read 1 Samuel 5:6–12 with them and discuss the destruction that came upon the Philistines for taking the ark of the covenant. Read 1 Samuel 6:1–12 and look for what the Philistines did with the ark (see also the commentaries for 1 Samuel 5:2–3 and 5:6–12; 6:1–9 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 270).

Have students read 1 Samuel 7:3–13 and look for what Samuel told the Israelites to do to gain power over their enemies (see also the commentary for 1 Samuel 7:13 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 270). Ask them how those methods compared with what Israel tried to do to defeat the Philistines in 1 Samuel 4–6. Invite students to suggest ways they can apply Samuel’s counsel to their own struggles.

1 Samuel 8:1–5. We should live according to the way the Lord has commanded, not the world’s way. (45–50 minutes)

List on the board or show pictures of some styles that were popular when you were younger, such as a type or style of clothing, a hairstyle, a slang expression, or a way of dancing. After your students have looked at and perhaps laughed about those old-fashioned styles, have them identify some of the styles that are popular with young people today. Ask:

- How will your children probably view these fashions in twenty years?
- If styles are so temporary, why do some people try so hard to follow them?

Have students read 1 Samuel 8:1–5 and identify the pattern the ancient Israelites wanted to follow and why. Have them read verses 6–8 and tell what the Lord said Israel was really doing when they wanted a king in order to be just like all the other nations (see also the commentary for 1 Samuel 8:3–7 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 271). Have them complete activity A for 1 Samuel 8 in their student study guides (p. 93), then discuss what they wrote. Ask:

- What does Samuel’s prophecy teach us about the dangers of having an unrighteous king?
- Why do you think the Israelites did not heed Samuel’s warning?
- Why do some people today prefer to follow the ways of the world instead of the ways of the Lord? (see Helaman 12:4–6; D&C 10:20–22; 123:12).
- Why does the Lord allow people to choose what He knows will bring unhappiness? (see “Agency,” p. 14).

Help students understand that not everything that is popular is wrong or evil but that some things are. Have students list on the board some of the fashions and practices the world accepts and even encourages that we know are against the Lord’s commandments. Ask how we are like the ancient Israelites when we follow worldly standards we know are wrong.

Share the following statement by Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles:

“Samuel called the people together and explained to them that the people of the Lord should be different, with higher standards. ‘We want to be like other peoples,’ they demanded. ‘We do not want to be different.’ . . .

“Not so different are we today! We want the glamor and frothiness of the world, not always realizing the penalties of our folly. . . . Others . . . indulge in their social drinking—‘we must also have a king like unto other nations!’

“Styles are created by the vulgar and money-mad and run from one extreme to the other to out-date present wardrobes and create business for merchants. We cannot be different. We would rather die than be ‘not up to date.’ If the dress is knee length we must go [a] little above the knee. If shorts are short we must have the shortest. . . . [I]f bathing suits are skimpy, we must have the skimpiest. ‘We must have a king like unto other nations!’

“The Lord says he will have a peculiar people but we do not wish to be peculiar. . . . If intimate fondling is the pattern of the crowd, we will fondle. ‘We must have a king like unto other nations!’ . . .

“Others have hollywood marriages with finery and glitter and ostentatious pomposity. We also must have candles, gowns, best men and ladies in waiting, often dangerously near immodestly dressed. ‘We must have a king like unto other nations!’

“The world has a queen in every industry, business, factory, school and social group. She must dress immodestly, display her figure and appear in public places to further the financial interests of business, entertainment and social groups. . . . Ours, also, must

have a beautiful face, a little talent, and a well-formed body for public exhibition. We can do little else for ‘we must have a queen like unto other nations!’ . . .

“When, oh when, will our Latter-day Saints stand firm on their own feet, establish their own standards, follow proper patterns and live their own glorious lives in accordance with Gospel inspired patterns. . . . Certainly good times and happy lives and clean fun are not dependent upon the glamorous, the pompous, the extremes” (“Like All the Nations,” *Church News*, 15 Oct. 1960, 14).

To help your students apply what they have learned, ask them to imagine they have a close friend or family member who is struggling with following the temptations of the world. Have them search the Topical Guide for scriptures they could use to help teach that person that he or she will be much happier following the Lord and not the world (for example, Alma 40:11–14; 41).

1 Samuel 9–10. The Lord calls individuals to serve in callings by inspiration to those in authority. (25–30 minutes)

President Thomas S. Monson, a member of the First Presidency, said:

“Whom the Lord calls, the Lord qualifies” (in Conference Report, Apr. 1988, 52; or *Ensign*, May 1988, 43).

Invite a student to quote the fifth Article of Faith, and ask students to explain what it means. Share an experience when you received a call to serve in the Church. Describe your feelings about the call and how the Lord helped you. Explain how you knew the call came from the Lord.

Tell students that Saul’s calling to be Israel’s first earthly king teaches us some important principles about how people are called to serve in the kingdom of God. Read 1 Samuel 10:1, 6–12, 17–27 with your students to learn answers to the following questions:

- Even though Samuel extended the call and anointed Saul, who did Samuel say was actually responsible for Saul’s calling and anointing? (see 1 Samuel 10:1; see also 1 Samuel 9:15–17; Articles of Faith 1:5).
- What did the Lord do for Saul to help make him equal to his calling as king? (see 1 Samuel 10:6–7, 9). Many Church leaders testify that when they were sustained and set apart for a calling, a profound feeling about the Lord’s work came to them, along with a deeper love for the people they were called to serve. They also find that the Lord inspires them to make the right decisions.
- What did Samuel promise to do to help? (see v. 8). Those who preside have a responsibility to train those who serve under them.

- What did Saul do when some accepted him and some did not? (see vv. 9–11, 26–27).
- Why did Samuel call the people together to present Saul as the king? (see vv. 17–24). This is called the law of common consent (see D&C 26:1–2). It is a sacred opportunity to acknowledge before God that the person has been called to the work and that the congregation covenants to support and follow this individual in righteousness.

For each principle discussed, share additional insights or personal experiences that will help them see the hand of the Lord in the way the Church is governed. You might consider inviting a priesthood leader, such as a bishop or branch president, to talk to the class about callings.

1 Samuel 12–15

Introduction

When Saul began his reign in Israel, he was humble and spiritual. Those qualities gave him the potential to do much good for Israel as their king and to be an instrument in the Lord’s hands. Unfortunately, after such a good beginning he became an example of what happens when power tempts a person to replace humility with pride.

Some Important Gospel Principles to Look For

- Disobedience is often the result of pride, in which we trust our own judgment more than God’s (see 1 Samuel 13:5–13; 14:24–32, 38–46; 15:1–24; see also 2 Nephi 9:28).

Suggestions for Teaching

1 Samuel 12–15. Pride often results in disobedience. It is trusting our own judgment more than God’s. (25–35 minutes)

To introduce 1 Samuel 12–15, read the introduction to 1 Samuel 13 in the student study guide (p. 95) and discuss the questions asked there. Tell students that those questions will be a major focus of today’s lesson about King Saul.

Ask students how the Lord and Samuel felt when Israel asked to have an earthly king (see 1 Samuel 8:6–7). Have them read 1 Samuel 12:1–13 and look for why Samuel was disappointed in his people for wanting a king. Ask them what miracle Samuel asked the Lord to show the people and why (see vv. 16–18).

Explain to students that even though the Lord disapproved of Israel’s desire for a king, He made promises to them if they and their king would continue to serve Him. Ask:

- What were those promises? (see 1 Samuel 12:20–24).
- What was the promise if they “did wickedly” (see 1 Samuel 12:25).

- What in 1 Samuel 12:20–25 might also describe the relationship between the Lord, His prophet, and Church members today.

As a class, read the following sets of verses, pausing after each to discuss the accompanying questions.

- **1 Samuel 13:1–4.** How do you think the people felt about Saul at this time? How might Saul have felt about himself and his ability to lead Israel in battle?
- **1 Samuel 13:5–7.** How did the Philistines respond to their previous defeat? Compare the numbers in their army to the number Saul and Jonathan had with them (see the commentary for 1 Samuel 13:5 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 273). How did the Israelites respond when they saw the Philistine army?
- **1 Samuel 13:8–10.** How late was Samuel in getting to Gilgal? (see 1 Samuel 10:8). What did Saul do when Samuel was late? Why? What was wrong with Saul offering the sacrifice? (see the commentary for 1 Samuel 13:5–14 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 273–74).
- **1 Samuel 13:11–14.** How did Saul try to justify his disobedience? What in these verses shows that Saul really trusted more in the army than in the Lord? What did Samuel say would be the consequences of Saul’s disobedience? Based on this story, what kind of a person is a “man after [the Lord’s] own heart”?

Discuss how we can apply this story of Saul by asking questions like the following:

- What are some of the commandments we have been given that might require us to be patient?
- What are we saying to the Lord when we do not “wait upon him,” but instead trust our own judgment and disobey His commandments?
- How do people try to justify their actions, as Saul did, when they do not wait?

Psalm 37:34–40 contains some good thoughts about the principle of waiting upon the Lord. You may want to read and discuss it with your students.

Help students understand that part of our faith in God includes faith in His timing. He will give us an understanding of His commandments and blessings for our obedience because He knows what is best for us. In addition, with some commandments we only truly gain a testimony of them *after* we live them (see John 7:17; Ether 12:6).

You may want to briefly tell the story in 1 Samuel 14 as another example of how Saul’s pride affected his judgment.

1 Samuel 15. Disobedience, an unwillingness to admit we have sinned, and failure to repent are often the results of pride. (10–15 minutes)

In 1 Samuel 15 is another example of Saul’s disobedience. Have students read verses 1–3 and tell what Saul was commanded to do. Have them read verses 6–9 and explain

what Saul did. Read verses 10–23 as a class and discuss the following questions:

- What reasons did Saul give for not being obedient to the commandment the Lord’s prophet had given him?
- What was the real reason? (see v. 24).
- Why do you think Saul rationalized his sin instead of confessing it?
- What does that say about the kind of man Saul was? (see D&C 58:43).
- How did Samuel feel about having to correct Saul? (see v. 11).
- What were the consequences of Saul’s continued disobedience? (see vv. 26–28).
- According to Samuel, what attitude did Saul lack that led to his disobedience? (see v. 17).

Consider sharing the following statement by President Ezra Taft Benson:

“We can choose to humble ourselves by conquering enmity toward our brothers and sisters, esteeming them as ourselves, and lifting them as high or higher than we are (see D&C 38:24; 81:5; 84:106).

“We can choose to humble ourselves by receiving counsel and chastisement (see Jacob 4:10; Helaman 15:3; D&C 63:55; 101:4–5; 108:1; 124:61, 84; 136:31; Proverbs 9:8).

“We can choose to humble ourselves by forgiving those who have offended us (see 3 Nephi 13:11, 14; D&C 64:10).

“We can choose to humble ourselves by rendering selfless service (see Mosiah 2:16–17).

“We can choose to humble ourselves by going on missions and preaching the word that can humble others (see Alma 4:19; 31:5; 48:20).

“We can choose to humble ourselves by getting to the temple more frequently.

“We can choose to humble ourselves by confessing and forsaking our sins and being born of God (see D&C 58:43; Mosiah 27:25–26; Alma 5:7–14, 49).

“We can choose to humble ourselves by loving God, submitting our will to His, and putting Him first in our lives (see 3 Nephi 11:11; 13:33; Moroni 10:32).

“Let us choose to be humble. We can do it. I know we can” (in Conference Report, Apr. 1989, 6; or *Ensign*, May 1989, 6–7).

Discuss how we can cultivate the spirit of humility in our lives (see also Mosiah 3:19; Ether 12:27; D&C 3:4–8).

1 Samuel 16–17


Introduction

The early life of David, the shepherd boy who became Israel’s most famous king, is a good example of the adage “When the time for performance has come, the time for preparation has passed.” As you study 1 Samuel 16–17, look for how David was prepared and the difference that preparation made in his ability to perform when the time came (see also JST, 1 Samuel 16–17; introduction for 1 Samuel 16–31 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 277).

Some Important Gospel Principles to Look For

- The Lord judges us by what we are rather than what we look like (see 1 Samuel 16:7).
- Through faith in the Lord and personal preparation, we can overcome any of life’s challenges (see 1 Samuel 17:20–51; see also Matthew 19:26).

Suggestions for Teaching

 **1 Samuel 16–17 (Scripture Mastery, 1 Samuel 16:7). The Lord does not judge us by how we look but by what we are.** (25–30 minutes)

Prepare two bags, putting something of significant value in one and something of little value in the other (such as food students would like in one bag and just the wrapper in the other). Show the class the two bags and ask: Without seeing what is inside, which one would you choose? After some discussion, ask them if it would help if they could choose one class member to look inside the bags and recommend a choice.

Tell students that there is a story in 1 Samuel that shows we have someone to help us who has “inside information” for the choices and decisions we have to make. Read 1 Samuel 16:1–13 with your students and discuss some of the following questions:

- Why was Samuel sent to the house of Jesse in Bethlehem? (see v. 1).
- Who did Samuel think might be the one the Lord had chosen to be the next king? (see v. 6).
- Did the Lord agree with Samuel? Why? (see v. 7).
- What qualities did Samuel notice David had? (see v. 12).
- From what the Lord said in verse 7, what qualities do you think the Lord saw in David?
- How is this story like the situation with the two bags?

Write the following qualities on the board: *cheerful, popular, willing heart and mind, athletic, educated, pure, humble, courageous, kind, obedient, honest, handsome, talented, spiritual, and respected*. Ask:

- From most to least important, how would the world rank these qualities when choosing a leader?
- How is the Lord’s judgment different from the world’s?

Elder Marvin J. Ashton, who was a member of the Quorum of the Twelve Apostles, spoke of these judgments:

“We . . . tend to evaluate others on the basis of physical, outward appearance: their ‘good looks,’ their social status, their family pedigrees, their degrees, or their economic situations.

“The Lord, however, has a different standard by which he measures a person . . . (1 Samuel 16:7).

“When the Lord measures an individual . . . He measures the heart as an indicator of the person’s capacity and potential to bless others.

“Why the heart? Because the heart is a synonym for one’s entire make-up. . . .

“The measure of our hearts is the measure of our total performance. As used by the Lord, the ‘heart’ of a person describes his effort to better self, or others, or the conditions he confronts” (in Conference Report, Oct. 1988, 17; or *Ensign*, Nov. 1988, 15).

Have students mark and perhaps memorize 1 Samuel 16:7. Note that the heart is a symbol for one’s entire make-up. Ask why the Lord is better at choosing leaders than we are. Encourage students to trust the Lord and to heed the counsel of the leaders He has chosen (see Proverbs 3:5–7).

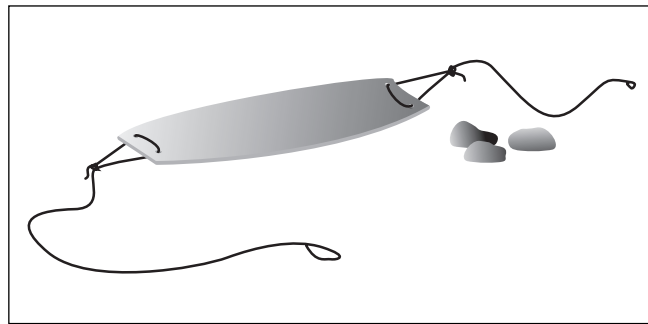
1 Samuel 16:14–23. Music has power to influence our spirits. (10–15 minutes)

Do activity B for 1 Samuel 16 in the student study guide (p. 96).

1 Samuel 17. Through faith in the Lord and personal preparation, we can overcome any of life’s challenges. (45–60 minutes)

To help students visualize Goliath’s actual size, make a life-size drawing of him in the classroom or put a mark on the wall at the correct height (see the commentary for 1 Samuel 17:4–11 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 278). If you prefer, you could teach this portion of the lesson by standing on a chair or a desk so that you are about as tall as Goliath.

To help students understand how well David prepared in his youth, consider making a sling like the one shown. Use any sturdy fabric or soft leather for the pouch (an oval



about 8x13 centimeters, or 3x5 inches) and something like shoelaces for the strings (any length from 46–60 centimeters, or 18–24 inches). Tie a knot in the end of one string and a loop in the other. The loop goes over the index or the third finger and the knot is held between the thumb and index finger. The stone is slung by swinging the sling around over the head and releasing the string as the pouch begins its arc toward the target. Timing is critical and difficult to master.

Read 1 Samuel 17 with your students and help them visualize the situation the army of Israel faced in the valley of Elah. Consider discussing the following questions as you go through the chapter. Refer to the commentaries for this chapter in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 277–279) for help as needed.

- How tall was Goliath? (see vv. 4–10).
- Why do you think he asked for just one man to come out and fight with him? (see vv. 8–10).
- What was David’s reaction when he heard Goliath’s challenge? (see vv. 26–32).
- Why did David believe he could fight Goliath and win? (see vv. 32–37).
- Why did David refuse the armor and sword King Saul offered? (see vv. 38–39).
- What weapons did David choose instead, and what armor did he trust in? (see vv. 40–47).
- When might David have gained the ability to use the sling? (see vv. 34–37).
- Why was David chosen to fight Goliath instead of Saul, who was “higher than any of the people” (1 Samuel 9:2)?

Let students use the sling and try hitting your picture of Goliath and find out how much David must have practiced. Do not use stones. Be mindful of student safety and use something that will not harm people or your building—marshmallows work well.

Discuss the importance of learning early to trust in the Lord. Ask:

- Are there “Goliaths” that we face today that are as dangerous as the one David faced?
- What causes are there today that are worth fighting for? (see 1 Samuel 17:29). List student responses on the board.

Share the following statement by President Gordon B. Hinckley, then a Counselor in the First Presidency:

“There are Goliaths all around you, hulking giants with evil intent to destroy you. These are not nine-foot-tall men, but they are men and institutions that control attractive but evil things that may challenge and weaken and destroy you. Included in these are beer and other liquors and tobacco. Those who market these products would like to enslave you into their use. There are drugs of various kinds. . . . There is pornography, seductive and interesting and inviting. It has become a giant industry, producing magazines, films, and other materials designed to take your money and lead you toward activities that would destroy you.

“The giants who are behind these efforts are formidable and skillful. They have gained vast experience in the war they are carrying on. They would like to ensnare you.

“It is almost impossible to entirely avoid exposure to their products. You see these materials on all sides. But you need not fear if you have the slingshot of truth in your hands. You have been counseled and taught and advised. You have the stones of virtue and honor and integrity to use against these enemies who would like to conquer you. . . . You can triumph over them by disciplining yourselves to avoid them. . . .

“Victory will be yours. There is not a [person] within the sound of my voice who needs to succumb to any of these forces. . . . You have His power within you to sustain you” (in Conference Report, Apr. 1983, 66; or *Ensign*, May 1983, 46, 51).

List on the board the modern Goliaths President Hinckley mentioned that the students did not. Share your testimony of the value of learning to recognize the counsel that comes from the Lord and to trust in His power to strengthen us and deliver us from the power of the adversary.

Consider closing with a song such as “I Will Be Valiant” (*Children’s Songbook*, 162), “A Young Man Prepared” (*Children’s Songbook*, 166), “Let Us All Press On” (*Hymns*, no. 243), or “Behold! A Royal Army” (*Hymns*, no. 251).

1 Samuel 18–31

Introduction

Saul had the potential to be a great king for Israel. Unfortunately, he did not live up to that potential. He began as a choice young man, spiritually reborn (see 1 Samuel 9:2; 10:9). However, because of pride, jealousy, and other sins, he

lost the Spirit and his heart became the heart of a murderer who sought David’s life. As you study 1 Samuel 18–31, contrast Saul’s motives and behavior with David’s.

Some Important Gospel Principles to Look For

- A true friend will seek our eternal welfare and encourage us to righteousness (see 1 Samuel 18:1–5; 19:1–11; 20:1–9).
- Jealousy and pride can lead to other kinds of sins (see 1 Samuel 18:5–15).
- We should seek knowledge in ways the Lord has approved. Revelation through any other means cannot bless us (see 1 Samuel 23:1–12; 28:3–14).
- We should honor those the Lord calls to lead us, despite their human imperfections (see 1 Samuel 24:9–12; 26:9).

Suggestions for Teaching

1 Samuel 18–20, 23, 25. True friends love, defend, protect, and help us do what is right. (20–40 minutes)

Ask students to write an ending to the following sentence: A true friend is one who. . . .

Have them share what they wrote and explain why they think it is important. Elder Marvin J. Ashton said:

“A friend is a person who will suggest and render the best for us regardless of the immediate consequences. . . .

“. . . A friend is a person who is willing to take me the way I am but who is willing and able to leave me better than he found me” (in Conference Report, Oct. 1972, 33, 35; or *Ensign*, Jan. 1973, 41, 43).

Tell students that today they are going to learn about two young men whose friendship fit Elder Ashton’s description. List the following references on the board and have students search them for ways and reasons Jonathan and David were friends:

- 1 Samuel 18:1–5, 14–16
- 1 Samuel 19:1–7
- 1 Samuel 20
- 1 Samuel 23:16–18

Discuss what the students found. Invite them to tell why they think Jonathan acted as he did. Tell them that Jonathan, Saul’s son, was one of the most noble friends in ancient Israel. He could easily have seen David as a threat to his position as successor to the throne, as Saul did. But instead of being jealous, Jonathan loved David as a kindred spirit whose integrity and noble desires were like his own.

When Jonathan transferred his robe, garments, sword, and bow to David (see 1 Samuel 18:4), he was acknowledging the fact that David would be the next king (see 1 Samuel 23:17). He assisted David on many occasions to escape from Saul, even putting his own life in danger to protect David (see 1 Samuel

19:1–11; 20). David later showed his friendship by covenanting to treat Jonathan’s family with kindness. David honored this covenant by caring for Jonathan’s son, Mephibosheth, after Jonathan’s death (see 2 Samuel 9:3, 7; 21:7).

You may also want students to read the story in 1 Samuel 25 where Abigail helped David and eventually became his wife. As they read the chapter, have them identify the ways this woman was a friend to David.

Invite students to think about their friends. Ask:

- Are they the kind of friends who influence you to draw closer to God or turn away from Him?
- Which kind of a friend do you think you are?

Have students list the people who could be considered their best friends, based on the definitions of friendship discussed in class. (Their list might include parents, Church leaders, brothers and sisters, grandparents, and teachers.) Read the Savior’s definition of friendship in John 15:13 and ask: According to that definition, who is our greatest friend? Read John 14:15 and note what we must do to be considered the Savior’s friends. Ask them what we can do to serve Jesus Christ and show our gratitude for His supreme act of friendship.

1 Samuel 18–26. We should honor those who are called to lead us, despite their human imperfections. (20–25 minutes)

Raise your right arm and ask the class what it means when we do that in Church meetings. (It means that we agree to sustain people in their Church callings by supporting, helping, praying for, and following them.) Discuss the following questions:

- How many of you have had a calling or assignment in the Church?
- Did you fulfill all of your responsibilities in that calling or assignment perfectly?
- Do you expect your Church leaders to fulfill their callings perfectly?
- How would you want other Church members to treat you if you made a mistake?
- What can we do to sustain our leaders?

As a class, do activity A for 1 Samuel 25–26 in the student study guide (p. 98). Help students understand that David

respected Saul’s calling as Israel’s king (see 1 Samuel 26:23). The difference between Saul’s depravity and David’s faithfulness becomes even more poignant when we learn that Saul had a whole community of priests killed for innocently helping David (see 1 Samuel 22:6–23).

Read the following statement by President Marion G. Romney, who was a member of the First Presidency. Ask your students to listen for what President Romney said was wrong with criticizing those the Lord has called to lead us.

“Some members assume that one can be in full harmony with the spirit of the gospel, enjoy full fellowship in the Church, and at the same time be out of harmony with the leaders of the Church and the counsel and direction they give. Such a position is wholly inconsistent, because the guidance of this Church comes not alone from the written word but also from continuous revelation, and the Lord gives that revelation to the Church through his chosen prophet. It follows, therefore, that those who profess to accept the gospel and who at the same time criticize and refuse to follow the counsel of the prophet are assuming an indefensible position. Such a spirit leads to apostasy” (in Conference Report, Apr. 1983, 21; or *Ensign*, May 1983, 17).

Ask students if they think President Romney meant that we should blindly follow our leaders and not think about what we are asked to do. Read the following statement by Elder Harold B. Lee, then a member of the Quorum of the Twelve Apostles:

“It is not alone sufficient for us as Latter-day Saints to follow our leaders and to accept their counsel, but we have the greater obligation to gain for ourselves the unshakable testimony of the divine appointment of these men and the witness that what they have told us is the will of our Heavenly Father” (in Conference Report, Oct. 1950, 130).

Ask students how we gain our testimonies of the counsel of our Church leaders. Have them read Moroni 10:4–5 and ask how that promise applies to our sustaining Church leaders.

THE SECOND BOOK OF SAMUEL

The second book of Samuel is named after the prophet Samuel, although he is not mentioned in the book. It should be remembered that originally 1 and 2 Samuel were one book (see introduction to 1 Samuel, p. 119). It tells of King David's struggle to unite the nation and bring Israel to the height of its power. It also highlights those character traits that allowed David to succeed.

Early in his life, David was pure and humble. Sadly, 2 Samuel records a tragic turn in his life. Why did the young, unspoiled David become one who, as Elder Neal A. Maxwell observed, "indulged himself as only a king can" (*We Will Prove Them Herewith*, 71)? Look for choices he made that altered his life's course. (For additional background, see the introductions to 2 Samuel 1–12 and 13–24 in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 287, 295; see also Bible Dictionary, "David," pp. 653–54)

2 Samuel 1–10

Introduction

The first ten chapters of 2 Samuel record David's rise to the pinnacle of his power and popularity. As you study these chapters, look for the relationship David had with the Lord and how he called on the powers of heaven to help him succeed.

Some Important Gospel Principles to Look For

- The Lord promises to reward both the righteous and the wicked according to their deeds (see 2 Samuel 3:1, 27–39; 4:1–5:3, 19–25; see also Alma 41:3–15).
- When we rely on the Lord, we can accomplish more than we ever could on our own (see 2 Samuel 5:17–25; 8).
- We displease the Lord when we treat sacred things lightly—in attitude or action (see 2 Samuel 6; see also D&C 63:64; 84:24–25, 54–58).

Suggestions for Teaching

2 Samuel 1–4. David's wisdom and integrity helped him unite Israel and Judah. (20–25 minutes)

To help students review 2 Samuel 1–4, divide them into groups of 2–4 people. Have each group look through these chapters and make up a quiz that matches people with something they did: In the first column they list people found in those chapters and in the second column they write a statement describing something each of the people did. Give them a copy of the following example:

Who Did What?

____ David	A. (Something about Asahel)
____ Abishai	B. (Something about Ish-bosheth)
____ Rechab	C. (Something about Abner)
____ Abner	D. (Something about Rechab)
____ Joab	E. (Something about Baanah)
____ An Amalekite	F. (Something about David)
____ Asahel	G. (Something about Joab)
____ Baanah	H. (Something about the Amalekite)
____ Ish-bosheth	I. (Something about Abishai)

Have the groups exchange quizzes and then work on the quizzes in their groups. When everyone is done with their quiz, ask students to compare David's wisdom and integrity to the other people in those chapters. Ask them what David did in those chapters that was the most admirable and to explain why they think so.

2 Samuel 5; 8. When we rely on the Lord, we can accomplish more than we ever could on our own. (10–15 minutes)

Ask students to imagine they are in a war and their enemy is marching against them. Show a picture of something like a spy satellite, reconnaissance plane, or hot air balloon and ask how it would help them in the upcoming battle. Have them read 2 Samuel 5:17–25 and find what David did that was like getting an aerial view of the enemy.

Help students understand how David's constant reliance on the Lord resulted in success in his battles with Israel's enemies. The Israelites prevailed in the two battles with the Philistines because before each conflict David asked the Lord for instructions (see 2 Samuel 5:19, 23).

Have students quickly read 2 Samuel 8 and list some of the nations that David defeated. (Philistines, Moabites, Syrians or Arameans, Ammonites, Amalekites, and Edomites.) Have them read verses 6 and 14 and mark the phrase that explains why David was so successful. Discuss what we can learn from David's example, emphasizing how much more successful we can be if we faithfully consult the Lord on the challenges we face.

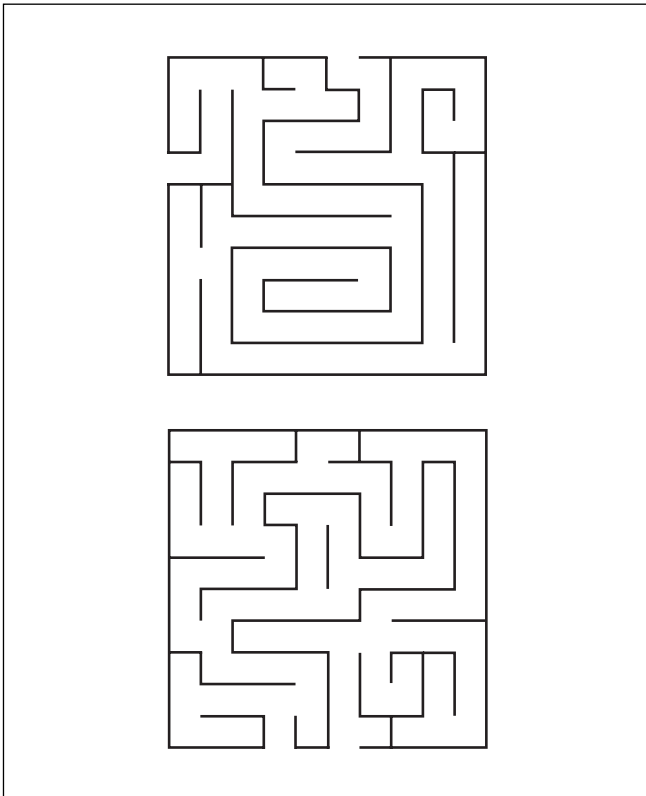
Share the following statement by President Ezra Taft Benson:

“Men and women who turn their lives over to God will discover that He can make a lot more out of their lives than they can. He will deepen their joys, expand their vision, quicken their minds, strengthen their muscles, lift their spirits, multiply their blessings, increase their opportunities, comfort their souls, raise up friends, and pour out peace. Whoever will lose his life in the service of God will find eternal life [see Matthew 10:39]” (*Jesus Christ—Gifts and Expectations* [address at a Christmas devotional, 7 Dec. 1986], 3).

You may wish to add your own testimony of the value of turning to the Lord for help.

2 Samuel 6:1–11. It is inappropriate to try to correct others when we do not have authority. (10–15 minutes)

Make copies of the following two mazes or make two different mazes.



Have two students sit back-to-back in separate desks and not look at what the other student is doing. Give a copy of one of the mazes to one student and have him or her complete it. Then give the second student a copy of the different maze and tell him or her to carefully follow the directions the first student gives to complete it. Have the first student give step-by-step directions to complete the maze he or she has. It should soon become apparent that they each have a different maze and one person cannot accurately tell the other person how to solve the maze he or she does not have.

Tell your students that they will read an account from the scriptures that teaches a principle relating to this demonstration. Read with them 2 Samuel 6:1–7 and ask them why they think Uzzah was slain (see the commentary for 2 Samuel 6:1–11 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 289). Read Numbers 4:15 and discuss what the Israelites were commanded not to do. Help students understand the sacredness of the ark of the covenant and the restrictions regarding its care.

Have students read 2 Samuel 6:8–10 and ask:

- How did David feel about what happened to Uzzah?
- Why do you think he was displeased and afraid?

Read 1 Chronicles 15:2, 11–15 and find out what changes David made in the way the ark was carried. Ask students what they think the Lord might have been trying to teach the Israelites through Uzzah’s death.

Share Elder David O. McKay’s counsel regarding Uzzah from the 2 Samuel 1–12 “Points to Ponder” in *Old Testament Student Manual: Genesis–2 Samuel* (p. 292). Then ask students how the mazes, Elder McKay’s remarks, and Uzzah’s attempt to steady the ark relate to each other. Help them understand that just as one student did not have a clear understanding of the other student’s maze, we do not have either the authority or the inspiration to direct, or “steady the ark,” of those we have not been called to lead.

2 Samuel 6:12–23. Our reverence for the Lord should influence our behavior in sacred settings. (10–15 minutes)

Ask students how they can identify people who truly love and worship their Father in Heaven. The following questions may be helpful:

- How do they act, talk, or dress?
- How do they conduct themselves during the sacrament or during other Church meetings?
- What is their attitude when they talk about the Church, its leaders, the scriptures, or the temple?

Read 2 Samuel 6:16–18, 20–22 with students. Ask them why they think Michal was offended by David’s actions. Help them understand that Michal criticized David for setting aside his royal robes and dancing with joy before the Lord. Evidently she felt this behavior was beneath the dignity of his position as king. David’s reply expressed his feelings that even though his actions were offensive to Michal, he would continue to show respect for the Lord and the holy ark (see the commentary for 2 Samuel 6:12–23 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 289).

Ask students what David’s response to Michal’s complaint teaches about his reverence for the ark of the covenant. Invite students to take a few minutes and suggest ways they could show greater reverence to the Lord, His buildings, and His ordinances.

2 Samuel 9. The way we treat others, including those we consider our enemies, is a sign of our commitment to our covenants with the Lord, who redeemed us.

(10–15 minutes)

Ask students to think about the cruelest thing anyone ever did to them and how they feel about that person, and even that person's family. Ask them how they would feel about inviting them over for dinner.

Remind students of what Saul had tried to do to David. In 2 Samuel 9, we learn that one of Saul's grandchildren, Jonathan's son, was lame. Read the chapter together as a class and look for what David did for Mephibosheth. Discuss David's kindness in light of the Savior's counsel in Matthew 5:38–47 and Alma's admonition in Mosiah 18:8–9.

Read 2 Samuel 9:7 to discover why David showed Mephibosheth kindness. Ask: What does that teach us about David's love for Jonathan?

2 Samuel 11–24


Introduction

In 2 Samuel 1–10 we read of King David's finest years. Chapters 11–24, however, record the story of his personal tragedy and how it affected united Israel. The effects of unrepented sin cannot be avoided, even by great kings. When David tried to hide his adultery rather than repent, the course of his life was changed for eternity. As you study these chapters, look for the effects David's sin had on his family and on the entire kingdom of Israel.

Some Important Gospel Principles to Look For

- Letting impure desires control our decisions removes us from the influence of the Spirit and can lead to greater sin and sorrow (see 2 Samuel 11:2–17; 12:7–14; 13:1–19; see also D&C 42:22–26; 63:16–18).
- Unrepented sin brings sorrow and cannot be hidden from God (see 2 Samuel 11:1–23; 13:1–29).
- The Atonement of Jesus Christ does not completely pay for the sin of murder—the deliberate and unjustified taking of innocent human life (see JST, 2 Samuel 12:13; see also 1 John 3:15; D&C 42:18, 79).
- The well-being of a country is affected by the righteousness of its leaders (see 2 Samuel 15:1–6; 19:9–10; 20:1–3; 23:1–5).

Suggestions for Teaching

 **2 Samuel 11. Letting impure desires control our decisions removes us from the influence of the Spirit and can lead to greater sin and sorrow.** (35–45 minutes)

Read the story of the switch point told by Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles, in the introduction for 2 Samuel 11–12 in the student study guide (p. 101). Ask students to remember the switch point story as they study 2 Samuel 11.

Do activity A for 2 Samuel 11–12 in the student study guide by drawing the chart on the board and using the scripture references in the first column of the chart and discussing what could be written in the other two columns. If your students have already completed the activity, invite them to share what they wrote. See the commentaries for 2 Samuel 11:2 and 11:3–27 in *Old Testament Student Manual: Genesis–2 Samuel* (p. 290) for help in answering questions students may have as you study this chapter.

After completing the activity, ask students what the switch points were in David's life—the little decisions that sent him in a completely different direction. Point out the number of times and ways David could have switched back to the correct path and how he could have fully repented of each sin prior to sending Uriah to be killed (see the commentary for 2 Samuel 12:13 and the first part in "Points to Ponder" in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 291–92).

On the board, draw a map showing the way to a temple or to an airport or train station that could take a person to the temple. Have a student trace the way on the board, but at every intersection where a turn is required they must flip a coin. If it falls "heads," they must turn right; if it falls "tails," they must turn left. Ask:

- Would a person reach the temple using this method?
- How does this compare to the way some people live their lives?
- What should we base our decisions on when we come to a switch point in life?
- What influenced David's decisions?

Have students compare David with Joseph (see Genesis 39:7–12). Ask them how Joseph's decisions were different from David's and why they think Joseph was able to resist temptation and David was not.

Consider dividing the class into small groups and providing each group with a copy of the *For the Strength of Youth* pamphlet. Choose the pages that you feel your students most need to read. Divide the pages evenly so that each group studies a different set of pages. Have them identify the standards that, when lived, will protect them from the sins David committed. Have the groups share with the class what they discovered.

Contrast Doctrine and Covenants 42:22–26 or 63:16–18 with Helaman 3:29–30 regarding the consequences of what we trust to help us return to Heavenly Father. Encourage

students to be aware of switch points they face each day when making choices that will help them stay on the path to eternal life.

2 Samuel 12:1–23; 13:1–29. Unrepented sin cannot be hidden from God and always brings sorrow. (25–35 minutes)

Ask two students to prepare and read the dialogue between the prophet Nathan and King David in 2 Samuel 12:1–14. After their presentation, write the following on the board: *rich man, poor man, many flocks and herds, and the little ewe lamb*. Discuss any of the following questions you feel would be helpful:

- What did these symbols represent in Nathan’s parable?
- How was David like the rich man with many flocks?
- Why do you think Nathan used a parable to reveal David’s sin?
- Which of David’s sins was the most serious, the adultery or the murder? (see Alma 39:5; see also JST, 2 Samuel 12:13; the commentary for 2 Samuel 12:13 and the first part in “Points to Ponder” in *Old Testament Student Manual: Genesis–2 Samuel*, pp. 291–92).

Point out that it was at least nine months after David sinned that Nathan came to him (see 2 Samuel 11:26–27). We have no record of David making any effort to repent before that time.

Draw the following chart on the board, writing only the scripture references in the columns under the headings:

The Prophet Nathan’s Prophecies Were Fulfilled	
Prophecies	Fulfillment of the Prophecies
2 Samuel 12:10 (The sword would not depart from David’s house.)	2 Samuel 13:26–29; 18:14–15; 1 Kings 2:25 (Amnon, Absalom, and Adonijah, David’s sons, suffered violent deaths.)
2 Samuel 12:11 (Evil would rise up against David out of his own family.)	2 Samuel 15:6–14; 16:11 (David’s son Absalom rebelled and sought to overthrow his father. He even sought David’s life.)
2 Samuel 12:11–12 (David’s wives would be defiled before the people.)	2 Samuel 16:21–22 (Absalom openly defiled ten of his father’s wives. It was the custom that a man who took the wife of the former king became king.)
2 Samuel 12:12 (Even though David’s sins were done privately, the Lord’s punishments would be made known to all Israel.)	2 Samuel 16:21–22 (Absalom openly took David’s concubines from him.)
2 Samuel 12:14 (The child born of the adulterous relationship with Bathsheba would die.)	2 Samuel 12:15–18 (Though David fasted and prayed for seven days, the child died.)

Divide the class into two groups. Assign one group to read the scripture references in the “Prophecies” column and list on the board what Nathan prophesied would be the consequences of David’s sins. Have the other group search the scripture references in the “Fulfillment of the Prophecies” column and list how Nathan’s prophecies were fulfilled. Discuss the tragedy of those consequences and how they might have been avoided.

While discussing the consequences of David’s sins, you may wish to read the narrative of Amnon and Tamar found in 2 Samuel 13:1–29. It is important to note that Amnon plotted with a friend on how to satisfy his lust and then afterward hated his sister and cast her out. Have students read 2 Samuel 13:15–20, 23–29 and ask:

- What did Tamar do after she was defiled?
- What happened to Amnon?
- How could these also be considered consequences of David’s sin? (see the commentaries for 2 Samuel 13:1–14 and 13:15–22 in *Old Testament Student Manual: Genesis–2 Samuel*, p. 295).

Have students read Doctrine and Covenants 132:39 to learn the eternal consequences for David’s sins. Tell them that Psalm 51 was written after David met with Nathan. Read that psalm with your students and discuss how David felt after that meeting. Discuss why some people wait until they are caught in their sin before they repent.

Read the statement by President Ezra Taft Benson in the “Understanding the Scriptures” section for 2 Samuel 13–14 in the student study guide (p. 102). This may be an appropriate time to share your testimony of the burden that is lifted and the feeling of peace that comes with repentance.

1 Samuel 16–2 Samuel 24. Our decisions affect our future. (25–30 minutes)

David received strength from God that helped him overcome many of the obstacles in his life. However, “his sin with Bathsheba was followed by a series of misfortunes that marred the last 20 years of his life” (Bible Dictionary, “David,” 654).

Write the following titles and accompanying scripture references on the board, leaving off the summaries in parentheses. Have half of the students read the scriptures from the first group and find evidence of how David obeyed and depended on God. Have the other students read the scriptures from the second group and find the misfortunes that followed David’s misdeeds. Ask both groups to send students to the board and write a brief summary of their findings.

1. David’s early life

- 1 Samuel 17:45–49 (He slew Goliath, with God’s help.)
- 1 Samuel 24:3–7 (He refused to harm Saul, despite Saul’s attempt to kill him.)
- 2 Samuel 5:19, 25 (He sought and obeyed the Lord.)

- 2 Samuel 8:6, 15 (He was protected by the Lord; he judged wisely.)
- 2 Samuel 9:1–3, 7, 13 (He cared for the lame Mephibosheth.)

2. David's later life

- 2 Samuel 13:1–2, 10–14, 27–29 (Amnon forced his stepsister Tamar.)
- 2 Samuel 15:1–6, 12 (Absalom incited people to rebel against David.)
- 2 Samuel 16:11 (Absalom sought to take away David's life.)
- 2 Samuel 18:9–10, 14, 33 (Absalom was killed.)
- 2 Samuel 20:1–2 (The tribes of Israel revolted against David.)

If you have not studied these chapters with your class, your students will need background help to understand these brief accounts related to David, especially those dealing with David's later life. Provide students with the following information to help them:

- Mephibosheth was Jonathan's son, whom David had promised to care for (see 1 Samuel 20:14–16).
- Tamar and Absalom were David's children by Maacah (see 2 Samuel 3:3; 13:1).
- Amnon was David's eldest son, born of Ahinoam (see 2 Samuel 3:2).

You may also refer students to the chapter headings in their Bibles or provide information from *Old Testament Student Manual: Genesis–2 Samuel* that relates to the scripture references. Have students compare David's life before and after his sin with Bathsheba by reading 1 Nephi 8:24–28 and discussing what it has to do with David's life.

Ask students to list some reasons a person who once seemed to have a strong testimony would fall away from the gospel path. (Do not discuss specific actions or names of individuals.) Ask how people who have so many blessings can separate themselves so far from the Lord.

Discuss the happiness that results from staying pure and clean. Share your testimony that those who have left the Lord's path can repent and receive the joy of forgiveness. Share the following statement by Elder Richard G. Scott, a member of the Quorum of the Twelve Apostles:

"Lucifer will do all in his power to keep you captive. You are familiar with his strategy. He whispers: 'No one will ever know.' 'Just one more time.' 'You can't change; you have tried before and failed.' 'It's too late; you've gone too far.' Don't let him discourage you.

"When you take the path that climbs, that harder path of the Savior, there are rewards along the way. When you do something right, when you resist temptation, when you meet a goal, you will feel very good about it. It is a very different kind of feeling than you have when you violate commandments—an altogether different feeling. It brings a measure of peace and comfort and provides encouragement to press on.

"As you pray for help, the Lord will place in your path priesthood leaders who will counsel and friends who will give support if you'll let them. But remember, they can help only by your following the rules that Christ has set out for the journey. Any lasting improvement must come from your own determination to change (see Mosiah 3:17–20)" (in Conference Report, Apr. 1990, 95–96; or *Ensign*, May 1990, 74).

THE FIRST BOOK OF THE KINGS

In the Hebrew text, 1 and 2 Kings are one book called *Kings*. The division of this book into two books was first done in the Septuagint (the Greek translation of the Old Testament) and followed in most later versions of the Bible. These two books are a continuation of 1 and 2 Samuel (subtitles show they are “commonly called” the third and fourth book of Kings) and contain the history of Israel’s kings from the ministry of Samuel (approximately 1095 B.C.) to the Babylonian captivity (approximately 587 B.C.). Whoever wrote Kings compiled the history from records that are no longer available, such as “the book of the acts of Solomon” (1 Kings 11:41) and the book of the chronicles of the kings of Israel and Judah (see 1 Kings 14:19, 29; see also Bible Dictionary, “Kings, books of,” p. 721).

The first half of 1 Kings tells the story of Solomon, first as a leader of Israel at a time of unprecedented success and later as a spiritually fallen leader who led his people down the same path. By the end of Solomon’s reign, Israel experienced a temporal and spiritual decline that resulted in the division of his kingdom within a year of his death. As you read, identify and consider the reasons for Solomon’s and Israel’s tragic fall.

The second half of 1 Kings tells of Israel’s divided kingdom. It relates some political history, but it is more a history of how political leaders kept the covenants God made with Israel. The major focus is on those kings who were most notable in either keeping or not keeping the covenants and on the prophets who preached to them. We can learn lessons from both the good and bad examples in 1 Kings.

1 Kings 1–10

Introduction

The first ten chapters of 1 Kings describe how Solomon, David’s son, reaped the rewards of his father’s military successes. He inherited peace, prosperity, and security and continued what could be called Israel’s “Golden Age.” As an individual, Solomon was promised and received wisdom, riches, honor, and a long life. People from all levels of society and from many nations sought wisdom from Him.

Solomon’s greatest accomplishment might be considered to be the building and dedication of a temple of God. It took approximately 200,000 men seven years to complete. Marvelous manifestations attended its dedication.

Solomon later turned from the Lord. As you study these chapters, notice why he was successful in his early years—both spiritually and temporally. Compare them with his later years and the actions that led to his fall and the fall of his people.

Some Important Gospel Principles to Look For

- Calls to serve in the kingdom of God come by inspiration through the proper authorities (see 1 Kings 1:5–10, 28–31).
- The Lord is pleased when we earnestly desire righteousness and will bless us accordingly (see 1 Kings 2:1–4; 3:5–15; 4:29–30; 10:14–23; see also Alma 29:4).
- The Lord commands His people to build temples because they are vital to the great plan of happiness and are places where God pours out His blessings on His people (see 1 Kings 5; 6:14–38; 7:13–51; D&C 132:19–20).

Suggestions for Teaching

1 Kings 3. We receive according to our desires, whether they are good or evil. We should make our desires harmonious with the Lord’s will. (25–35 minutes)

Ask students:

- What would you ask for if the Lord or His messenger came to you and said you could have whatever you desired? Why?
- Read 1 Kings 3:3–5. Who received a similar offer?
- Who made Solomon that offer?
- Read 1 Kings 3:6–9. What did Solomon desire from the Lord?

Write *an understanding heart* or *wisdom* on the board and discuss why that was what Solomon wanted. Have students identify words and phrases that show Solomon’s attitude then. Compare his confession of being a “little child” to Matthew 18:1–5; Mosiah 3:19; or 3 Nephi 11:37–38. Have them read 1 Kings 3:10–14, and ask why Solomon’s request pleased the Lord.

Ask students to think about how Solomon’s request compares with what they would have asked for. Ask:

- How do you think the Lord would feel about your personal request?
- Besides wisdom, what else did the Lord give Solomon?

Write *riches*, *honor*, and *long life, if obedient* on the board. If you have time, read and discuss the well-known example of Solomon’s God-given wisdom in 1 Kings 3:16–28.

Share the following statement by Elder Neal A. Maxwell:

“What we insistently desire, over time, is what we will eventually become and what we will receive in eternity. ‘For I [said the Lord] will judge all men according to their works, according to the desire of their hearts’ (D&C 137:9; see also Jeremiah 17:10)” (in Conference Report, Oct. 1996, 26; or *Ensign*, Nov. 1996, 21).

Read Alma 29:4–5 and ask:

- What does the Lord promise everyone who has righteous desires?
- What are His promises if our desires are not righteous?
- Does struggling with some desires that are less than righteous mean we are hopeless and can never become righteous? (see Ether 12:27).
- Why do we not always receive what we ask for, even though the Lord has said “ask and ye shall receive” many times in the scriptures? (see Helaman 10:4–5; 3 Nephi 18:20; Mormon 9:27–28; D&C 8:10; 50:29; 88:64–65; see also Bible Dictionary, “prayer,” the last three paragraphs, pp. 752–53).

1 Kings 6–9. A temple is a house of God and is vital to the plan of happiness. (20–30 minutes)

Show students a picture of a temple and ask why temples are so important to the plan of happiness. Share the following statement by President Howard W. Hunter:

“All of our efforts in proclaiming the gospel, perfecting the Saints, and redeeming the dead lead to the holy temple. This is because the temple ordinances are absolutely crucial; we cannot return to God’s presence without them. I encourage everyone to worthily attend the temple or to work toward the day when you can enter that holy house to receive your ordinances and covenants” (in Conference Report, Oct. 1994, 118; or *Ensign*, Nov. 1994, 88).

Review 1 Kings 6 and 2 Chronicles 2–4 with your students and discuss the cost and effort that went into building Solomon’s Temple. Ask: Why did David and Solomon—and why does the Church today—go to such effort and expense to build a beautiful building for the house of the Lord?

Write *House of the Lord* on the board. Ask students to think about and then give a thoughtful answer to the question: What does the phrase “house of the Lord” suggest? Have them read Exodus 25:8; 1 Kings 6:11–13; Doctrine and Covenants 124:25–27. Ask: Knowing that temples are houses of the Lord, what should be our attitude toward them?

Share the two following considerations as you discuss temples as houses of the Lord:

1. **Temples are dedicated to the Lord.** Have students read 1 Kings 8:1, 10–14 and report what happened on the day the temple was dedicated that showed it truly was the house of the Lord. Ask: What happened in 1 Kings 9:1–3 that also showed the Lord’s acceptance of the temple? You might want to compare the dedication of Solomon’s Temple with the dedication of the Kirtland Temple (see D&C 110). If any students have been to a temple dedication, invite them to share their experience with the class.

2. **No unclean thing should enter a temple after it is dedicated.** Ask students: With such great spiritual experiences associated with the temple, why can’t everyone go into the temples and partake of the Spirit? Why is a temple recommend required? (see 1 Nephi 15:34; D&C 97:15–17). This relates to why we dedicate temples. Point out that after dedicating the temple, Solomon and the Lord gave the people specific counsel so that they would know that the temple did not automatically ensure them all blessings. Have students read 1 Kings 8:55–61 and 9:3–9 and list the counsel the people were given about their temple. Ask: How does this apply to receiving the blessings of the temple today? For example, when do the blessings of the endowment come to us? or the blessings of being married in the temple? (Not only when we receive them, but when we live according to the covenants we make at that time.)

Read Doctrine and Covenants 97:12–16 and share your testimony of temples today as houses of the Lord.

1 Kings 11–16

Introduction


King Solomon, like Saul and David before him, began his reign with the promise of greatness (see the introduction to 1 Kings 1–11 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 1). However, also like Saul and David, Solomon turned from the Lord in his later years. Solomon’s apostasy led all Israel to sin and to lose the Lord’s protection.

After Solomon’s death, the united kingdom of Israel was divided and never again reached the level of prominence and power enjoyed under David and Solomon. As you study chapters 11–16 look for the choices Solomon made that led him away from the Lord. Notice also how the sins of the king affected the people and the nation.

Some Important Gospel Principles to Look For

- Regardless of our callings, talents, and blessings, if we do not humbly rely on the Lord, we can fail (see 1 Kings 11:6–26; see also 2 Nephi 32:9; D&C 3:4).
- We should choose righteous people to be our leaders because unrighteous leaders can lead their people to sin (see 1 Kings 12:6–14, 25–33; 18:1–18; 22:1–29; see also D&C 98:9–10).

Suggestions for Teaching

 **1 Kings 11. Saul, David, and Solomon began their reigns with humility, with great talent and potential, but each turned from the Lord and failed to reach his potential. (25–35 minutes)**

Discuss an event your students would know about when everything seemed to be going well in the beginning but turned out all wrong in the end. For example, you could discuss an athlete who was winning but for some reason lost. Ask:

- How did you feel about that incident?
- Do all of the events in our lives end up badly?
- Read 2 Nephi 2:27. What does it teach about our control over the outcome of events in our lives?

Invite students to think about the changes that took place in the lives of Saul and David. Ask:

- What were each of these men like when they were called to be king? (see 1 Samuel 9:2; 16:7, 12–13; 1 Kings 3:3–10).
- How did they change by the end of their reigns? (see 1 Samuel 15:22–26; 2 Samuel 12:7–12).

Tell students that David’s son Solomon had a similar story. Read Deuteronomy 17:14–20 with students and have them list the warnings Moses gave the future king of Israel. Have them read 1 Kings 10:14, 26–27; 11:3, looking for how Solomon ignored Moses’ warnings. Discuss how Solomon could have avoided his sins.

Read 1 Kings 11:1–10 and discuss why Solomon married foreign wives outside the covenant and what serious sin resulted from those marriages. Ask: What were the tragic consequences of Solomon’s apostasy? (see 1 Kings 11:14–43).

Ask students to recall what the Lord said to the Israelites when they first asked for a king (see 1 Samuel 8). Having learned of three unrighteous kings, invite students to imagine they are the writer of 1 Kings and write an “and thus we see” statement summarizing what the experience of Israel’s kings teaches. Ask students to share what they wrote, and discuss what they learned from the mistakes of Saul, David, and Solomon.

1 Kings 12. Simple decisions can have serious consequences, even on future generations. (20–30 minutes)

Write the following statement on the board: *Our lives often turn on tiny hinges, as does the history of nations.* If possible, show students a hinge and explain how when it moves a little it causes a door to open a lot. Have them explain how the statement on the board is true and invite them to give examples of how a little decision can significantly affect the future. Ask:

- What decisions have changed your life or the lives of others?
- How have those decisions affected others?

Invite students to discover some “hinges” that changed the course of Israel’s history by studying Rehoboam’s and Jeroboam’s decisions:

- **Rehoboam:** Read 1 Kings 12:1–24 and 14:21–31 and identify the decisions Rehoboam made. Have students compare his decisions with how the Lord instructed leaders to act in 1 Kings 12:7; Matthew 20:25–27; Doctrine and Covenants 50:26; 121:39. Ask: What were the results of Rehoboam’s decisions?
- **Jeroboam:** Read 1 Kings 11:26–40 and 12:25–33; 14:1–20 and identify the decisions Jeroboam made. Ask: What reason did Jeroboam give for turning Israel to idol worship? (see 1 Kings 12:28). Compare his reasoning with our tendency to ignore commandments that may seem difficult. Ask students what the dangers are of such rationalizations. Review 1 Kings 13; 2 Chronicles 11:13–17; and 1 Kings 19:10 and ask what the results of Jeroboam’s decisions were.

Help students understand the long-term effects of Rehoboam’s and Jeroboam’s decisions by doing the following:

- Look at Bible map 3, “The Division of the 12 Tribes,” and identify the boundary that divided Judah and Israel.
- Read 1 Kings 15:25–26; 16:2, 25–26, 30–31; 22:51–52; 2 Kings 3:1–3; 10:29–31; 13:6, 11; 14:24; 15:9, 18, 24, 28 and look for a common concept. Ask: What does the concept of “walking in the way of Jeroboam” teach about the long-term effects of a person’s decisions?
- Explain how the Babylonian and Assyrian captivities of Israel and Judah were a result of their wickedness (see enrichment sections D and G in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 113–16, 231–33).

Encourage students to consider the consequences of Rehoboam’s and Jeroboam’s decisions and to ponder the consequences of their own seemingly small choices.

1 Kings 17–22

Introduction

The prophet Elijah is introduced in 1 Kings 17–22. He raised the dead, called down fire from heaven, caused the heavens to withhold rain, rendered a barrel of flour inexhaustible, and was taken from the earth in a chariot of fire. His mortal deeds made him one of the greatest heroes in Israel’s history, and the way he was taken from the earth, along with the prophecy in Malachi 4:5–6, lead observant Jewish households to set a place for him at every Passover feast in anticipation of his return. Unbeknownst to most of the world, Elijah returned in 1836, during Passover week, in fulfillment of Malachi’s prophecy (see D&C 110:13–16).

Some Important Gospel Principles to Look For

- Great miracles are wrought through the power of faith in Jesus Christ (see 1 Kings 17:1–22; 18:31–39).
- God is more powerful than Satan and his followers (see 1 Kings 18:19–39; see also John 17:3).
- One way God speaks to us is in a “still small voice” (see 1 Kings 19:11–12; see also 1 Nephi 17:45).

Suggestions for Teaching



1 Kings 17–19. Great miracles are wrought through the power of faith in Jesus Christ. (40–50 minutes)

As a class, sing “Nephi’s Courage” (*Children’s Songbook*, 120) or an appropriate hymn that teaches the power of faithful obedience. Read 1 Nephi 3:7 and discuss how it is such a great expression of faith.

Tell students that in 1 Kings 17 is the story of two people who were willing to “go and do” what the Lord commanded and of the blessings that came to them because of their faith. Have them search 1 Kings 17 for the phrases “went and did” (vv. 5, 15), “arose and went” (v. 10), and “go and do” (v. 13). Suggest that they underline these phrases and write the cross-reference 1 Nephi 3:7 in the margin of their scriptures next to each phrase.

Read and discuss the three smaller stories in 1 Kings 17 from verses 1–7, 8–16, and 17–24. Ask students who demonstrated faith in each story and what they did not know when they went and followed the Lord’s command. Consider that what happened in the third story depended on the faith shown in the second story. Point out that we may not know what blessings we miss when we are unwilling to act with faith.

The strength and power that come from faith are demonstrated in 1 Kings 18. Consider having a reader’s theater, assigning students to read the parts of a narrator, Ahab, Obadiah, Elijah, the priests of Baal, the people, and Elijah’s servant.

Ask students:

- What can we learn about faith from the various people and examples in this chapter?
- What does Ahab’s question in verse 17 reveal about his faith?
- What impressed you about the faith Elijah showed on Mount Carmel?
- How did the people respond to the miraculous events?
- Read 1 Kings 19:1–3. How did Jezebel respond?

Help students understand that the quiet, gentle voice of the Spirit builds testimony and that it only comes to those who are humble and obedient.

1 Kings 18. God is more powerful than Satan and his followers. (20–30 minutes)

Show students a bucket of water, a piece of wood, and a large rock. Ask them what story in the Old Testament involves those three items. As a hint, tell them that the items were all “consumed.”

As a class, read the story of Elijah and the prophets of Baal in 1 Kings 18:17–40. Ask:

- In verse 17, why did Ahab say Elijah was troubling Israel with the drought? (see 1 Kings 17:1).
- Who did Elijah say were really responsible for the drought? Why? (see 1 Kings 18:18).

Discuss the power God gave Elijah to seal the heavens against rain. Elijah received this power because of his faith in Jesus Christ and his righteousness. Helaman 10–11 tells of how Nephi received the sealing power and what that power is. Compare the qualities the Lord commended in Nephi to those of Elijah. Help students understand that our prophet today holds the same sealing power as Elijah (see D&C 110:13–16; 132:7).

Ask students:

- In 1 Kings 18:21, what did Elijah mean when he said Israel was halting between two opinions?
- What were those two opinions?
- What are the two opinions we must choose between today?
- How do they compare to Elijah and the prophets of Baal: Which side is more numerous? Which side has the power to save? Which side boasts, but has no saving power?
- Why do you think Elijah wanted the idolatrous priests to participate in the challenge he proposed (see vv. 19, 22)?
- Why did Elijah propose calling fire down from heaven as a test of the true God (see vv. 23–24)? (see the commentary for 1 Kings 18:22–24 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 60).
- Why do you think Elijah let the prophets of Baal try first?
- How long did the prophets of Baal try to get their god to answer them? (see vv. 26–29).
- Why do you think Elijah put water on his altar (see vv. 33–35)?
- Why do you think the Lord answered Elijah with such an impressive display of His power (see vv. 36–39)?
- What can we learn from this about following modern prophets?
- How is our prophet today like Elijah? (He holds the same sealing power and the Lord will uphold what he says—even if most people go against him.)

You may want to add a second witness in support of following true prophets by reading and discussing the story of Jehoshaphat, Ahab, and the prophet Micaiah in 1 Kings 22 (see the commentaries for 1 Kings 22 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 63).

1 Kings 19. We should listen for and hearken to the whisperings of the Spirit. (20–25 minutes)

Have a student summarize what happened in 1 Kings 18. Ask students:

- How might you react if our prophet did something similar?
- Do you think that would be an effective missionary tool?
- Read 1 Kings 19:1–10. According to what Elijah told the Lord, were many converted through what happened on Mount Carmel?
- Why do you think the people were not truly converted?
- How does true conversion take place?

Discuss how the Spirit is the most important element in gaining and strengthening a testimony. Have students read 1 Kings 19:11–13 and tell them that the “still small voice” is a manifestation of the Holy Ghost. As President Boyd K. Packer explained:

“The Holy Ghost speaks with a voice that you *feel* more than you *hear*. It is described as a ‘still small voice.’ And while we speak of ‘listening’ to the whisperings of the Spirit, most often one describes a spiritual prompting by saying, ‘I had a *feeling* . . .’ . . .

“Revelation comes as words we *feel* more than *hear*. Nephi told his wayward brothers, who were visited by an angel, ‘Ye were past *feeling*, that ye could not *feel* his words’” (in Conference Report, Oct. 1994, 77; or *Ensign*, Nov. 1994, 60).

Bishop Henry B. Eyring, then First Counselor in the Presiding Bishopric, said:

“I testify [that the Spirit] is a small voice. It whispers, not shouts. And so you must be very quiet inside. That is why you may wisely fast when you want to listen. And that is why you will listen best when you feel, ‘Father, thy will, not mine, be done.’ You will have a feeling of ‘I want what you want.’ Then the still small voice will seem as if it pierces you. It may make your bones to quake. More often it will make your heart burn within you, again softly, but with a burning which will lift and reassure” (in Conference Report, Apr. 1991, 87–88; or *Ensign*, May 1991, 67).

Ask students:

- What are some of the distractions that can cause us not to hear or focus on the voice of the Spirit?
- What can we do so that we are more receptive to this still, small voice in our lives?

Help students understand the importance of not only listening but also following what the Spirit tells us to do.

THE SECOND BOOK OF THE KINGS

As stated in the introduction to the book of 1 Kings, in the Hebrew text the books of 1 and 2 Kings were one book. In 2 Kings is a record of events of the divided kingdoms of Israel and Judah from about 850 B.C. to 560 B.C. It tells of the prophets Elijah, Elisha, and Isaiah and ends with the tragic accounts of the destruction of the northern kingdom of Israel by the Assyrians and of the southern kingdom of Judah by the Babylonians. These accounts of destruction and captivity fulfilled the prophetic warnings of Moses (see Deuteronomy 8:10–20) and Samuel (see 1 Samuel 12:14–15, 24–25).

As you study 2 Kings, look for the causes of the kingdom of Israel's defeat by the Assyrians. Also consider why the kingdom of Judah survived over one hundred years longer than the kingdom of Israel even though they both faced the same enemies. Search for why Judah finally fell to Babylon and what could have prevented their destruction.

A complete list of Israel's and Judah's kings can be helpful while studying 2 Kings (see Bible Dictionary, "chronology," pp. 637–39; see also "The Kings and the Prophets of Israel and Judah," pp. 232–35; the charts in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 35, 39, 43).

2 Kings 1–13

Introduction

Elijah and Elisha were remarkable prophets who served at a time when the kingdoms of Israel and Judah were steeped in idolatry. They both performed great miracles, but relatively few Israelites were converted to the living God during their ministry. Miracles do not convert the faithless; they strengthen those with faith (see D&C 35:8–11; 63:7–12).

As you study 2 Kings 1–13, learn how the ancient Israelites felt about the ministries of Elijah and Elisha. Think about why prophets are often rejected in their own day and what we can learn about the importance of listening to living prophets.

Some Important Gospel Principles to Look For

- Prophecies from the Lord are always fulfilled (see 2 Kings 1:9–17; 4:14–17; 5:1–14; 7:1–2, 12–17; 8:1–15; 9; see also D&C 1:37–38).
- Those who follow inspired counsel are blessed—sometimes with miracles (see 2 Kings 2:1–15; 4; 5:1–14; 6:1–7; see also D&C 21:1–9).
- The Lord "clothes" His chosen servants with authority and power (see 2 Kings 2:7–15).

- Translated beings are individuals who have been changed in mortality so that they are not subject to physical pain and death. Their death and resurrection will be instantaneous (see 2 Kings 2:11; see also 3 Nephi 28:4–9, 36–40).
- Unrighteous leaders often lead their people to sin (see 2 Kings 3:1–3; 10–13).
- Priesthood power is not to be used for personal gain (see 2 Kings 5:20–27; see also 1 Samuel 8:1–5).

Suggestions for Teaching

2 Kings 1–4. The Lord "clothes" His chosen servants with authority and power. With that authority and power they are able to do many mighty works and teach us what the Lord wants us to know. (50–55 minutes)

Display a picture of the President of the Church and ask students if they will worry about the future of the Church when the prophet dies. Read the following testimony of President Gordon B. Hinckley, then a Counselor in the First Presidency:

"This is the work of God, our Eternal Father, who lives and rules in the universe. It is the work of the Lord Jesus Christ, our Savior and our Redeemer, the Living Son of the Living God. It has been established upon the earth with divine authority, with a prophet and other leaders called through the voice of revelation and trained through long years of service. It will never fail. It will continue to succeed" (in Conference Report, Oct. 1992, 80; or *Ensign*, Nov. 1992, 60).

Ask students how we know who the next President of the Church is to be. Explain that after the death of the Prophet Joseph Smith, the Lord provided a special witness of who was to succeed Joseph as President of the Church (see *Church History in the Fulness of Times*, 2nd ed. [religion 341–43, 2000], pp. 291–93). Today, following the death of the President of the Church, the senior member of the Quorum of the Twelve Apostles becomes the new prophet.

Have students read 2 Kings 2:1–15 and tell what the Lord did to let Elisha and the sons of the prophets know that Elisha was to succeed Elijah. If needed, ask the following questions:

- What did Elisha mean when he asked for a "double portion of [Elijah's] spirit"? (see Deuteronomy 21:17).
- What did Elijah's mantle symbolize? (see the commentary for 2 Kings 2:14 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 64.)
- Why was it important to show the sons of the prophets that "the spirit of Elijah doth rest on Elisha" (2 Kings 2:15)?

The lives of ancient prophets sometimes foreshadowed the life and mission of the Savior. Review the following miracles of Elisha. Have students look for how they are similar to those performed by Jesus Christ:

- 2 Kings 4:1–7 (oil multiplied; see John 2:1–11)
- 2 Kings 4:18–37 (Shunammite woman’s son raised from the dead; see Luke 7:11–15; 8:41–42, 49–56; John 11:1–44)
- 2 Kings 4:42–44 (barley loaves multiplied; see Mark 6:33–44; 8:1–9)
- 2 Kings 5:1–14 (Naaman healed of leprosy; see Mark 1:40–45; Luke 17:11–19)
- 2 Kings 6:1–7 (iron floated; see Matthew 14:22–33)

Tell students that in addition to being types of the Savior’s mortal ministry, the lives of Elijah and Elisha prefigure some of the works of the Savior’s Church in the latter days. Make a copy of the following chart to display or as a handout (partially adapted from Lenet Hadley Read, “Elijah and Elisha,” *Ensign*, Mar. 1988, 24–28). Have students take turns reading each item and encourage them to highlight the references in their scriptures.

Elijah and Elisha	The Church in the Latter Days
Elijah had power to seal and unseal the heavens (see 1 Kings 17:1).	In 1836 the Savior sent Elijah to restore the keys of the sealing power to the Church (see D&C 110:13–16).
The Lord sent ravens to feed Elijah during a famine (see 1 Kings 17:4).	The Lord nourishes the Church with revelation, powers, and blessings during this worldwide spiritual famine (for example, see D&C 110).
Elijah multiplied oil and flour to save the lives of the widowed and fatherless (see 1 Kings 17:9–16).	Those who have not come unto the Savior are spiritually widowed and fatherless—they are cut off from Jesus Christ, who is the Bridegroom, and from Heavenly Father. Those who receive Jesus Christ and His gospel are given power to become the sons and daughters of God and joint-heirs with Jesus Christ (see John 1:12; Romans 8:16–17; D&C 39:4).
Both Elijah and Elisha raised the dead (see 1 Kings 17:17–23; 2 Kings 4:14–37; 13:20–21).	Because of His Atonement and Resurrection, Jesus Christ will raise all people from physical and spiritual death (see 1 Corinthians 15:21–22; Mosiah 16:7–8). He also called prophets and restored His Church to invite all to come unto Him and be raised from spiritual death (see D&C 1).

At an altar on Mount Carmel, Elijah reminded ancient Israel of the covenants they had made with the one true God (see 1 Kings 18:19–39).	In the latter days, Elijah restored keys that allow modern Israel to make eternal covenants with the Lord at altars in temples (see D&C 110:13–16).
Elijah called down fire from heaven to consume the wicked but spared the humble and obedient (see 2 Kings 1:9–15).	At the Second Coming, fire will destroy the wicked, but the righteous will be spared (see 1 Nephi 22:17; Joseph Smith—History 1:37).
Elisha healed the waters of Jericho so that they would no longer cause death or barren ground (2 Kings 2:19–22).	At the Savior’s Second Coming, this world will return to its paradisiacal glory, ending its telestial state (see Isaiah 11:6–9; Articles of Faith 1:10).
Elisha multiplied oil to ransom the faithful widow and her children, who were hopelessly in debt (see 2 Kings 4:1–7).	In Gethsemane, which means “oil press,” and on the cross, Christ paid for the sins of all mankind, including the people of the latter days, because we are all hopelessly in debt spiritually (see Matthew 20:28; Mosiah 16:4–5).
Elisha healed poisoned pottage and multiplied bread for one hundred faithful people (see 2 Kings 4:38–44).	Jesus Christ restored His Church on the earth. Part of the mission of the restored Church is to take the gospel of Jesus Christ, the Bread of Life, to all the world (see John 6:33–35; D&C 84:62).
Naaman, a Syrian, went to Elisha, the servant of the God of Israel, and was healed of his leprosy by washing in the Jordan River (2 Kings 5:1–14).	All people receive the saving ordinances of the gospel from servants of God in modern Israel (see D&C 22; Articles of Faith 1:5).
Elisha blinded the eyes of the wicked and opened the eyes of the faithful (see 2 Kings 6:15–18).	The wicked are spiritually blind, but the righteous see and understand and are saved (see Matthew 13:10–17).

As students discover the symbolism in the lives of Elijah and Elisha, ask them how it testifies that the “mantle” of authority has been passed on and given to the Lord’s chosen servants in the latter days.

2 Kings 2:11. Elijah was translated and taken up to heaven so he could return and restore keys of the sealing power of the priesthood. Translated beings are changed in mortality so that they are not subject to physical pain and death, but that change is not the same as the change to immortality that occurs at the Resurrection. (15–20 minutes)

Read 3 Nephi 28:7–9, 36–40 and have students identify some of the characteristics of translated beings. List them on the board. Read 2 Kings 2:11 and look for who that verse says

was translated. Ask students why they think Elijah was translated (see the commentary for 2 Kings 2:11 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 64). Read Malachi 4:5–6; Matthew 17:3; and Doctrine and Covenants 110:11–16 and have students write them as cross-references for 2 Kings 2:11. Discuss how Elijah fulfilled the prophecy in Malachi 4:5–6.

 **2 Kings 5. Great blessings come to those who follow inspired counsel.** (35–45 minutes)

Ask students:

- When is it absolutely necessary to follow directions? (For example, repairing an engine, following a map, or playing a difficult piece of music.)
- What usually happens when we fail to follow directions?
- If you were deathly ill and a prophet gave you directions on how to be healed, would you follow them?
- What if you considered his directions unusual or odd?

Explain that someone in the Old Testament had an experience like that with a prophet's instructions. Read 2 Kings 5:1–14 with your students and discuss the following questions:

- What part did pride play in Naaman's refusal to bathe in the Jordan River? (see vv. 11–12).
- How did Naaman's servant convince him to follow Elisha's direction?
- What happened when he did what the prophet said?

Have students read Mosiah 3:19 and discuss how it applies to Naaman. Share the following statement by Elder Victor L. Brown, who was then a member of the Seventy:

“Naaman being a man of high position was insulted that Elisha would send a messenger and not show him the respect of coming himself. In addition, the simple nature of the message offended him. . . .

“Naaman needed to have the faith of a child to be obedient as a child before his flesh became clean as a little child's” (in Conference Report, Apr. 1985, 19; or *Ensign*, May 1985, 16).

Ask students:

- How do people today sometimes rationalize counsel?
- How is that like Naaman?
- What does the story of Naaman and his servant teach us about the counsel of prophets?

Give each student a copy of the following statement by Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles:

“Do not let pride stand in your way. The way of the gospel is a simple way. Some of the requirements may appear to you as elementary and unnecessary. Do not spurn them. Humble yourselves and walk in obedience. I promise that the results that follow will be marvelous to behold and satisfying to experience” (in Conference Report, Oct. 1976, 143; or *Ensign*, Nov. 1976, 96).

Write *Obedience is the first law of heaven* on the board. Ask a student to read the following statement by Elder Bruce R. McConkie:

“Obedience is the first law of heaven. All progression, all perfection, all salvation, all godliness, all that is right and just and true, all good things come to those who live the laws of Him who is Eternal. There is nothing in all eternity more important than to keep the commandments of God” (*The Promised Messiah*, 126).

Discuss the importance of obedience even when we may not understand all the reasons God asks us to be obedient. Remind students how Abraham was asked to sacrifice his son Isaac and that the Israelites were told to put lamb's blood around their doors in Egypt. Ask:

- What blessings came to those people for their obedience?
- What have the prophets asked us to do in our day that some may think unnecessary or senseless?
- What blessings come to people who keep those commandments?

Have students read 2 Kings 5:15–27 and look for what Elisha's servant Gehazi did (see the commentary for 2 Kings 5:15–16, 20–26 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 75–76). Ask:

- Why was Gehazi punished for what he did?
- What does this story teach us about why those who are truly the Lord's servants do His work? (see 2 Nephi 26:29–31).

2 Kings 6:1–23. The Lord is concerned with the hopes and fears of all of His children, and He will send the help necessary to accomplish His will. (15–30 minutes)

Have students do activity A for 2 Kings 6–7 in their student study guides (p. 114), and discuss their answers. As you discuss 2 Kings 6:1–7, consider the following questions:

- Why was the axe head important to the man who lost it?
- Why do you think Elisha used God's power to help retrieve the axe head? (see the commentary for 2 Kings 6:1–7 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 76).

Consider sharing experiences when the Lord helped you with problems that were not very important to others but were

very important to you. (Remember that sacred experiences should only be shared when your class is spiritually prepared to receive them.) Invite students to share similar experiences they have had. Read the following statement by President George Q. Cannon, who was a member of the First Presidency:

“We humble people, we who sometimes feel ourselves so worthless, so good-for-nothing, we are not so worthless as we think. There is not one of us but what God’s love has been expended upon. There is not one of us that He has not cared for and caressed. There is not one of us that He has not desired to save and that He has not devised means to save. There is not one of us that He has not given His angels charge concerning. We may be insignificant and contemptible in our own eyes and in the eyes of others but the truth remains that we are the children of God and that He has actually given his angels—invisible beings of power and might—charge concerning us, and they watch over us and have us in their keeping” (*Gospel Truth: Discourses and Writings of President George Q. Cannon*, sel. Jerreld L. Newquist, 2 vols. [1974], 1:2).

As you discuss 2 Kings 6–23, ask students how we can apply the phrase “they that be with us are more than they that be with them” (v. 16) to our day. Read Doctrine and Covenants 38:7 and 84:88 and share the following testimony by Elder Neal A. Maxwell:

“In these times of widespread commotion, disorder, unrest, agitation, and insurrection, the hearts of many will fail. (D&C 45:26; 88:91.) Others will be sorely tried but will, in their extremities, seek succor from seers as did the anxious young man who approached the prophet Elijah as ancient Israel was surrounded: ‘Alas, my master! how shall we do?’ The answer of today’s prophets will be the same: ‘Fear not: for they that be with us are more than they that be with them.’ Only when we are settled spiritually can we understand that kind of arithmetic. Only then will our eyes, like the young man’s, be opened” (*We Will Prove Them Herewith*, 19).

Ask: What do you think Elder Maxwell meant when he spoke of being “settled spiritually”? How can we achieve it?

2 Kings 6–13. Unrighteous leaders often lead their people to sin. Both Israel and Judah suffered because of wicked kings. (15–20 minutes)

Re-create the following chart on the board or on a poster or transparency. Include twenty empty rows on the chart so information can be added as you study 2 Kings. This chart can easily be updated as you continue to study 2 Kings (see the teaching suggestions for 2 Kings 14–19 and 2 Kings 20–25).

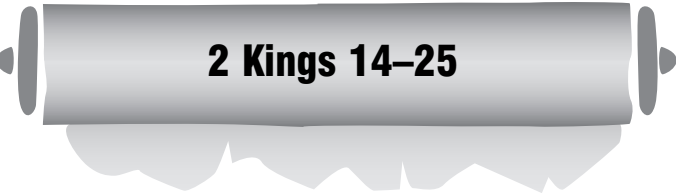
Kings of Israel	Wicked or faithful?	Scripture references	Kings of Judah	Wicked or faithful?	Scripture references

Divide the class into seven groups and assign each group one of the following kings. Give them ten minutes to study the scripture references for their king, have them prepare and present a one-minute overview of the king’s life, and have them fill in an entry for their king on the chart. (A complete listing of the kings of Israel and Judah can be found in “The Kings and the Prophets of Israel and Judah,” pp. 232–35, and *Old Testament Student Manual: 1 Kings–Malachi*, p. 43.)

- Jehoram (see 2 Kings 8:16–24)
- Ahaziah (see 2 Kings 8:25–29; 9:27–29)
- Jehu (see 2 Kings 9:1–10:36)
- Athaliah (see 2 Kings 11)
- Jehoash, or Joash (see 2 Kings 12)
- Jehoahaz (see 2 Kings 13:1–9)
- Jehoash (see 2 Kings 13:10–25)

Read Mosiah 29:16–18 and discuss the effects of having a wicked king as opposed to a righteous king. Ask students:

- During which king’s rule would you have preferred to live in Israel? in Judah? Why?
- What does 2 Kings 6–13 teach that is important or helpful for our day?
- What can we do to sustain our Church leaders? (see D&C 107:22).



Introduction

Moses listed the blessings or cursings that would come upon the Israelites, depending on how they kept their covenants (see Deuteronomy 28). Samuel warned of the destructions that would come as a result of unrighteous kings (see 1 Samuel 8). In 1 Kings and in earlier chapters of 2 Kings we learned how God was patient in His judgments and repeatedly offered the people and their kings opportunities to repent. In the final chapters of 2 Kings are recorded the tragic consequences the kingdom of Israel suffered at the hands of Assyria and the kingdom of Judah suffered at the hands of Babylon because the people and their kings would not heed prophetic warnings.

Even while God’s judgments were being poured out upon each nation, He offered the people opportunities to repent (see Ezekiel 18:30–32). Some accepted the invitation (see 1 Nephi 1:20–2:3), but the majority rejected the Lord and His blessings.

Many Old Testament prophets lived during the time period covered in 2 Kings 14–25, including Jonah, Amos, Hosea, Isaiah, Micah, Zephaniah, Nahum, Habbakuk, and Jeremiah.

Some Important Gospel Principles to Look For

- People are accountable for their own sins but sometimes suffer because of the sins of others (see 2 Kings 14:6; 24:2–4; see also Articles of Faith 1:2).
- Apostate nations lose God’s protective help (see 2 Kings 15:19–31; 17:3–23; 24:1–4; 25:4–7; see also Ether 2:8).
- Idolatry is a grievous sin (see 2 Kings 17:7–12; 21; see also Exodus 20:1–6).
- Rejecting the counsel of the Lord and His prophets leads us into captivity and cuts us off from the Lord (see 2 Kings 17:6–8; 24:20; see also Moses 4:3–4).

Suggestions for Teaching



Old Testament Video presentation 19, “Eyewitness News at Six (Hundred B.C.)” (14:56), can be used in teaching 2 Kings 14–25 (see *Old Testament Video Guide* for teaching suggestions).

2 Kings 14–19. The kingdom of Israel lost the Lord’s protection because of wickedness and apostasy. The kingdom of Judah was miraculously delivered and retained their freedom. (45–60 minutes)

Note: This suggestion can be used as a continuation of the teaching suggestion for 2 Kings 6–13 (p. 140).

Follow the instructions for the chart activity in the teaching suggestion for 2 Kings 6–13 and assign groups of students the following kings:

- Amaziah (see 2 Kings 14:1–22)
- Jeroboam II (see 2 Kings 14:23–29)
- Azariah, or Uzziah (see 2 Kings 15:1–7)
- Zachariah (see 2 Kings 15:8–12)
- Shallum (see 2 Kings 15:13–15)
- Menahem (see 2 Kings 15:16–22)
- Pekahiah (see 2 Kings 15:23–26)
- Pekah (see 2 Kings 15:27–31)
- Jotham (see 2 Kings 15:32–38)
- Ahaz (see 2 Kings 16)
- Hoshea (see 2 Kings 17:1–6)
- Hezekiah (see 2 Kings 18:1–7)

After they have researched their verses, have each group fill in an entry for their king on the chart.

Review Moses’ prophecy about the children of Israel in Deuteronomy 28:1–26, specifically verses 1 and 15. Ask students what the children of Israel needed to do to receive the Lord’s blessings and protection.

Refer to the chart of the kings of Israel and Judah. Have students count the number of righteous kings each kingdom had. Read 2 Kings 17:1–23 with them and discuss what those verses teach about why the kingdom of Israel fell to the Assyrians (see enrichment section D and the commentaries for 2 Kings 17 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 113–16, 126–27).

Compare Israel’s wicked kings with Judah’s somewhat more righteous kings. Have students read 2 Kings 18:1–7 and tell what Judah’s King Hezekiah was doing about the same time the Assyrians were destroying Israel.

Use the commentaries for 2 Kings 18–19 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 127–28) to help you decide what parts of those chapters to have your students read. You may choose to summarize 2 Kings 18, but it would be good to read 2 Kings 19:1–7, 32–37 with your students and discuss what the Lord did to save Judah from the Assyrians and why.

Ask students:

- What can we learn from the destruction of the northern kingdom of Israel and the loss of the ten tribes?
- How are Satan’s attitude and intentions toward us like those the Assyrians had toward Israel?

Have students read 2 Nephi 1:13–16; 2:27; Helaman 3:27–30; 5:12 and tell what the Lord has counseled us to do to avoid being taken captive by Satan. Discuss what it means to “lay hold upon the word of God” (Helaman 3:29). Consider sharing experiences from your life that testify of the joy and peace that come from building your life on the foundation of Jesus Christ, who is Jehovah, God of the Old Testament.

2 Kings 20–25. Righteousness is not the result of a single act. It is part of a lifelong process of choosing good. (45–60 minutes)

On the board, write the name of a familiar person from the scriptures who is known for making wicked choices. Ask students:

- Do you think that person ever did a kind or a good deed? (Probably.)
- Why, then, are they known as being wicked instead of good?
- What more does the Lord expect of us than an occasional good deed? (see D&C 14:7).

Review with students how the kingdom of Judah was delivered from the Assyrians (see 2 Kings 19:32–37) and ask:

- Why was Judah spared when Israel was taken captive (see 2 Kings 19:32–37)?

- Was Judah guaranteed protection forever? Why or why not?
- Why was it important for the people of Judah to continually guard themselves against unrighteousness?

Follow the instructions for the chart activity in the teaching suggestions for 2 Kings 6–13 and 2 Kings 14–19 (pp. 141–42).

Assign groups of students the following kings:

- Manasseh (see 2 Kings 21:1–18)
- Amon (see 2 Kings 21:19–26)
- Josiah (see 2 Kings 22:1–23:30)
- Jehoahaz (see 2 Kings 23:31–33)
- Jehoiakim, or Eliakim (see 2 Kings 23:34–24:7)
- Jehoiachin (see 2 Kings 24:8–17)
- Zedekiah, or Mattaniah (see 2 Kings 24:17–25:21)

After they have researched their verses, have each group fill in an entry for their king on the chart. Ask:

- What do you notice about the kings of Judah after Josiah that is similar to the last several kings of Israel?
- What would you suppose would be Judah’s fate because they became as wicked as Israel was?

Read 2 Kings 25:1–21 and discuss what eventually happened to the kingdom of Judah (see also the commentaries for 2 Kings 24–25 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 215–17). Read 1 Nephi 1:4 and ask:

- What did the Lord do to try to save Judah?
- Who were some of the prophets who preached in Jerusalem then? (Jeremiah, Zephaniah, Obadiah, Nahum, Habakkuk, Ezekiel, and Lehi; see Bible Dictionary, “chronology,” pp. 637–39.)
- How did the kings and the people of Judah respond to the prophets? (see Jeremiah 20:1–2; 1 Nephi 1:19–20).
- What have the Lord’s prophets warned us about today?
- How does the way people disregard the prophets’ teachings today compare to the way the people of Judah responded to their prophets?
- How should we respond to the messages of the modern prophets?
- What will be the consequences if we ignore the prophets? (see Ether 2:10–11; D&C 1:1–17).

Work through the following questions and scriptures and compare our times with those of the kingdom of Judah.

- What threat does our generation face today? (see D&C 1:35).
- Why will the anger of the Lord be kindled in the last days? (see 1 Nephi 22:16; D&C 133:48–51).
- What is the only hope the world has for survival? (see 1 Nephi 22:17–19, 22; D&C 1:36; 133:52; Moses 7:61–62).
- What will determine whether we will be able to pass through these times safely? (see D&C 1:14, 38; 56:14; 84:36; 90:5; 108:1; 121:16–21).

2 Kings 22:3–23:3. The scriptures have power to change our lives if we allow them to. (15–25 minutes)

Ask students to write answers to the following questions. Tell them that their answers are for their own use and will not be shown to others.

1. Where in your home do you keep your personal set of scriptures?
2. How often do you read your scriptures?
3. On a scale from 1 (lowest) to 10 (highest):
 - a. How well do you treat your scriptures—such as carefully marking them, properly putting them away, and carefully turning the pages?
 - b. If your scriptures were lost, stolen, or damaged, how much would your life be affected?
4. Name one person you know who truly values and respects their scriptures.
5. How do you feel when you see the scriptures treated disrespectfully?

Read 2 Kings 22:3–7 and find out what work King Josiah asked to be done. Read verses 8–10 and look for what the high priest discovered while they were working. Ask students:

- What do those verses reveal about how important the scriptures had been to the people?
- How often do you think they read them?
- What was Josiah’s reaction when he read the scriptures? (see verses 11–13).
- Why do you think he reacted that way?

Have students read 2 Kings 23:1–25 and discuss how the scriptures affected Josiah’s life. Help them understand the effect scriptures can have in our day by reading the following two statements.

President Ezra Taft Benson said:

“Often we spend great effort in trying to increase the activity levels in our stakes. We work diligently to raise the percentages of those attending sacrament meetings. We labor to get a higher percentage of our young men on missions. We strive to improve the numbers of those marrying in the temple. All of these are commendable efforts and important to the growth of the kingdom. But when individual members and families immerse themselves in the scriptures regularly and consistently, these other areas of activity will automatically come. Testimonies will increase. Commitment will be strengthened. Families will be fortified. Personal revelation will flow” (“The Power of the Word,” *Ensign*, May 1986, 81).

Elder L. Lionel Kendrick, a member of the Seventy, said:

“The scriptures should be of the greatest importance in our lives. Our spiritual survival during the stresses of our society and the temptations of our time is greatly dependent upon the strength we will receive from searching the scriptures and listening to the words of the prophets, seers, and revelators.

“People as well as nations perish without scriptures. The scriptures are spiritual food for our spirits, which is just as important as physical food for our bodies” (in Conference Report, Apr. 1993, 14; or *Ensign*, May 1993, 14).

Ask students to share what impressed them most about Josiah. Invite them to consider again the questions asked at the beginning of this teaching suggestion. Ask: How have the scriptures affected your life? Read 2 Timothy 3:15–17; 1 Nephi 15:23–24; 2 Nephi 32:3; Alma 31:5; 37:38, 43–45; and Helaman 3:29–30 to teach about the power the scriptures can have in our lives.

THE FIRST BOOK OF THE CHRONICLES

1 Chronicles 1–29

Introduction

The books of 1 and 2 Chronicles were originally one book, but they almost always appear as two books in translations from the time of the Greek Septuagint. They were completed sometime after Cyrus issued the decree that allowed the Jews to return from captivity in Babylon (ca. 538 B.C.) and are, in part, a post-exile sequel to the histories in the books of Samuel and Kings. The authorship of Chronicles is uncertain. The books of Ezra and Nehemiah are the historical continuation of the books of Chronicles.

The purpose of Chronicles was to help the returning exiles remember their relationship with the Lord and with the former united nation of Israel. The genealogies in 1 Chronicles 1–9 and the account of the success of the Davidic kingdom in 1 Chronicles 10–29 reminded Israel of the Lord's hand in choosing and guiding His people.

Nearly half of the material in Chronicles was taken from the books of Samuel and Kings, but the author included only material he felt helped the people see themselves as God's chosen people. Almost everything that would detract from that image, such as David's sin against Uriah and the rebellion of Absalom, was left out. In 2 Chronicles 1–9 the writer emphasized the glory of the temple Solomon built and the importance of temple worship. Nothing was written about Solomon's foreign wives or his idolatry.

The history of the kings of Judah, particularly in 2 Chronicles 10–32, illustrates that having a king or even a temple was not a guarantee of divine protection and blessing. Only when the king and the people were obedient to God's laws were the promises of the Abrahamic covenant realized.

The returning exiles were not granted the status of an independent nation with a king of their own. They were still under the authority of Persia. For those Jews returning from exile, temple service and obedience to the law were emphasized as the source of divine blessing. Israel never again succumbed to her old sin of idolatry. However, in time an equally dangerous tendency began to manifest itself. The leaders of the Jews placed great emphasis on the law of Moses and added numerous rules to prevent anyone from violating it. Many people became so zealous for the law that they became blind to the lawgiver, Jesus Christ, and rejected Him when He came.

Some Important Gospel Principles to Look For

- The Lord's prophets frequently remind and encourage us to live the gospel (see 1 Chronicles 1–29).

- We are here on earth to learn to love, obey, and serve the Lord. To do so we must:
 - a. Repent, be courageous in righteousness, and put our trust in the Lord (see 1 Chronicles 5:18–26; 10:13–14; 28:20; see also 2 Chronicles 20:14–17; Alma 53:20–21).
 - b. Give continual thanks and praise to God for all He gives us and does for us (see 1 Chronicles 16:7–19, 23–36; see also Ezra 3:10–11; D&C 59:7).
 - c. Seek the Lord with all our hearts and minds (see 1 Chronicles 28:9; see also 2 Chronicles 7:14; 15:12–15).
- The Bible does not contain everything that God has revealed to His prophets (see 1 Chronicles 29:29; see also 2 Chronicles 9:29; 12:15).

Suggestions for Teaching

1 Chronicles 1–29. The Lord's prophets frequently remind and encourage us to live the gospel. (15–20 minutes)

On the board write *practice makes perfect*, and ask students if they agree. Underneath it write *practicing correct principles makes perfect* and ask which statement is more correct and why. (We cannot become perfect by practicing wrong principles.) Explain that the second statement helps us understand why our Church leaders often counsel us repeatedly on the same subjects. Have students list some of the subjects that Church leaders often speak about. Ask them why they think those principles are taught so often.

Tell students that some people wonder why the author of 1 and 2 Chronicles repeats so much of what was previously taught in the Old Testament. Explain that he gathered much of his material from other books, primarily the books of Samuel and Kings. The following table lists where parallel passages can be found and compared.

1 Chronicles	Event	Parallels
1:1–4	The generations from Adam to Japheth	Genesis 5:1–32
1:5–28	The generations from Japheth to Abraham	Genesis 10:2–31; 11:10–26
1:29–31	Ishmael's posterity	Genesis 25:12–16
1:32–33	Keturah's sons	Genesis 25:1–4
1:34–54	Esau's posterity	Genesis 36:10–43
2:1–2	Israel's (Jacob's) sons	Genesis 35:22–26
2:3–17	Judah's posterity	Genesis 38:2–7, 29–30; Ruth 4:18–22; Matthew 1:3–6

1 Chronicles	Event	Parallels
3:1–9	David's sons	2 Samuel 3:2–5; 5:14–16
4:24–33	Simeon's posterity	Joshua 19:1–9
5:3	Reuben's sons	Genesis 46:9
5:23–26	The people of Israel forsake the Lord and are taken captive	2 Kings 15:19–31; 17:6–18
6:54–81	Levite cities	Joshua 21:3–39
9:1–18	Inhabitants of Jerusalem	Nehemiah 11:3–19
10:1–12	The Philistines defeat Israel; Saul dies	1 Samuel 31; 2 Samuel 1:4–12
11:1–9	David is anointed king	2 Samuel 5:1–10
11:10–41	David's warriors	2 Samuel 23:8–39
13	David takes the ark from Kirjathjearim	2 Samuel 6:1–11
14	David defeats the Philistines	2 Samuel 5:11–25
15:25–16:3	The ark is taken into Jerusalem	2 Samuel 6:12–19
16:8–22	David's Psalm of Thanksgiving	Psalms 105:1–15
16:23–33	David praises the Lord	Psalms 96
17	David offers to build a house of the Lord	2 Samuel 7
18	Israel's enemies are subdued	2 Samuel 8
19	The Ammonites abuse David's messengers	2 Samuel 10
20	Israel defeats the Ammonites and the Philistines	2 Samuel 11:1; 12:29–31; 21:15–22
21	David numbers Israel	2 Samuel 24
29:26–30	David's death	1 Kings 2:10–12

Choose any of the events listed in the chart and have students compare the parallel passages and find similarities and differences. The chart could be duplicated for each student or made into a poster and displayed.

To further illustrate the repetition of gospel teachings, help students compare Matthew 5:3–12 with 3 Nephi 12:3–12 and

ask them why they think the Lord repeated His beatitudes in 3 Nephi. Read Joseph Smith—History 1:45–49 and discuss why Moroni might have repeated his message to Joseph Smith four times in such a short time period. Help them understand that repeated teaching of correct principles not only reminds us of how we should live but ensures that those important principles are taught to new members of the Church and to new generations of members.

1 Chronicles 5:18–26. We should repent, be courageous in righteousness, and put our trust in the Lord. (20–25 minutes)

Discuss with students what we must do to receive the full blessings of the Atonement of Jesus Christ. Have them search 1 Samuel 8:1–20 and 12:14–25 and look for why Israel wanted a king and what Samuel prophesied about being ruled by a king. Discuss examples from the lives of Saul, David, and Solomon that show the truthfulness of Samuel's prophecies. Share some of the information from the introduction to 1 Chronicles 1–29 (p. 144) to help them understand that the returning Jews no longer had a king to depend upon.

Have students study 1 Chronicles 5:18–26 and discuss what helped determine Israel's success or failure against her enemies. Ask them to identify other scriptures that teach us to be obedient and trust in the Lord (for examples, see Topical Guide, "trust in God," pp. 539–40). Use information from the introduction (p. 144) to explain what happened to Jewish worship after their return from captivity in Babylon. Ask them what some people depend upon today instead of depending on the Lord. Read Alma 36:3 and ask how our lives would be better if we trusted and obeyed the Lord more fully.



1 Chronicles 29:29. The Bible does not contain everything that God has revealed to His prophets. He reveals His will to His children in all times through His chosen prophets. (20–25 minutes)

On the board write *Nathan 2:7–8* and *Gad 7:16*. Ask students to look up those references and find out what they say about the Bible. When students realize that those books are not in the Bible, have them read 1 Chronicles 29:29 to see that they once existed.

Help students understand that many people think that the Bible contains all the word of God and that we do not need modern scripture. Ask them what they have learned so far from their study of the Old Testament about *how* and *why* Heavenly Father communicates with His prophets. Have them imagine what might have happened if the only revelation Noah received was the written account of the Lord's dealings with Adam or if the only counsel Moses received from the Lord was what He had revealed to Noah. Ask students what is unique about our own day that makes modern revelation necessary (see Amos 3:7; Ephesians 4:11–14; D&C 1:11–17).

Discuss what 2 Nephi 29 teaches about the purpose of other scriptures. Discuss how God loves all His children and continues to reveal His will to them through His chosen prophets.

THE SECOND BOOK OF THE CHRONICLES

2 Chronicles 1–36

Introduction

See the introduction for 1 Chronicles 1–29.

Some Important Gospel Principles to Look For

- Temples are sacred houses of the Lord (see 2 Chronicles 3:1; 7:1–3; see also D&C 109:1–5; 110:1–10).
- We are here on earth to learn to love, obey, and serve the Lord. To do so we must:
 - a. Take correction from the Lord’s leaders (see 2 Chronicles 15:1–15; 19:1–11; 30; 36:11–20).
 - b. Humble ourselves before the Lord (see 2 Chronicles 32:26; 33:12–13).
 - c. Learn, obey, and teach the word of God (see 2 Chronicles 34:14–21, 29–33; see also Ezra 7:10; Alma 17:2–3).
 - d. Make and keep covenants with the Lord (see 2 Chronicles 34:31; see also Nehemiah 10:29; D&C 136:4).
- Even though the people of Judah sinned and were punished with seventy years of captivity in Babylon, God did not reject them. When they were sufficiently chastened, He restored them to their promised land (see 2 Chronicles 36:14–23).

Suggestions for Teaching

2 Chronicles 3:1. Mount Moriah was a place made sacred by the Lord. (10–15 minutes)

Ask students:

- What are some places that are considered sacred?
- What makes a place sacred?

If available, show students a picture of the temple mount in Jerusalem and have them look at Bible map 12, which shows the city of Jerusalem in Jesus’ time. Have students read Genesis 22:1–2; 2 Samuel 5:6–7; and 2 Chronicles 3:1 and discuss what they teach about that important hill (see also Bible Dictionary, “Moriah,” p. 734).

Have students read Ezekiel 37:21–28 and look for what it says about a future temple there (see the commentary for Ezekiel 37:26–28 in *Old Testament Student Manual: 1 Kings–Malachi*,

p. 284). Ask them why Moriah, the temple mount, would play such an important role in Israel’s history and prophecy. Read the following statement by the Prophet Joseph Smith:

“Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed. It will take some time to rebuild the walls of the city and the temple, &c.; and all this must be done before the Son of Man will make His appearance” (*Teachings of the Prophet Joseph Smith*, 286).

2 Chronicles 5; 7:1–3. Temples are sacred houses of the Lord. (20–25 minutes)

If available, show students the blueprints of a building. Ask:

- Why and how are blueprints used?
- If you could design your dream home, what would be the largest room in it? Why?
- How might a house to the Lord be designed differently than your home?

Quickly review 1 Kings 6 and 2 Chronicles 2–4 with your students. Discuss the cost and effort that went into the building of Solomon’s temple. Ask why David and Solomon went to such effort to build a beautiful building for the house of the Lord. Show pictures of some of our modern temples and discuss why we want to offer our best for the Lord. Read the following statement by Elder James E. Talmage, who was a member of the Quorum of the Twelve:

“Let us be mindful of the fact that whether it be the gift of a man or a nation, the best, if offered willingly and with pure intent, is always excellent in the sight of God, however poor by other comparison that best may be” (*The House of the Lord*, rev. ed. [1976], 3).

Have students read 2 Chronicles 5:11–14 and 7:1–3 and ask how the Lord showed His acceptance of the temple. Read Doctrine and Covenants 109:1–5, 12–13, 37 and discuss how the spiritual manifestations prayed for at the dedication of the Kirtland temple were similar to those at the dedication of the temple of Solomon. You might consider selecting verses from the dedicatory prayer on the Kirtland temple that show the blessings of having a temple (see especially D&C 109:12–59; see also D&C 110:1–10). Share your testimony of the importance of temples in our day.

THE BOOK OF EZRA

Ezra 1–10

Introduction

In the earliest Hebrew manuscripts, the books of Ezra and Nehemiah were one book and an extension of 1 and 2 Chronicles (compare 2 Chronicles 36:22–23 and Ezra 1:1–3). The books of Ezra and Nehemiah are the last two historical books of the Old Testament and cover the period from approximately 540 B.C. to 430 B.C. The book of Ezra is named for its principal character, the priest and scribe Ezra, but it does not identify its author.

The Assyrians conquered the northern kingdom of Israel and carried the people away captive about 721 B.C. They were subsequently scattered and became known as the “lost ten tribes” because their location is unknown. Babylon conquered the southern kingdom of Judah and carried its people away captive about 587 B.C. They remained in captivity until the Medes and Persians overthrew Babylon, about 537 B.C., and Cyrus allowed the Jews to return to Jerusalem (see also Daniel 5).

The book of Ezra has two distinct sections: Chapters 1–6 record the return from Babylon of the first group of Jews, led by Zerubbabel, and their efforts to rebuild the temple. Chapters 7–10 record the return of a second group, led by Ezra, more than sixty years later.

This book reminds us of God’s power to deliver His people and fulfill His purposes, even to the point of inspiring unbelievers to assist Him. It also helps us understand the importance of temples and temple worship (for more information, see Bible Dictionary, “Ezra,” p. 669).

Some Important Gospel Principles to Look For

- God can inspire good people of all faiths (see Ezra 1:1–4, 7–11; 5:6–6:12; 7:1–6, 11–28).
- Whenever the Lord gathers His people, He commands them to build temples (see Ezra 1:5–6; 3:10–13; 6:16–22).
- We are here on earth to learn to love, obey, and serve the Lord. To be successful we must:
 - a. Fast and pray to gain the Lord’s help (see Ezra 8:21–23; 10:6; see also Nehemiah 1; Esther 4:1–3, 16; Isaiah 58:6–11).
 - b. Seek to marry in the covenant (see Ezra 9:1–10:14; see also Nehemiah 13:23–27; D&C 132:15–17).
 - c. Confess and repent of our sins (see Ezra 10:1, 11; see also Nehemiah 9:2–3; D&C 58:43).

Suggestions for Teaching



Ezra 1:1–6. God can inspire good people of all faiths to fulfill His prophecies. (20–30 minutes)

Have students imagine they are at a family gathering. Someone approaches them with a book and tells them that it is more than two hundred years old, that it has their name in it, and that it says they will do something remarkable. Ask them how they would react. Explain that something similar happened to a king of ancient Persia.

Have students read Isaiah 44:28–45:4 and identify who the prophet Isaiah said the king would be and what he would do. Show them the following chart:

YEAR	EVENT
740 B.C.	Isaiah begins to prophesy
539	Persians overthrow Babylon (see Daniel 5:30–31)
538–537	First year of Cyrus’s reign (see Ezra 1:1–4)
Abt. 537	Temple altar rebuilt (see Ezra 3:1–3)
536	Work on temple begun (see Ezra 3:8)
536–530	Samaritan opposition during Cyrus’s reign (see Ezra 4:1–5)
530–520	Work on temple ceased (see Ezra 4:24)
520	Work on temple renewed (see Ezra 5:2; Haggai 1:14)
516	Temple completed (see Ezra 6:14–15)
458	Ezra left Babylon and arrived in Jerusalem (see Ezra 7:6–9)
458	Ezra called upon the Jews to repent (see Ezra 10:9–17)

Point out the number of years that separated Cyrus and Isaiah. Have students read Ezra 1:1–4 and find out if Cyrus believed the prophecy. Read the rest of the chapter and ask students to identify what kind of man Cyrus was. Have them search Ezra 2:1, 64–70 and find how many of the Jews returned home.

Read the following scriptures and have students identify the person or persons the prophecy alludes to:

- 2 Nephi 3:6–15 (the Prophet Joseph Smith)
- 2 Nephi 27:12 (the three witnesses of the Book of Mormon)
- Isaiah 29:11 (Martin Harris and Charles Anthon)

Ask students how reading those prophecies could have helped those people increase their faith. Have them read Joel 2:28; Mormon 8:34–41; Moroni 10:24–27; and Moses 1:7–8 and identify what those ancient prophets saw.

Read Ephesians 1:4–5. Discuss how each of us was foreordained to receive the gospel, and how prophets have testified that the latter-day work will continue to roll forth through us (see D&C 121:25–29). Ask students how knowing that ancient prophets have seen our day can give them courage to make right choices.

Conclude by singing or reading the words of a hymn that teaches that the youth are noble and have the power to succeed, such as “True to the Faith” (*Hymns*, no. 254), “Carry On” (*Hymns*, no. 255), or “As Zion’s Youth in Latter Days” (*Hymns*, no. 256).

Ezra 3:3–13; 6:16–22. Whenever the Lord gathers His people, He commands them to build temples.
(20–30 minutes)

Display a map of the world and as a class identify the location of as many of the Church’s temples as you can. Discuss how members of the Church might feel when they have a temple close by them. Discuss how President Gordon B. Hinckley’s announcement about the construction of smaller temples is affecting the lives of Church members around the world (see Conference Report, Oct. 1997, pp. 68–69; or *Ensign*, Nov. 1997, pp. 49–50; see also *Ensign*, May 1998, 87–88).

Read Ezra 1:1–3 and ask students how the Jews might have felt when they were permitted to return to Jerusalem and rebuild their temple, after being without a temple for almost seventy years. Have them read Ezra 1:4–11 and 2:64–3:7 and look for evidence that many of the people were eager to help with the temple. Read Ezra 3:11–13 and discuss how the people felt when the temple’s foundation was laid. Read Ezra 6:16–22 and discuss how they felt when the temple was dedicated.

Temples are constructed according to the Lord’s timetable. Review Ezra 1:1–2; 4:23–24; and 6:1–15 with the class and note the influence political leaders had on whether or not the temple could be built. Ask: When the Lord is ready, can He influence political leaders to help fulfill His purposes?

Teach students that the construction of temples is also influenced by the righteousness of the members of the Church. To illustrate this, compare Doctrine and Covenants 57:3; 58:57; 88:119; and 95:1–14. Note the dates on which each of those commandments was given, and compare them to the date on which the Kirtland Temple was dedicated (see D&C 109). Ask: How might our spiritual preparation today influence the construction of future temples?

Read Ezra 5:1–2 and ask: Who made the most significant impact in beginning the temple construction? What do these verses teach about obeying prophets? (see also Haggai 1:1–8; 2:12–18; Zechariah 1:12–17). Read the following statement by President Gordon B. Hinckley:

“I have a burning desire that a temple be located within reasonable access to Latter-day Saints throughout the world” (in Conference Report, Sept.–Oct. 1995, 77; or *Ensign*, Nov. 1995, 52).

Ask students what we can do to help President Hinckley fulfill his desire.

Ezra 7. The Lord works through those whose hearts are prepared to receive His counsel. (10 minutes)

Have students do activity A for Ezra 7 in their student study guides (p. 123).

Ezra 9–10. Learning from the experiences of others can help us follow the Lord. (15–20 minutes)

Bring a recent newspaper to class and browse through it with your students. As you do so, discuss why people sin when experience shows that the consequences are often tragic.

Quickly review the history of Judah’s captivity by Babylon (see 2 Kings 24–25). Read 2 Kings 21:13–16 and ask students why they think the Lord allowed them to be conquered. Have students read Ezra 9:1–2 and identify what sins the returning exiles were committing. Ask: How were those sins similar to the sins of their forefathers? Read Ezra 9:3–15 and discuss how Ezra felt about his people.

Help students understand that it is not enough just to know right from wrong—we must do what is right. Read Ezra 10:1–2 and ask if the people knew what was right. Ask students to identify phrases from verses 3–5 that show the people intended to do what was right. Have them search verses 6–17 for evidence of Ezra’s love for his people. Ask:

- What did Ezra do to show his love?
- How can we follow Ezra’s example today?

THE BOOK OF NEHEMIAH

Nehemiah 1–13

Introduction

In the earliest Hebrew manuscripts the book of Nehemiah was a continuation of the book of Ezra. Its autobiographical style indicates Nehemiah may have been the author. It covers the history of the Jews from approximately 446 to 405 B.C.—the latest period of any of the historical books in the Old Testament.


Nehemiah was a Jew who held the trusted position of “cupbearer” to Artaxerxes, king of Persia, which meant he protected the king’s food and drink from poisoning (see Nehemiah 1). Artaxerxes allowed him to go to Jerusalem and help rebuild the city wall (see Nehemiah 2:1–6:15). He served as governor in Jerusalem for twelve years, then returned to Babylon, where he remained for some time before returning to Jerusalem a second time (see Nehemiah 5:14–15; 13:6; 13:7–31).

Nehemiah demonstrated the highest level of dedication and courage in the practical matter of rebuilding the walls of Jerusalem and in the spiritual matter of rebuilding the religious life of the people (see also Bible Dictionary, “Nehemiah,” p. 738).

Some Important Gospel Principles to Look For

- The Lord blesses all who repent and come unto Him (see Nehemiah 1:5–11; 4; 8–9).
- We should be anxiously engaged in a good cause and actively oppose evil (see Nehemiah 2:12–20; 4; 13:4–30; see also D&C 58:26–28).
- Studying the scriptures helps us develop faith, courage, and inner peace (see Nehemiah 8–10).
- We defile the Sabbath when we buy or sell on that holy day (see Nehemiah 13:15–18).

Suggestions for Teaching

 **2 Chronicles 36; Ezra 1–10; Nehemiah 1–13. The Lord blesses all who repent and come unto Him.** (30–40 minutes)

Bring to class something that is broken and ask students how they decide which broken items to repair and which to throw away. Have them read Nehemiah 1:1–3 and look for what Nehemiah learned was broken. Ask:

- Why were Jerusalem’s walls worth fixing?
- How were the walls a symbol of the Jewish nation at that time?

- How are the walls symbolic of conditions now for people who do not have the teachings of Jesus Christ?

Review with students the reason for the Babylonian captivity of Judah (see 2 Chronicles 36:14–21). People today sometimes find themselves spiritually in a situation similar to that of the Jews—in danger of captivity because of unrighteousness. Because the Lord is merciful, He gives His children opportunities to return to Him. Ask how the ancient Jews were given both the physical and spiritual opportunity to return (see Ezra 1).

Ezra and Nehemiah led groups of Jews back to Jerusalem when the Lord made it possible for them to return. Their experience provided a pattern for everyone who seeks to return to the Lord.

You could read and discuss the following sections of the books of Ezra and Nehemiah to show what the Jews did to rebuild, not only the temple and the walls of Jerusalem, but their spiritual lives:

- **Ezra 3:1–7.** Before they finished the temple, the people rebuilt the altar and began offering animal sacrifices. Ask: What role did such sacrifice play in pointing to Christ? After the Atonement, what sacrifices were required? (see 3 Nephi 9:19–20).
- **Ezra 4; Nehemiah 2:19; 4; 6.** Notice the different ways enemies tried to stop the work (see especially Ezra 4:4–6; Nehemiah 2:19; 4:1–3, 7–12; 6:1–13). Ask: How are these ancient examples of opposition like the ways people try to discourage those who are coming unto Christ today?
- **Ezra 5:1–2; Nehemiah 1; 2:17–20; 4; 6; 8–10.** Read the following verses, looking for what helped the Jews succeed: Ezra 5:1–2; Nehemiah 1:4–11; 2:18; 4:4–5, 9, 14, 19–23; 6:3, 9, 12. Remember that when the people finished restoring the temple and the walls, they experienced further spiritual growth by humbly listening to Ezra teach them from the scriptures (see Ezra 8) and then changing their lives (see Ezra 9–10).

Help students understand that, although it may be hard, it is possible to return to the Lord and repair a broken relationship with Him. Share the following story by President Boyd K. Packer:

“For a number of years I found relaxation in carving and painting songbirds, at times spending a full year on a single carving. . . . Once, I had a newly finished carving on the back seat of a car driven by Elder A. Theodore Tuttle. He hit the brakes suddenly and the carving was thrown to the floor and damaged.

“Elder Tuttle felt terrible, supposing he had ruined a year’s work. When I waved aside his apologies, he said, ‘You sure don’t seem to be upset about it.’

“To reassure him, I said, ‘Don’t worry. I made it; I can fix it.’ Actually it had been broken and fixed many times while I was working on it.

“Later, Brother Tuttle likened that experience to people with lives broken or badly damaged—supposedly ruined with no hope of repair—who do not know that there is a Maker, a Creator, who can fix any of his creations no matter how hopelessly broken they seem to be” (*The Play and the Plan*, 6–7).

Nehemiah 8–13. Studying the scriptures helps us develop faith, courage, and inner peace. (25–35 minutes)

Ask students what some of the negative consequences might be if they were not able to read the scriptures for a month, three months, or for ten years. Have them imagine that they have never seen a set of scriptures, then read Nehemiah 8:1–2 to them. Ask: How excited might you be to hear the scriptures for the first time? Have them read verses 3–8 and look for how the people responded to the scriptures. Read verse 9 and ask them why they think the people wept. Share your testimony of the importance of the scriptures.

Ask students to finish the following sentence: The scriptures give me strength because. . . .

Have students quickly read Nehemiah 9 and look for how the Jews might have finished that sentence after what Nehemiah read to them.

Have students read Moroni 10:3 and identify what Moroni wanted us to remember about the scriptures (see also 1 Nephi 1:20). Ask:

- How would understanding God’s mercy have been a blessing to those early Jews?
- How can it be a blessing to us?

Read Nehemiah 9:1–3, 36–38 and discuss how the message of the scriptures helped the Jews covenant to follow God.

Explain that many of the people soon began to break the commandments again (see Nehemiah 13:15–22). Ask students why they think the people began to fall away again. Read 1 Nephi 8:30 and share your testimony of how scripture study must be not only a one day or one week event but a lifelong pattern.

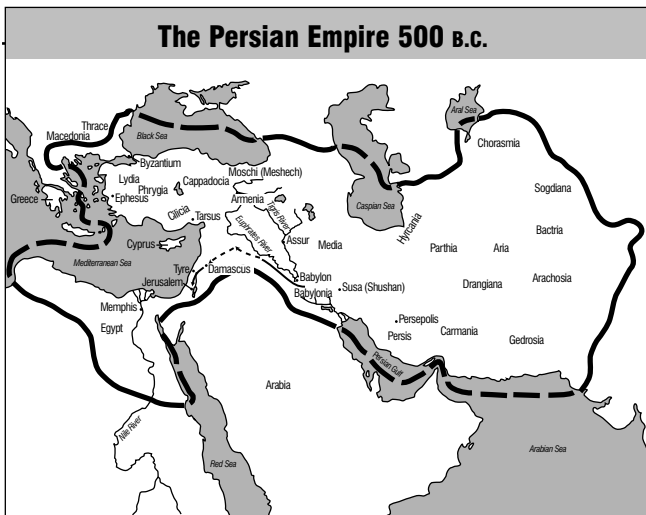
THE BOOK OF ESTHER

Esther 1–10

Introduction

The Babylonians began ruling the people of Judah in about 587 B.C. In about 538 B.C. the Persians conquered the Babylonians. Persia ruled over Judah as well as those captive Jews who remained in Babylon. Sometime between 464 and 425 B.C. the Persian ruler Ahasuerus chose a young Jewish girl named Esther to be the queen of Persia. The book of Esther is an account of this.

Esther lived about the same time as Ezra and Nehemiah. She was a righteous woman of great courage and patriotism. Her position in the Persian court enabled her to help the cause of her conquered people. Her story helps us understand how one righteous person can positively affect the course of a nation.



Some Important Gospel Principles to Look For

- The Lord can intervene in political matters to benefit His people (see Esther 1–10).
- The courageous efforts of one righteous person can greatly affect the lives of many others (see Esther 1–10).
- God foreordained many of His children in the premortal life to certain important callings in mortality (see Esther 4:14; see also Alma 13:3–9).
- Fasting helps us develop spiritual strength (see Esther 4:16; see also Matthew 17:14–21).

Suggestions for Teaching

Esther 1–10. An overview of the book of Esther.
(30–35 minutes)

Divide the class into four groups and assign each of them one of the following chapter groups: Esther 1–2; 3–4; 5–7; 8–10. Have the groups study their chapters and present the information from them as a three-minute news broadcast. They could mix together a basic report of the history with interviews with main characters. For example, they could have a reporter outside the palace interview Queen Vashti about why she was deposed as queen.

After the groups have presented their broadcasts, discuss some of the principles taught in the story of Esther (see “Some Important Gospel Principles to Look For” above and the other teaching suggestions).

Esther 1–4. The courageous efforts of one righteous person can greatly affect the lives of many others. Fasting can help us develop spiritual strength. (25–30 minutes)

Read the following example to students: Randy is one of the top students in his math class and today is the final examination. During the long bus ride to school, Randy’s two best friends, George and Tom, mention they have not studied. They ask Randy to write extra large during the examination so they can see his paper and copy his answers.

Ask students:

- How do you think Randy should respond to his friends’ request?
- What might be the consequences if Randy lets his friends see his answers?
- What might happen if he chooses not to let his friends see his answers?

Discuss how doing what is right is often difficult and also has consequences. Have students read Esther 1:5–11 and ask:

- How long had the men been drinking? (see v. 10).
- What impact might drinking have had on what they did?
- What did the king want the queen to do?

Have students read Esther 1:12 and tell why they think the queen refused to obey the king. Have them read Esther 2:1–4, 8–9, 15–20. Ask:

- What did the king do after Vashti’s dismissal?
- Who did he choose to be the new queen?
- Why do you think Esther did not tell the king that she was a Jew?

Summarize for your students the account of Mordecai and Haman, found in Esther 2:21–4:9. Read Esther 4:10–11 and have students explain Esther’s dilemma. Ask: What could have happened if she went before the king without being called?

Have students read Esther 4:12–17. Ask:

- What did Esther decide to do, despite the potential consequences?
- Why do you think she made that decision?
- What does her decision teach us about her and her faith in God?
- What did she do to increase her potential for success? (She fasted; see Esther 4:16.)

Read Esther 6:1–3 and ask:

- What did the king do that could have been affected by the fasting of Esther and her people?
- What kinds of choices do young people face today that require the kind of courage Vashti and Esther had?
- For example: Have you ever attended or been invited to attend an inappropriate event?
- Did you have the courage not to go or to leave after realizing it was inappropriate?
- If you left, what were your feelings as you left?
- How might it have affected those who saw you leave?

Have students read Proverbs 3:5–6 and look for what gives a person the strength to make difficult decisions. Have them read Matthew 17:14–21 and identify what we can do to increase our faith in the Lord and our ability to make righteous choices.

Esther 4:13–14. God foreordained many of His children in the premortal life to certain important callings in mortality. (5–10 minutes)

Share the following statement by President Harold B. Lee:

“Many were chosen, as was Abraham, before they were born, as the Lord told Moses and also Jeremiah. This was made still more meaningful by the Latter-day Prophet, Joseph Smith, who declared, ‘I believe that every person who is called to do an important work in the kingdom of God, was called to that work and foreordained to that work before the world was’” (in Conference Report, Oct. 1973, 6; or *Ensign*, Jan. 1974, 5).

Ask students:

- Who are some people you think may have been foreordained to an important work? (for example, see Jeremiah 1:5).
- Do you think prophets are the only ones who were foreordained?

Have students read Esther 4:13–14 and identify who Mordecai suggested may have been foreordained for an important purpose. Share the following statement by Elder Bruce R. McConkie:

“We are quite well aware that Joseph Smith and Jeremiah and the apostles and prophets, the wise, the great, and the good were foreordained to particular ministries. But that is only a part of the doctrine of foreordination. The great and glorious thing about foreordination is that the whole House of Israel was foreordained, that millions upon millions—comparatively few compared to the total preexistent host—but millions of people were foreordained to get certain gospel blessings” (*Making Our Calling and Election Sure*, Brigham Young University Speeches of the Year [25 Mar. 1969], 6).

Those not of the “whole house of Israel” are adopted into it when they are baptized (see Bible Dictionary, “adoption,” p. 604).

Help students understand that they are of the house of Israel and, as Elder McConkie said, foreordained to receive the blessings of the restored gospel. Ask:

- What important work might those of the house of Israel today have been foreordained to do?
- How can we be sure we are faithful to our foreordained work?

Review how Esther’s and Mordecai’s righteous choices prepared them for their important missions. Discuss how the choices we make every day affect not only our future, but also the futures of others.

THE BOOK OF JOB

Job 1–42

Introduction

Job is the first of the books in the poetry or writings section of the Old Testament (see “How Is the Old Testament Organized?” on p. 8). Most of the book (Job 3–42:6) is written using poetic language, and the literary content of the book of Job is considered to be brilliant. The book of Job records the questions, doubts, and fears of a sufferer. It can help strengthen us during times of trial and tribulation by reminding us of God’s purpose for our suffering.

The book of Job addresses two critical questions of life:

- Why do righteous people suffer?
- Why do righteous people choose righteousness?

The book of Job can be divided into three parts:

- The prologue (chapters 1–2) sets the stage and introduces the plot.
- The poem (chapters 3:1–42:6) recounts the discussions of Job and his friends on the subject of why Job experienced so much suffering.
- The epilogue (42:7–17) records the final blessing of the Lord.


For more information, see Bible Dictionary, “Job, book of” (pp. 713–14).

Some Important Gospel Principles to Look For

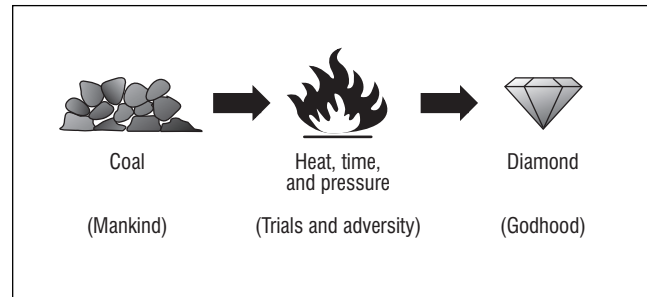
- Satan is real. He is here on earth and he is allowed to tempt us. If we resist his influence and follow the Savior, he cannot have power over us (see Job 1:7, 12–22; 2:2, 6–10; see also D&C 10:22–27, 43).
- An understanding of the plan of salvation and the sacrifice of Jesus Christ can help us understand and endure the trials and afflictions of mortality (see Job 1:21–22; 2:10; 5:6–11; 7:1–5; 19:25–26; 38:4–7; 42:1–6).
- We should have integrity in all things, which means living up to our standards and keeping our faith in the Lord, no matter what happens (see Job 2:7–10; 13:15; 19:25–26; 27:1–6; see also Mosiah 23:21–22; D&C 124:15, 20).
- We should help lift and comfort those who suffer (see Job 2:11–13; 6:14; 30:25; see also Mosiah 18:8–9).
- By accepting correction from the Lord, we can improve and gain greater happiness (see Job 5:17–18; 34:31; see also Psalm 94:12; Hebrews 12:6; D&C 136:31).

- In mortality, the righteous sometimes suffer great afflictions and the wicked sometimes prosper. Great blessings come to those who endure their afflictions. The wicked will receive their just reward (see Job 6:24; 10:15; 12:6; 20:4–5; 21:7–14; 24:13–24; 27:8–23; 28:12–13; 42:5–17; see also Psalm 7:7–20; Malachi 3:14–18; D&C 101:4–5; 122:5–7).
- Because of the Resurrection of Jesus Christ, we will all live again after we die (see Job 19:25–27; see also 1 Corinthians 15:21–22; Alma 11:42–44).
- If we do what is right, our trials will turn to blessings (see Job 19:26–27; 23:10–12; 42:9–17; see also D&C 98:1–3).
- God’s knowledge and power are eternal. The mortal mind cannot comprehend the infinite mind of God (see Job 38:1–42:3).

Suggestions for Teaching

 **Job 1–42. In mortality, the righteous often suffer. Blessings come to those who endure their afflictions.** (75–90 minutes)

Bring a piece of coal to class or reproduce the pictures in the following diagram on the board or on a transparency. Include the labels *Coal* and *Diamond*, but leave off the other labels for now.



Ask students what is required to create a diamond from coal. Fill in the middle section of the diagram as they respond. Ask:

- Does all coal become diamonds?
- Why not? (Some coal is not subject to or does not endure the heat, pressure, and time necessary.)

Write (*Mankind*) and (*Godhood*) under the words *Coal* and *Diamond* on the diagram. Ask students:

- If it takes heat, pressure, and time to make diamonds from coal, what does it take for an imperfect mortal to become like God?
- Will all people become like God?
- Why not?

Ask a student to read the following statement by President Brigham Young:

“Joseph [Smith] could not have been perfected, though he lived a thousand years, if he had received no persecution. If he had lived a thousand years, and led this people, and preached the Gospel without persecution, he would not have been perfected as well as he was at the age of thirty-nine years” (*Discourses of Brigham Young*, sel. John A. Widtsoe [1954], 351).

Ask students:

- Why do weightlifters add more weight to the barbells as they progress?
- Does the added weight make it harder for them to lift the barbell?
- Is it bad for them to have the added weight?
- Would they become stronger or weaker if they always added weight?
- What are some of the extra weights, or trials and afflictions, we are sometimes called to carry in this life that are necessary for our spiritual growth? (For example, illnesses, disappointments, living in a single-parent home, and lack of desired abilities and talents.)

Tell students that Job was a man who carried many extra weights. Ask them to observe how Job successfully endured his afflictions.

Have students read Job 1:1–19 and 2:7–10. Ask students what blessings Job enjoyed before his trials, and list them on the board. Then ask:

- How many of those blessings did he lose?
- Which of Job’s afflictions do you think would have been the hardest to endure?
- Why do you think trials and afflictions are part of Heavenly Father’s plan of happiness?

Read Job 10:15–16 and 28:12–13 and tell students that Job wondered why all of those trials were happening to him. Ask students to think of a righteous person they know who suffered a lot. Ask: Did you ever wonder why God does not use His power to stop all suffering? Write the following questions on the board:

- Why do bad things happen to good people?
- What are the benefits of righteously enduring trials?

Have students search the following scriptures, and discuss reasons afflictions come to the righteous:

- Genesis 22:1–2; Abraham 3:24–25 (to test obedience)
- Job 1:14–15, 17; Alma 14:8–11; 60:12–13 (to preserve the agency of the wicked so that their condemnation will be just)
- Hebrews 5:8; Doctrine and Covenants 122:7; 136:31 (for personal growth and development)
- Job 1:18–19; John 9:2–3; 2 Nephi 2:11 (suffering is a natural consequence of mortality)

Have students read Alma 62:41 and identify two ways people react to afflictions. Have students read the following scripture references, and discuss blessings that come to those who successfully endure their trials:

- Job 42:5; Philippians 3:8–10 (gain greater understanding of the Savior)
- 2 Nephi 2:11 (comprehend true joy and happiness)
- Doctrine and Covenants 58:2–4 (gain eternal life)

Read Job 42:10–17 and compare Job’s final blessings with the blessings he started with. List the final blessings on the board next to the list of the ones Job had at first. Be careful not to diminish the sorrow and pain of Job’s first loss. His final blessings were great, but Job still suffered.

Help students understand that while knowing about those reasons and blessings can help us better endure some afflictions, there are times when the innocent suffer and no explanation seems adequate. But not knowing why we suffer may actually be part of the test. Share the following statement by Elder Harold B. Lee, then a member of the Quorum of the Twelve Apostles:

“The more complicated our lives and the world conditions become, the more important it is for us to keep clear the purposes and principles of the gospel of Jesus Christ. It is not the function of religion to answer all the questions about God’s moral government of the universe, but to give one courage, through faith, to go on in the face of questions he never finds the answer to in his present status” (in Conference Report, Oct. 1963, 108).

Have students read Doctrine and Covenants 76:5–7. Ask:

- How might those verses reassure those who do not know why they suffer?
- What do they suggest we need to do to receive that knowledge from God?

Ask students to think about the last time something negative happened to them and how they reacted. Find out how Job reacted to his trials by reading through the following scriptures: Job 1:21; 2:10; 13:15; 19:25–26; 23:10; 27:4. Discuss with students why they think Job was able to respond so positively in the face of such suffering. Share the following statement by Elder Neal A. Maxwell:

“Spiritual staying power requires strength—strength to be achieved by feasting upon the gospel of Jesus Christ regularly, deeply, and perceptively. If you and I go un nourished by the gospel feast which God has generously spread before us, we will be vulnerable instead of durable” (“*If Thou Endure Well*” [fireside address at Brigham Young University, 2 Dec. 1984], 5).

Read Doctrine and Covenants 121:7–8 and ask students what the Lord promised those who endure adversity and afflictions well.

Job 2:11–13. We should help lift and comfort those who suffer. (15–20 minutes)

Ask students if they know of someone who suffered a tragic experience and what they or someone else did to try to help that person. Review what happened to Job in Job 1–2. Read Job 2:11–13 and find out what Job’s friends wanted to do for him. Read Mosiah 18:8–9 and discuss how it could apply to that situation.

Have various students read the following verses and look for what Job’s friends said to try to help him: Job 4:7–8; 8:6, 20; 11:3–6; 15:20; 18:5–6; 20:5, 29; 22:5, 23; 34:35–37. Ask:

- What did Job’s friends say was the reason for his misfortunes?
- Would statements like that from your friends comfort you?
- Read Job 16:1–2. How did Job feel about what his friends said?

Read Job 9:13, 17, 22; 12:6; and 21:7–13 looking for what Job said to his friends that helps us know why we cannot say misfortunes are the consequences of sins. Read Job 1:1 and remind students of the kind of man Job was. Ask:

- What can we learn from the mistakes of Job’s friends?
- What would have been better for Job’s friends to have done and said?

Encourage students to seek out those in need and to help comfort and strengthen them in their trials.

Job 19:25–26. An understanding of the plan of salvation and the atoning sacrifice of Jesus Christ can help us understand and endure the trials and afflictions of mortality. (10–15 minutes)

Sing the hymn “I Know That My Redeemer Lives” (*Hymns*, no. 136). Repeat the phrase “What comfort this sweet sentence gives!” Discuss why comfort comes from knowing that our Redeemer lives.

Remind students of Job’s afflictions and why he needed comfort. List the following scriptures on the board. Have students read them and identify the reason Job gave for how he was able to successfully endure his trials.

- Job 1:20–21 (all that we have comes from God; trials do not justify us in turning from Him)
- Job 2:10 (trials are a part of mortality)
- Job 13:15 (we should trust in God, especially when there does not seem to be a reason for our suffering)
- Job 19:25 (we should look at our trials from the larger perspective of the plan of salvation)
- Job 23:10 (trials are for our ultimate benefit)
- Job 27:4–6 (our commitment to God should not depend on our circumstances)
- Job 42:7–12 (the Lord is fair and will bless the righteous)

Have students read Matthew 11:28–30, and discuss the different ways burdens can come to people. Read Alma 7:11–13 and ask students to write how they feel knowing that regardless of the kind of suffering they experience, Jesus intimately knows their suffering.



Job 19:25–26 (Scripture Mastery). Because of the Resurrection of Jesus Christ, all mortals will also be resurrected. (5–10 minutes)

Help students memorize Job 19:25–26.

Divide students into groups and give them five minutes to find as many scriptures as they can on resurrection. Have the groups compare the scriptures they found and share what they learned. Encourage students to write in their Bible, next to Job 19:25–26, some of the important scripture references they found.

THE BOOK OF PSALMS

Psalms 1–150

Introduction

Before studying the book of Psalms, read enrichment section G, “Hebrew Literary Styles,” in *Old Testament Student Manual: Genesis–2 Samuel* (pp. 303–6). Understanding the nature of Hebrew poetry will greatly enhance your appreciation of the psalms. Psalms is a collection of Hebrew poems or songs, some of which were used in the formal, sacred ceremonies (liturgy) at the tabernacle and the temple. Some were written in praise of God; others were prayers. Some were evidently sung with the accompaniment of musical instruments, while others may have been chants without accompaniment. (See Bible Dictionary, “Psalms,” pp. 754–55; see also “Who Wrote the Psalms?” in *Old Testament Student Manual: Genesis–2 Samuel*, p. 310.)

The title *Psalms* comes from the Septuagint (the Greek translation of the Bible) and means “songs.” The Hebrew name for Psalms is *Tehillim*, which means “praises” or “songs of praise.” The Psalms were the hymns of the Church among the Hebrews. This may explain why this book is quoted more times in the New Testament than any other Old Testament book (see Bible Dictionary, “quotations,” pp. 756–59).

Traditionally, the Hebrews divided the 150 psalms into five separate books. In today’s Bible they would be divided as follows:

1. Psalms 1–41
2. Psalms 42–72
3. Psalms 73–89
4. Psalms 90–106
5. Psalms 107–50

At the end of each division, the break is marked with a doxology, or formal declaration of God’s power and glory (see Psalms 41:13; 72:19; 89:52; 106:48). Psalm 150 is itself a doxology, using the Hebrew *Hallelujah*, “Praise ye the Lord,” at its beginning and end, as well as the word *praise* eleven other times. It is a fitting conclusion to the *Tehillim*, or songs of praise.

Some Important Gospel Principles to Look For

- The Lord often gives the following blessings to those who put their faith and trust in Him:
 - a. He will protect, defend, and deliver them (see Psalms 4:1, 3, 5–6; 5:1–3, 11–12; 7:1–2, 10; 18:1–6, 30–32; 20:6–9; 23:4–5; 37:39–40; 56; 71:1–5; 143:9–12; 145:18–20; see also Mosiah 7:33).

- b. He will lead them with His light (see Psalms 4:5–6; 18:28; 27:1; 37:3–6; 143:6–10; see also John 8:12).
 - c. He will give them mercy and forgiveness (see Psalms 6:1–9; 13:5; 23:3, 6; 25:1–13; 51; 103:17–18; see also Alma 12:33–34; 34:15–18).
 - d. He will understand and strengthen them when they suffer (see Psalms 6:2–10; 22:1–5; 23; 25:15–22; 28:6–9; 38:8–15; 40:1–4, 11–13, 16; 57:1–3; 61; 63:1–8; 69:1–20, 29–36; 86; 130; 142; 146:5–9).
 - e. He will crown them with honor and glory (see Psalms 8; 24:3–6; 73:24; 82:6; 84:11–12; 106:1–5; see also 1 Peter 5:1–4; D&C 76:92–95; 109:76).
- Many of the Psalms contain messianic prophecies or descriptions of Jesus Christ’s life and ministry (see Psalms 22; 110; 118).
 - Sin brings sorrow and despair, while obedience and keeping covenants bring peace of mind and heart (see Psalms 23–25; 34; 51).
 - We can worship God through sacred music, which can edify us and help us feel the Spirit.



Suggestions for Teaching

Psalms 23; 42; 51; 73; 137; 145. The Psalms express a wide range of human emotion. (15–20 minutes)

Consider playing different types of recorded music for your students (such as a sad song, a happy song, a military march, and a sacred hymn). As each selection is played, ask students:

- What emotion do you think the music is trying to express?
- How do you feel when you hear it?


Explain that music can inspire different emotions within us. Ask:

- How would this power of music be valuable?
- Are there any dangers associated with this power over emotion?

Explain to students that the Psalms were originally set to music. We do not have the music for the Psalms, but we can understand the writers' emotions by reading the words. As a class or in groups, have your students read Psalms 23; 42; 51; 73; 137; and 145, and discuss what emotions they think are expressed in the words to these psalms. Invite students to think of times they have felt hope, despair, sorrow, doubt, anger, or joy and gratitude. Ask:

- What was happening in your life when you felt that way?
- How can the messages of these psalms help you?

Have students share their feelings about a psalm that most impressed them or has been a great blessing in their life.

 **Psalm 24:3–4 (Scripture Mastery). The Lord has set standards of worthiness for us to follow. They are higher than the world's standards and bring great blessings. These standards are neither optional nor changeable.** (15–20 minutes)

Read to your students the following dream that President Joseph F. Smith shared:

"I dreamed that I was on a journey, and I was impressed that I ought to hurry—hurry with all my might, for fear I might be too late. I rushed on my way as fast as I possibly could, and I was only conscious of having just a little bundle, a handkerchief with a small bundle wrapped in it. I did not realize just what it was, when I was hurrying as fast as I could; but finally I came to a wonderful mansion, if it could be called a mansion. It seemed too large, too great to have been made by hand, but I thought I knew that was my destination. As I passed towards it, as fast as I could, I saw a notice, 'Bath.' I turned aside quickly and went into the bath and washed myself clean. I opened up this little bundle that I had, and there was a pair of white, clean garments, a thing I had not seen for a long time, because the people I was with did not think very much of making things exceedingly clean. But my garments were clean, and I put them on. Then I rushed to what appeared to be a great opening, or door. I knocked and the door opened, and the man who stood there was the Prophet Joseph Smith. He looked at me a little reprovingly, and the first words he said: 'Joseph, you are late.' Yet I took confidence and said:

"Yes, but I am clean—I am clean!"

"He clasped my hand and drew me in, then closed the great door. I felt his hand just as tangible as I ever felt the hand of man. I knew him, and when I entered I saw my

father, and Brigham and Heber, and Willard, and other good men that I had known, standing in a row. I looked as if it were across this valley, and it seemed to be filled with a vast multitude of people, but on the stage were all the people that I had known. My mother was there, and she sat with a child in her lap; and I could name over as many as I remember of their names, who sat there, who seemed to be among the chosen, among the exalted" (*Gospel Doctrine*, 5th ed. [1939], 542).

Discuss the following questions with your students:

- What kind of "clean" do you think President Smith was speaking of?
- Why is cleanliness important?

Read Psalm 24:1–5 with your students and ask them what they think the phrases "hill of the Lord," "clean hands," and "pure heart" mean. Share the following from Elder Dallin H. Oaks:

"If we do righteous acts and refrain from evil acts, we have clean hands.

"If we act for the right motives and if we refrain from forbidden desires and attitudes, we have pure hearts" (*Pure in Heart* [1988], 1).

Ask students to look in the Topical Guide under the topics "clean," "cleanse," and "purification" to find scriptures that explain how a person can become clean. Or list the following scripture references on the board and have the students search them for the Lord's counsel on how we can become clean: Psalm 1; Isaiah 1:18; John 15:1–4; Mosiah 4:2; Helaman 3:35; Moroni 7:48; 10:32–33; D&C 88:74, 85–86.

Psalms 1–150. A number of the psalms contain prophecies about the life and mission of the Savior. The fulfillment of these prophecies in the mission of the Savior was pointed to as proof that He was the Son of God. (20–25 minutes)

Tell the class that you have selected one student and want the class to try to guess who it is from some clues that you give. Explain that the object of this activity is to discover who the chosen student is by using the fewest number of clues and that each student gets one guess. Encourage students not to use their guess until they are relatively sure who it is. Do not reveal who the student is until all the clues have been given.

Begin giving clues that could apply to many students in the class (such as "the student is a boy," "he is over five feet tall," or "he has light-colored hair"). Then give clues that are more specific but are not obvious from the student's outward appearance. (It may help to have contacted the student's parents to find out some clues that would be less obvious, for example, hobbies, accomplishments, or spiritual strengths.) After the activity, ask the students:

- When were you convinced you knew who was the right person?
- Which clues were most helpful? Why?

Tell students that the Psalms include many prophecies, or clues, about the Savior. It was intended that people be able to identify who He was and where He would be born. List on the board the scriptures from the first column of the following chart. Read several of the scriptures and ask students to identify clues given about the Savior. As you read each prophecy, discuss how apparent that clue might have been to people in New Testament times by asking:

- If you lived in the Savior’s day, do you think you could have identified Him from the clues on this list?
- Why do you think so many people did not recognize how the Savior fulfilled these prophecies?

Psalms	Messianic Prophecy	Fulfillment
Psalm 16:9–10	Christ would be resurrected	Acts 13:34–37
Psalm 22:1	He would feel forsaken	Matthew 27:46
Psalm 22:7–8	He would be mocked	Matthew 27:43
Psalm 22:16	His hands and feet would be pierced	John 20:24–27
Psalm 22:18	His tormenters would cast lots for His garment	Matthew 27:35
Psalm 31:5	He would commit His spirit to God’s hand	Luke 23:46
Psalm 34:20	None of His bones would be broken	John 19:31–33, 36
Psalm 41:9	He would be betrayed	John 13:21–27
Psalm 65:7	He would calm the sea	Matthew 8:26; Luke 8:24
Psalm 68:18	He would ascend on high	Ephesians 4:7–10
Psalm 69:21	He would be given gall and vinegar	Matthew 27:34; John 19:28–30
Psalm 91:11–12	He would be protected by angels	Matthew 4:5–6; Luke 4:10–11
Psalm 110:1, 4	He would sit at the right hand of God—a priest forever	Matthew 22:41–46; Hebrews 5:1–6
Psalm 118:21–22	He would be rejected but would become the cornerstone	Luke 20:9–19

Read with your students the references in the chart that show the fulfillment of the prophecies. Invite students to write those cross-references in the margin of their scriptures next to the associated verses in Psalms. Ask:

- How well were these prophecies fulfilled?
- Why was it important that they were exact?

Share your testimony of the mission of Jesus Christ and of the foreknowledge prophets had of His life. Ask students: What might that teach us about how our current prophet can help us prepare for the Second Coming of the Savior?



Psalms 1–150. Our hymns today are like the ancient psalms. (35–55 minutes)

One way we can worship the Lord is through appropriate music, which can help us feel the Spirit. Invite several students to share their favorite Church hymn and to explain why they like it. Sing or read several of those hymns with your students, and discuss how they feel after singing hymns. Read Doctrine and Covenants 25:12, and ask why the singing of hymns is a way to worship the Lord. Tell your students that the Psalms were like hymns for the ancient Church.

Compare the testimonies of Heavenly Father and Jesus Christ expressed in our modern hymns to the testimonies of some of the Psalms. For example, you could compare Psalm 23 to “The Lord Is My Shepherd” (*Hymns*, no. 108), which is based on that psalm. Or compare a psalm and a hymn with similar intents but not the same words, such as Psalm 138 and “I Believe in Christ” (*Hymns*, no. 134). See the scriptures index in *Hymns*, under the subheading “Psalms” (pp. 410–11), for a list of hymns that are similar in theme to specific psalms. Ask students what they can tell about the feelings the writers had for the Savior from the words they wrote.

Hymns help turn our minds and heart to the Savior, while some secular music can lead us away from Him. Read 1 Samuel 16:23 and ask:

- What effect did good music have on Saul?
- How has our singing today in class demonstrated the power music has to inspire and uplift us?
- If appropriate music can help turn our hearts to the Savior, is it reasonable to suppose that some inappropriate music could invite evil into our lives?
- How can we judge what music is appropriate? (see Moroni 7:15–19; D&C 50:23; Articles of Faith 1:13).

Discuss how the following four principles can help us choose music that helps increase our spirituality and brings us to Christ:

- The lyrics should be positive and wholesome.
- The rhythm, beat, volume, and intensity should invite the Spirit and help refine our thoughts.
- The name of the band or performers and the packages the music is sold in should not be pornographic or have the appearance of evil.

- Any promotional material (such as videos) used to support the music should be appropriate.

Invite students to consider whether or not the music they own and listen to helps bring them to Christ. Encourage students to listen to music that can bless their lives and to avoid any music that offends the Spirit. Share with students the following statement by the First Presidency:

“Inspirational music is an essential part of our church meetings. The hymns invite the Spirit of the Lord, create a feeling of reverence, unify us as members, and provide a way for us to offer praises to the Lord.

“Some of the greatest sermons are preached by the singing of hymns. Hymns move us to repentance and good works, build testimony and faith, comfort the weary, console the mourning, and inspire us to endure to the end” (*Hymns*, ix).

Share also the following statement by Elder Dallin H. Oaks:

“The singing of hymns is one of the best ways to put ourselves in tune with the Spirit of the Lord. . . .

“The singing of hymns is one of the best ways to learn the doctrine of the restored gospel. . . .

“. . . We should use hymns when we need spiritual strength and inspiration.

“We who have ‘felt to sing the song of redeeming love’ (Alma 5:26) need to keep singing that we may draw ever closer to him who has inspired sacred music and commanded that it be used to worship him. May we be diligent in doing so is my humble prayer” (in Conference Report, Oct. 1994, 10, 13; or *Ensign*, Nov. 1994, 10, 13).

You may also wish to share with students the statement by Elder Bruce R. McConkie in the introduction to Psalms in *Old Testament Student Manual: Genesis–2 Samuel* (p. 309).

THE PROVERBS

Proverbs 1–31

Introduction

The book of Proverbs is a collection of short statements that express truths about human behavior. It is the third of the poetic books in the Old Testament. The books of Job, Psalms, Proverbs, and Ecclesiastes are sometimes called the wisdom literature. They contain less material attributed to divine revelation and more attributed to human wisdom than do the Law, the History, or the Prophets (see “How Is the Old Testament Organized,” p. 8; Bible Dictionary, “Proverbs, book of,” p. 754; introduction to Proverbs in *Old Testament Student Manual: 1 Kings–Malachi*, p. 13).


Proverbs are usually simple and direct. Examples of modern proverbs are “A penny saved is a penny earned,” “Don’t count your chickens before they hatch,” and “Nothing ventured, nothing gained.” Some proverbs are more complex and obscure. The word *proverb* is translated from the Hebrew word *mashal*, which means “to represent” or “be like.”

There are several proverbs found in other books of scripture (see 1 Samuel 24:13; Job 28:28; Ezekiel 18:2). The Savior also used proverbs in His teaching (see Luke 4:23; John 16:25). The proverbs found in the Old Testament can be a source of inspiration, counsel, and direction to those who read and ponder their messages of wisdom. As you study Proverbs, ponder how its teachings might be applied to life in our day. By replacing ancient comparisons with modern ones, we often find its wisdom to be as appropriate today as it was then.

Some Important Gospel Principles to Look For

- We should diligently seek for wisdom from God to give direction to our lives (see Proverbs 1:1–7; 2:1–12; 3:13–20; 4:7–8; 16:16).
- The Lord will direct the lives of those who put their trust in Him (see Proverbs 1:24–33; 3:5–7).
- The Lord delights in those who revere Him in virtue, wisdom, and diligence (see Proverbs 31:10–31).

Suggestions for Teaching

 *Old Testament Video* presentation 20, “Trust in the Lord” (19:56), can be used in teaching Proverbs 1–31 (see *Old Testament Video Guide* for teaching suggestions).

Proverbs 1–31. The wisdom found in the book of Proverbs can help us make decisions, answer questions, and understand important truths. (25–30 minutes)

Ask students to think about a major crisis, decision, or problem they had to deal with. Then ask:

- Do you prefer facing those kinds of problems alone, or does it help to ask others for advice and direction?
- Who do you trust with some of your most difficult problems? Why?
- Do you try to follow their advice, or do you tend to ignore it?

Help students understand that the book of Proverbs is a collection of wise sayings, many of which were inspired by the Lord, that can help us with many problems. Read Proverbs 1:1; 10:1; 25:1; 30:1; and 31:1 and look for who wrote most of the book of Proverbs. Read 1 Kings 4:29–34 and find out how many proverbs Solomon wrote.

Share with your students the information found in the introduction, and discuss how a study of the book of Proverbs could be valuable. Have them read Proverbs 1:1–7; 2:1–12; 3:13–20; 4:7–8; and 16:16. Ask:

- What do these verses say about the value of wisdom?
- Why would it be important to use wisdom in our day-to-day choices?
- Why would the Lord’s instructions about our problems always be wise counsel?

The book of Proverbs contains much wisdom. Have each of your students choose (or you could assign) a different chapter of Proverbs to read and to choose one proverb with a helpful insight or doctrine to share with the class. Have them read the proverb aloud and tell how they believe it relates to us and the blessings that could come if we live that proverb.

Proverbs 1–31. Everyone has some wisdom that is valuable enough to be shared with other people. (25–30 minutes)

Invite students to think of a favorite inspirational quotation that they have memorized or written down somewhere. Ask:

- How often do you think of that quotation?
- How has it helped you?

Explain that the book of Proverbs contains many well-known passages that can be helpful when applied in our lives. Have students write their own proverbs by following the simple pattern Elder Boyd K. Packer described:

“Jesus as a teacher taught unlettered audiences about the invisible, intangible ideals of the gospel. In teaching faith and love and brotherhood and repentance, he employed the technique of likening the intangible, invisible ideal to a well-known, ordinary object about which His disciples already knew. That is known as apperception, and here is the formula:

“ _____ is like _____

“In the first blank enter the idea or ideal that you must teach. For example, in the first blank write FAITH.

“Faith is like _____

“Now use your imagination and think of a tangible object the student will recognize that might be likened unto faith. The homier, more commonplace, more ordinary it is, the better your illustration. Perhaps you will use this one: *FAITH* is like *A SEED*. Faith really is like a seed—at least Alma thought so. . . . (Alma 32:28–29).

“Once you have likened faith to something tangible, you can form word pictures of it, describe it, measure it; you can tell the size, the shape, the color, the texture” (*Teach Ye Diligently*, 28–29).

Encourage students to be creative in writing their proverbs. Have them share with the class some of the proverbs they write.

Proverbs 3:5–6 (Scripture Mastery). The Lord directs the paths of those who trust Him. (30–35 minutes)

Ask students to write down the names of the three people they would most trust to help them if they were in serious trouble (for example, if their lives were in jeopardy or they had legal trouble). Have them write by each name the reason they feel that person is trustworthy. Invite several students who would like to share the names on their lists to do so and to tell why they chose them. Have the class read Proverbs 3:5–6. Ask:

- Who do those verses say we should trust?
- What promise is given there to those who trust in the Lord?
- What other requirements are listed?
- How important is it to you to receive the Lord’s direction?

If it is not already there, ask students to write the name of Jesus Christ on their lists. Have them read the following scripture references and write down reasons He is worthy of our trust: 2 Nephi 2:5–8; Mosiah 3:5–11; Alma 7:11–13; Moses 1:39. Ask students how the reasons given for us to trust Christ compare with those of the other people on their lists. Share your testimony of the Savior’s love for each of them and that they can place their trust in Him.

It is important when studying Proverbs 3:5–6 to help students understand how the Lord fulfills His promise of directing our paths and the means He uses to accomplish this. Use the following three comparisons to help them understand that the Lord directs our paths through the Holy Ghost, the scriptures, and a living prophet.

1. Compare the promptings of the Holy Ghost to the advice and encouragement of loved ones. Ask:
 - Why do those who love you give you advice?
 - Does the frequency with which they give you help or encouragement change depending on how well you listen and respond? Why?

Have students read John 14:26; Moroni 7:16–19 looking for ways the Lord speaks to us. Read Mosiah 2:36–37 and ask:

- What does that passage say will happen if we ignore the Spirit of the Lord?
- How important has the guidance of the Holy Ghost been in your life?
- How has that influence given you peace, protection, and happiness?

2. Compare the scriptures to a set of instructions. Ask:

- If you were going to pack your own parachute for the first time, how closely would you follow the instruction manual?
- What dangers would come from just casually reading the instructions?
- In what ways are the scriptures like an instruction manual?
- What directions have you received from the Lord through the scriptures?
- What do you do that helps you study scriptures in more than just a casual way?

3. Compare the living prophet to a jungle guide. Ask:

- How important would it be for you to have a guide on a trip through the Amazon?
- What qualities would you like a jungle guide to have?
- In what ways is a living prophet like an experienced and knowledgeable guide?
- How does the guidance of the Lord come to us through a living prophet?
- What dangers exist if we don’t follow His counsel?

Have students read Moroni 10:4–5; Doctrine and Covenants 1:14–18; and 33:16–18. Discuss what they add to our understanding of following the Spirit, studying the scriptures, and following the prophet. Invite students to share experiences of receiving direction from the Holy Ghost, the scriptures, or the prophet. Ask:

- How did those influences help you personally?
- What helped prepare you to receive those directions?

Share your testimony of how the Lord has blessed your life.

Proverbs 31:10–31. We should marry someone who has Christlike characteristics. (10–15 minutes)

Invite each student to imagine being ready to marry in the temple and that they expect to get engaged tonight. Ask: What do you hope your future spouse will be like? List the characteristics they describe on the board under the title *Your List*. Ask why those characteristics are important to them.

Have students read Proverbs 31:10–31 and identify qualities of a righteous woman. Ask how those qualities also apply to righteous men. Discuss why those qualities are important.

ECCLESIASTES OR, THE PREACHER

Ecclesiastes 1–12

Introduction

Ecclesiastes means “one who convenes an assembly.” It is sometimes translated “preacher.” The book of Ecclesiastes, along with Job and Proverbs, is sometimes called “wisdom literature” and includes teachings that show the superiority of wisdom over folly. In addition, Ecclesiastes is the fourth book in the section of the Old Testament referred to as poetical (see the subheading “Structure of the Bible” in Bible Dictionary, “Bible,” pp. 622–23).

The central theme of the book of Ecclesiastes is the proposition that life is vain if not centered on God. As the preacher wrote, “Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man” (Ecclesiastes 12:13).

For a more detailed overview of this book, see Bible Dictionary, “Ecclesiastes” (p. 659; see also “Ecclesiastes. The Message of the Preacher” in *Old Testament Student Manual: 1 Kings–Malachi*, p. 19).

Some Important Gospel Principles to Look For

- Peace and lasting happiness are found in the gospel of Jesus Christ, not in earthly accomplishments or possessions (see Ecclesiastes 1:1–3, 12–18; 2:1–11; 12:13–14).
- The plan of salvation outlines a proper time or sequence for all of God’s purposes. Following His plan brings happiness (see Ecclesiastes 3:10–11).

Suggestions for Teaching

Ecclesiastes 1–12. If we do not live close to the Lord, our lives will be empty. (30–35 minutes)

Share the following statement by President Spencer W. Kimball:

“Unless the way we live draws us closer to our Heavenly Father and to our fellowmen, there will be an enormous emptiness in our lives” (“The Abundant Life,” *Ensign*, July 1978, 4).

Briefly discuss with students the following three ideas, using the accompanying questions:

1. Think about the different decisions people might make if they believed they would not be held accountable by God for their actions or be judged for their choices.
 - Do you think the choices they made would bring lasting happiness?
 - Are there better reasons for choosing to do what is right than simply to avoid God’s punishments?
2. Imagine there was no life after death and that our life’s experiences ended when we died.
 - What might happen to people that would seem unfair, unjust, or inconsistent to you?
 - How does an understanding of the plan of salvation help you deal with those things?
3. Consider some of your favorite material possessions.
 - Do you believe that material possessions can bring us happiness?
 - Generally, how long does happiness based on worldly possessions last?

Explain that the questions you asked are the kinds of questions discussed in Ecclesiastes. Tell students that the writer of Ecclesiastes wrote most of his book as if he believed that this life is all there is. He used the word *vanity* throughout the book to describe what is meaningless, temporary, or unsatisfying. By writing from that point of view, he showed how frustrating life can be without the gospel. His style helps show that life has little meaning or happiness unless we serve God and prepare for the Judgment that will surely come to all of God’s children.

Even though Ecclesiastes is divided into chapters, it is really one sermon. To help students understand its message, go through the book sequentially.

Have students read Ecclesiastes 2:1–10 and look for what the author searched for, trying to find some lasting feeling of joy and happiness. Ask them how they feel about what he sought for. Read Ecclesiastes 1:1–3, 14–15; 2:11, 17–18. Ask:

- How is the phrase “under the sun” a good description of worldly things?
- Do you agree with his conclusion that life is full of vanity—things that do not bring lasting peace and happiness?

Have students read the introduction to Ecclesiastes 3 in their student study guides (p. 136). Ask: What comfort do you get from what is taught in Ecclesiastes 3:1–8?

Ecclesiastes 4–5 teaches that doing good leads to greater happiness than doing evil, even if a person does not believe in God, His plan of salvation, or an afterlife. Read Ecclesiastes 4:13–5:6 and look for how those verses teach that idea.

Have students read the introduction and do activity A for Ecclesiastes 7–11 in their student study guides (p. 137). Discuss what those chapters teach.

Ecclesiastes 12 reveals that the author really believed in life’s eternal nature. Read Ecclesiastes 12:13–14 and find out his real purpose in writing. Ask students:

- What difference does it make when you know those verses are true?
- How does an understanding of the “whole duty of man” and the Judgment help you in your search for happiness?
- How does the sermon of Ecclesiastes help us understand the three ideas discussed at the beginning of this lesson?

Conclude by singing “Keep the Commandments” (*Hymns*, no. 303). Share your testimony of how understanding and following God’s plan help give meaning to life.

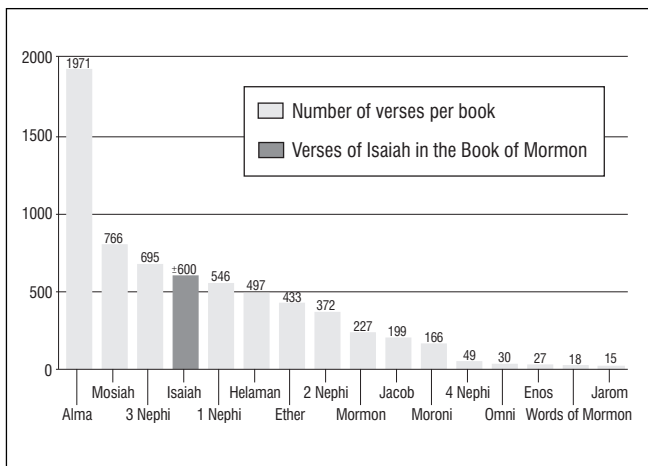
THE SONG OF SOLOMON

The Prophet Joseph Smith indicated that the Song of Solomon is not an inspired writing (see Bible Dictionary, “Song of Solomon,” p. 776).

THE BOOK OF ISAIAH

Isaiah was the son of Amoz and a prophet in Jerusalem for forty years, from 740 to 701 B.C. He had great religious and political influence during the reign of Hezekiah, whose chief adviser he was. Isaiah is the most quoted of all the prophets, being more frequently quoted by Jesus, Paul, Peter, and John than any other Old Testament prophet.

There are at least three reasons the book of Isaiah is of great importance to us. First, the Savior gave a commandment to search the words of Isaiah diligently (see 3 Nephi 23:1). Second, the scriptures quote Isaiah more than any other prophet. Nineteen of Isaiah's sixty-six chapters are quoted in their entirety in the Book of Mormon and, except for two verses, two other chapters are completely quoted. Of the 1292 verses in Isaiah, about 430 are quoted in the Book of Mormon, some of them more than once (for a total of nearly 600). If all of the quotations from Isaiah in the Book of Mormon were moved into one place and called the book of Isaiah, it would constitute the fourth largest book in the Book of Mormon, as the following chart shows:



Isaiah is also quoted 137 times in the New Testament and 106 times in the Doctrine and Covenants. Because other prophets so often quoted or referred to the book of Isaiah, the scriptures are often our best source for help in understanding Isaiah. For example, more than half of the Isaiah verses quoted in the Book of Mormon differ from the King James version of the Bible. These differences help clarify or give additional insight into the meaning of Isaiah.

The third reason Isaiah's message is so important for us is that it centers on redemption through Jesus Christ, whom the prophet saw (see Isaiah 6:5; 2 Nephi 11:2). Nephi chose to quote Isaiah's writings to "more fully persuade [his people] to believe in the Lord their Redeemer" (1 Nephi 19:23). Monte S. Nyman, a Latter-day Saint writer, noted, "Of the 425 separate verses of Isaiah which are quoted in the Book of Mormon, 391 say something about the attributes or mission of Jesus Christ" (*Great Are the Words of Isaiah* [1980], 7). One major function of a prophet is to testify of Christ (see Jacob 7:11), and it is of great importance for us to study the teachings of the prophets

who spoke of Christ. Isaiah's name, appropriately, means "Jehovah saves."

For more information about the prophet Isaiah and the book of Isaiah, see Bible Dictionary, "Isaiah" (p. 707). For specific help in understanding the book of Isaiah, see enrichment section E in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 131–35).




Introduction

At the time Isaiah began his ministry (about 740 B.C.), both Israel and Judah were being threatened by outside enemies. Their biggest problem, however, was their lack of inner righteousness. Isaiah brought a message of rebuke from the Lord to the people of Judah. But his message also included a promise of hope: if the people repented, they would be reconciled to the Lord. As you read Isaiah 1–12, look for ways that Isaiah's message to Judah might be applied or "likened" to yourself (see 1 Nephi 19:23).

Some Important Gospel Principles to Look For

- Isaiah prophesied of the life and mission of Jesus Christ (see Isaiah 2:3–12; 6:8; 7:14–16; 9:1–7; see also 1 Nephi 19:23; Jacob 7:11).
- The Lord made it possible for us to become clean and forgiven of our sins when we repent and keep His commandments (see Isaiah 1:16–18).
- The Lord teaches His people the ways of righteousness in the house of the Lord (the temple). Receiving the ordinances of the temple and keeping the covenants we make there help us establish Zion and prepare to meet the Lord at His coming (see Isaiah 2:2–5).
- The Book of Mormon and the Church are "ensigns" or standards that alert the world to the Restoration of the gospel (see Isaiah 5:26; 11:10–12; see also 2 Nephi 29:2).

Suggestions for Teaching

 *Old Testament Video* presentation 21, "Isaiah Helps" (7:38), can be used in teaching the book of Isaiah. You might want to preview the presentation and determine whether it is best to show the segments or to teach the skills yourself. Presentation 23, "Isaiah–Malachi: An Overview" (19:10), can be used in teaching the last part of the Old Testament. (See *Old Testament Video Guide* for teaching suggestions.)



Isaiah 1–12. Prophets tell us what we need to know and do to have eternal life. (20–25 minutes)

President Ezra Taft Benson, then President of the Quorum of the Twelve Apostles, said:

“How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness. . . .

“As a prophet reveals the truth it divides the people. The honest in heart heed his words, but the unrighteous either ignore the prophet or fight him” (“Fourteen Fundamentals in Following the Prophet,” in *1980 Devotional Speeches of the Year* [1981], 28–29).

Ask students to find phrases from Isaiah 1–12 that are calls to repentance or counsel on Christlike living. Encourage students to follow Nephi’s counsel and apply those teachings in their own lives for their profit and learning (see 1 Nephi 19:23). Divide the following scripture references among the class and invite them to find the counsel Isaiah gave:

Scripture	Isaiah’s Counsel
Isaiah 1:11–13	Do not be a hypocrite.
Isaiah 1:16	Be baptized and washed clean.
Isaiah 1:17	Serve others.
Isaiah 1:18	Repent (see the teaching suggestion for Isaiah 1:16–19).
Isaiah 1:28	Do not forsake the Lord; endure to the end.
Isaiah 2:2–3	Go to the temple (see the teaching suggestion for Isaiah 2:2–5).
Isaiah 2:4	Be a peacemaker.
Isaiah 2:5	Walk in the light of the Lord; stay close to His Spirit.
Isaiah 2:7–8	Do not worship or idolize what God blesses us with.
Isaiah 3:9	Do not sin openly and rebelliously like the people of Sodom.
Isaiah 3:16–24	Avoid the fashions and fads of the worldly.
Isaiah 5:11–12	Beware of following the path of ease (see also 2 Nephi 28:8).
Isaiah 5:18	Do not be tied to sins like beasts to carts and burdens.

Scripture	Isaiah’s Counsel
Isaiah 5:26	Help the Lord gather His children.
Isaiah 6:8–10	Follow the living prophets.
Isaiah 10:33	Avoid pride and wickedness, for such will be destroyed at the Second Coming.
Isaiah 12:2	Have faith in Jesus Christ (see the second teaching suggestion for Isaiah 1–66).

Isaiah 1–12. The different names Isaiah used for the Lord teach us about the character, purposes, and mission of Jesus Christ. (20–25 minutes)

Have students do activity A for Isaiah 12 in their student study guides (pp. 142–43). Discuss what they learn about the names of the Lord.

Isaiah 1–66. Certain key ideas can help us better understand Isaiah. (5–10 minutes)

Write the following six Hebrew letters on the board: ה א י ש ו י. Ask the students to decode the message. Without help, they probably will not figure it out.

Give students the following two keys:

- ה = H, א = A, י = I, ש = S
- Hebrew is read from right to left.

Tell students that just as those keys helped them understand the message, certain keys to understand Isaiah are also helpful.


Enrichment section E in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 131–35) discusses ten keys to understanding Isaiah (for example, “Have the ‘Spirit of Prophecy’” and “Understand the Manner of Prophesying of the Jews”). Share with your students any of those keys that you think would be useful. For each key you discuss in class, make a large paper cutout in the shape of a key. Give students scripture references to help them discover each idea and then write that idea on a paper key. Display the keys throughout your study of Isaiah.

Isaiah 1–66. Isaiah prophesied of the life and mission of Jesus Christ. (20–25 minutes)

One way to quickly cover one of Isaiah’s most significant messages is to search his messianic prophecies. Give students a copy of the following chart, with only the scripture references column filled in. As a class or in small groups, have the students work through the verses and find all they can about Christ and His first and second comings. Though not exhaustive, this chart summarizes some of the major messianic passages in Isaiah.

Scriptures	Isaiah's Prophetic Messages about the Savior
Isaiah 2:3–12; 4:4–5	At the Lord's Second Coming the wicked will be destroyed. The Lord will reign on the earth, where the righteous will walk in His light.
Isaiah 6:8	"Here am I; send me" is a type of the premortal Christ volunteering for His holy mission.
Isaiah 7:14–16	Christ will be born of a virgin and will be called Immanuel. He will refuse evil and choose good.
Isaiah 8:13–15	When Christ comes, some will accept Him and others reject Him.
Isaiah 9:1–6	Christ will be born into the world during a time of spiritual darkness. He will bring great blessings to the people in Galilee.
Isaiah 9:6–7	Christ will be called "The mighty God" and "The Prince of Peace" and will sit on David's throne forever.
Isaiah 11:10–12	The Lord will come in power and glory to usher in the Millennium.
Isaiah 12:6	The Lord will dwell in the midst of His people during the Millennium.
Isaiah 25:8	Christ will conquer death through His Resurrection.
Isaiah 28:16	Christ will be the "corner stone," tested and tried to be the sure foundation.
Isaiah 32:1–4, 15–18	During the Millennium the Lord will rule as king. There will be safety and peace.
Isaiah 33:22	The Lord is our judge, lawgiver, king, and savior.
Isaiah 40:3	The Lord will send a messenger to prepare the way before Him.
Isaiah 40:4–5; 42:1–4	At the Second Coming, Christ will come in judgment, and "all flesh shall see him together."
Isaiah 50:4	Christ will have the "tongue of the learned."
Isaiah 50:5–6	Christ will willingly obey the Father and allow Himself to suffer persecution.
Isaiah 53:2–12	Christ's atoning mission is explained.
Isaiah 53:2	Christ will not be different in appearance than others.

Isaiah 53:3–4	Christ will be despised, rejected, and acquainted with grief. He will bear the grief and sorrows of all.
Isaiah 53:5–6	Christ will pay for our sins and heal us.
Isaiah 53:7	Christ will not revile against His oppressors.
Isaiah 53:8, 11–12	Christ will be slain for the sins of His people.
Isaiah 53:9, 12	Christ will be crucified with thieves and buried in the tomb of the rich.
Isaiah 53:9	Christ will be innocent of any wrongdoing.
Isaiah 53:10	It is Heavenly Father's will that Christ die for us.
Isaiah 53:12	Christ will be glorified.
Isaiah 54:5	Christ is the Creator and Redeemer; Israel will be restored.
Isaiah 59:19–20; Joseph Smith—Matthew 1:26	At the Second Coming, the Lord will come from the east like the rising sun.
Isaiah 60:19–20	The brightness of the Lord's glory will be the light of the world during the Millennium.
Isaiah 61:1–2	Christ is the anointed one who will help those in spiritual bondage, including the spirits in prison (see also Luke 4:16–21; 1 Peter 3:18–19; 4:6).
Isaiah 63:1–6; 66:15	Christ will come in power and glory in a "day of vengeance," having "trod the winepress alone."

 **Isaiah 1:16–19 (Scripture Mastery, Isaiah 1:18). Through the Atonement of Jesus Christ and our own repentance, we can be forgiven and become clean.** (15–20 minutes)

Bring to class a clear glass with water in it. While the students are watching, add a drop or two of red food coloring. As the color spreads, ask how the food coloring is like sin. Read Isaiah 1:16–19 with them and ask:

- What has the Lord promised us concerning our sins?
- Is it our repentance or the Atonement that cleanses us from sin?

Have students look for answers to this question in Alma 42:12–15 and Helaman 5:10–11. Help them understand that our repentance allows the power of the Atonement to cleanse us.

Drop a capful of chlorine bleach into the water and set the glass aside. The change in color will be gradual. Explain to students that it takes time for repentance to lead us to forgiveness. (By the end of the class period the water will appear as clear as at the beginning.) Ask:

- How long did it take to see the effects of the food coloring?
- How long did it take to see the effects of the bleach?
- How does that compare to sin and forgiveness?

Share with your students the statement by Elder Charles W. Penrose in the commentary for Isaiah 1:16–20 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 138). Read Alma 41:3–7 and discuss the blessings that come from repentance.

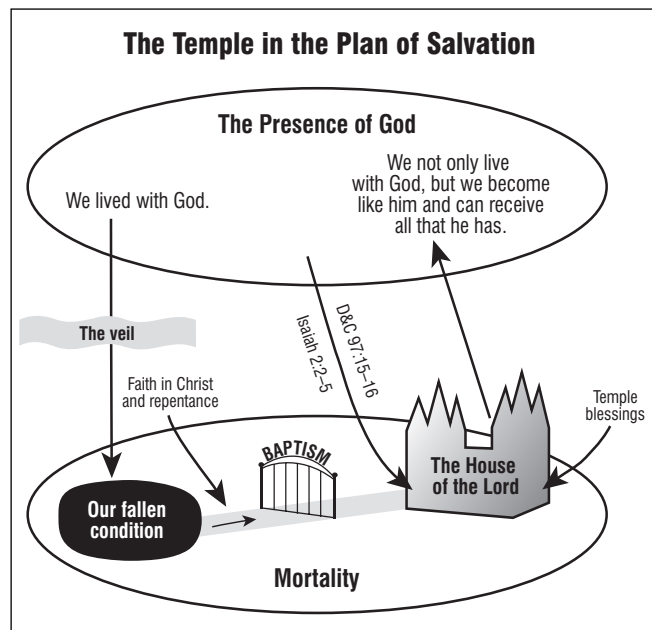
Isaiah 2:2–5. The ordinances and covenants of the temple can help Church members more fully enjoy the blessings of the Atonement and can transform their lives and the lives of those around them. (25–30 minutes)

Have each student draw a picture depicting what Isaiah saw in Isaiah 2:2–3. Invite a few students to share their drawings. As you discuss the drawings, ask:

- Why do you think Isaiah called the temple the “mountain of the Lord”?
- Why do you think he taught that the temple would be placed “in the top of the mountains,” in other words, a place of prominence?
- If what is placed in a prominent position represents what is most important to us in our personal lives, what kinds of things might compete with the temple for a place there?

Have students read Isaiah 2:6–9 and look for examples of what ancient Israel placed above the Lord and His house. Ask: According to verses 3–5, what will happen when the house of Israel puts the temple in this prominent position?

To help students understand why the temple is so important to us, reproduce the accompanying diagram and fill in the words as you discuss how the temple helps us return to the presence of God.



Review with students what they learned earlier in the year about their premortal existence and the Fall (see pp. 13–15). Ask some of the following questions and have students find answers in the scriptures:

- After our birth into this fallen condition, what are the first steps we must take to get on the path back to Heavenly Father? What is the gate through which we must pass? (see 2 Nephi 31:17–21; Articles of Faith 1:4).
- After we enter the path back to God through baptism, what is another gate through which we must pass? (see Genesis 28:17).
- What did the Lord promise His children if they worthily attend the temple? (see Isaiah 2:2–5; D&C 97:15–18; 109:14–19, 22–26, 35–38; 128:15; 131:1–3; 132:19–24).

Help students understand that for all who are accountable, the full blessings of the gospel can only be received through the ordinances of the temple. President Howard W. Hunter said:

“I . . . invite the members of the Church to establish the temple . . . as the great symbol of their membership and the supernal setting for their most sacred covenants. . . .

“Let us be a temple-attending and a temple-loving people. Let us hasten to the temple as frequently as time and means and personal circumstances allow. Let us go not only for our kindred dead, but let us also go for the personal blessing of temple worship, for the sanctity and safety which is provided within those hallowed and consecrated walls. The temple is a place of beauty, it is a place of revelation, it is a place of peace. It is the house of the Lord” (in Jay M. Todd, “President Howard W. Hunter: Fourteenth President of the Church,” *Ensign*, July 1994, 5).

You may want to invite someone who has recently been to the temple to talk about how his or her life is better because of temple worship. Ask the person not to talk about the specifics of the temple, but rather how the temple experience has been a blessing.

Isaiah 11. Isaiah prophesied of the Restoration of the gospel in the last days and of the Second Coming of Jesus Christ. (10–15 minutes)

Show students a picture of a wolf or other carnivore and a separate picture of a lamb. Ask the class what they think would happen if those two animals were in the same cage together. Show students the picture below (also on p. 239) and have them read Isaiah 11:6–9.



Ask students:

- When will the scene in the picture become a reality?
- When will the earth “be full of the knowledge of the Lord”? (In the Millennium; see Isaiah 11:9; see also the commentary for Isaiah 11:9 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 149.)

Ask your students to ponder those verses and tell what they would like best about living during the Millennium.

Have students read Isaiah 11:1–5, and ask:

- Who do you think those verses are talking about? (Christ.)
- What must happen before the Millennium will come? (The destruction of the wicked and Christ’s Second Coming.)

Read Doctrine and Covenants 113:1–4 and discuss what we learn from those verses. Read with your students Isaiah 11:10–16 and discuss what else will happen before the Millennium comes. (Israel will be gathered; see the commentaries for Isaiah 11 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 149–50.) Read some of the following scriptures and help your students understand how they have been gathered and that they are called to help gather others: Jeremiah 16:14–16; 1 Nephi 10:14; D&C 29:7–8; 45:9; 88:81.

Isaiah 13–23

Introduction

See the introduction to Isaiah 13–23 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 153).

Some Important Gospel Principles to Look For

- Even though the Lord sometimes uses the wicked to chasten His chosen people, wickedness will ultimately be

destroyed among all nations (see Isaiah 13:6–11, 19–22; 14:24–26; see also Isaiah 10:5–27).

- Lucifer, a spirit in a position of authority in the premortal life, was cast out of God’s presence and became Satan because he sought to exalt himself above God and rule over Heavenly Father’s other children (see Isaiah 14:12–20; see also D&C 29:36; 76:25–28; Moses 4:1–4).
- As the promised Messiah, Christ holds the keys of eternal life for all mankind. His Atonement assures that all mankind will rise from the grave (see Isaiah 22:20–25; see also 1 Corinthians 15:22; Revelation 1:18).

Suggestions for Teaching

Isaiah 13–14. Understanding Satan’s fall and the nature of his “kingdom” (spiritual Babylon) can help us avoid his temptations. (35–45 minutes)

Ask students to imagine the following situation: You are able to travel into the future. While you are in the future you find a history book that tells about what happened between the time you came from and the time you traveled to. You are able to remember much of what you read when you travel back to your own time.

- What would you do with the information?
- How could it help you make wise decisions for your future?

Tell students that prophecy is like looking into the future and reading history. Isaiah 13–14, for example, is especially interesting in this regard because it is dualistic—the same verses refer to events that have happened as well as events in our future.

Have students find who Isaiah is prophesying about in Isaiah 13:1 and 14:4 (see the commentary for Isaiah 13:1 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 153). Write *What is Babylon besides an ancient country?* on the board and have them read Doctrine and Covenants 133:14 to find the answer. Have one group of students read Isaiah 13:6–22 and another group read Isaiah 14:4–23. Ask:

- What did the Lord say would happen to ancient Babylon and its king? Why?
- How do those verses apply to spiritual Babylon in our day?
- Since Isaiah’s prophecies about historical Babylon were fulfilled, what can we expect about his prophecies concerning our day and spiritual Babylon?

Use the ideas in activity A for Isaiah 13–14 in the student study guide (p. 143) to help you explain the fall of Lucifer (see also the commentary for Isaiah 14:12–15 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 155). Remind students that Satan is always subject to the power of God. Also remind them that the Lord will always protect those who trust in Him. Read or sing the third verse of the hymn “Abide with Me!” (*Hymns*, no. 166).

Isaiah 24–35

Introduction

In chapters 24–35 Isaiah shifts from judgments pronounced on the wicked nations of his day to a prophetic view of the last days and this final gospel dispensation. When we consider how well Isaiah saw his own day, the Savior’s earthly ministry, and these last days, it is not surprising that Jesus Himself said, “Great are the words of Isaiah,” and commanded that we “search these things diligently” (3 Nephi 23:1).

Some Important Gospel Principles to Look For

- The Lord will destroy the wicked and save the righteous at the Second Coming (see Isaiah 24–25; 33:15–17; 34:1–10).
- Christ conquered death through His Resurrection and opened the way for all mankind to live again (see Isaiah 25:8; 26:19; see also Alma 11:44).
- If we make Jesus Christ our life’s foundation and always turn to Him for strength, we will not fall (see Isaiah 28:16; 30:15–18; see also Helaman 5:12).
- Ancient prophets foretold of the coming forth of the Book of Mormon and its important role in the Restoration of the gospel (see Isaiah 29; see also Ezekiel 37:15–17; 2 Nephi 3:11).

Suggestions for Teaching

Isaiah 24–35. For those who are righteous and prepared, the Second Coming of Jesus Christ will be a glorious occurrence. For those who are not, it will be a dreadful time of God’s judgments. (40–50 minutes)

Have students sing, “Now Let Us Rejoice” (*Hymns*, no. 3). Ask them why we would sing, as we do in that hymn, words of rejoicing and joy about the Lord’s Second Coming, especially when so much is taught about the calamities preceding this event. Read the following statement concerning the Second Coming of Jesus Christ by President Ezra Taft Benson:

“The world will present a scene of conflict such as has never been experienced before. Still, men’s hearts will be hardened to the revelations from heaven. Even greater signs shall then be given to manifest the approaching great day of the Lord.

“And they shall see signs and wonders, for they shall be shown forth in the heavens above, and in the earth beneath.

“And they shall behold blood, and fire, and vapors of smoke.

“And before the day of the Lord shall come, the sun shall be darkened, and the moon be turned into blood, and the stars fall from heaven. [D&C 45:40–42]

“I realize this is an unpleasant topic on which to dwell. I take no delight in its portrayal, nor do I look forward to the day when calamities shall come with increasing number upon humanity. But these words are not my own; the Lord has spoken them. Knowing what we know as his servants, can we hesitate to raise a warning voice to all who will listen that they may be prepared for the days ahead? Silence in the face of such calamity is sin!

“But to an otherwise gloomy picture there is a bright side—the coming of our Lord in all his glory. His coming will be both glorious and terrible, depending on the spiritual condition of those who remain” (“Prepare Yourselves for the Great Day of the Lord,” in *Brigham Young University 1981 Fireside and Devotional Speeches* [1981], 66–67).

Have students read Isaiah 24:3–6 and look for why the earth must be cleansed prior to and during the Second Coming of Jesus Christ. Ask who verse 5 says that cleansing will be directed against. Have them read Isaiah 25:9 and 26:2–4, 7–9, 13 and ask what kind of people will receive those judgments. Read Isaiah 25:3–8 and 26:12, 19–21 and note what the Lord will do for the righteous, both before and when He comes.

Remind students of President Benson’s statement, especially emphasizing that “His coming will be both glorious and terrible, depending on the spiritual condition of those who remain.” Ask how we can prepare for the Second Coming of the Lord. Read some or all of the following scriptures with students and have them help you make a list of what they say we can do to prepare: 1 Nephi 22:16–22; Doctrine and Covenants 1:12–14; 38:30; 45:32; 64:23. Help them understand that the righteous need not fear the Second Coming but can look forward with anticipation to the wonderful events that will occur at that time.

Isaiah 28:16–20. If we make Jesus Christ our life’s foundation and always turn to Him for strength, we will not fall. (20–25 minutes)

Bring a large, solid-looking stone and a blanket to class. Show them to students and give them time to come up with ways those two objects could be used to teach about Jesus Christ. Invite a few students to share their ideas. Have students read Isaiah 28:16–20 and look for ways Isaiah used those objects to teach about the Lord. Discuss verse 16 by asking:

- Why should we make Christ our foundation stone?
- How is He a “sure foundation”?

Students may want to cross-reference Isaiah 28:16 to Matthew 7:24–27 and Helaman 5:12.

In discussing Isaiah 28:20, ask students to imagine a man who is too tall for his bed, with a blanket too small to cover him. Ask: How is that like living without the Savior's Atonement? That verse also reminds us that the Atonement "covers" mankind completely if they will accept it.

You may also want to refer to 2 Nephi 9:21; Alma 7:11–12; and Doctrine and Covenants 19:15–19 as you discuss and testify of the power of the Atonement.



Isaiah 29 (Scripture Mastery, Isaiah 29:13–14). Isaiah prophesied of the coming forth of the Book of Mormon. (35–40 minutes)

The following activity may be a good way to help students understand Isaiah's prophecy of the coming forth of the Book of Mormon. The following chart matches events Isaiah prophesied would happen when the Book of Mormon was brought to light with the fulfillment of each event. Change the order of the scripture references in the second column and, individually or in groups, have students search the scriptures in the two lists and match the prophecy with the fulfillment.

Isaiah's Prophecy of the Book of Mormon	Fulfillment of Isaiah's Prophecy
Isaiah 29:4	Joseph Smith—History 1:29–34, 42, 51–52
Isaiah 29:10	Joseph Smith—History 1:10, 18–19
Isaiah 29:11	Ether 4:4–6
Isaiah 29:11–12	Joseph Smith—History 1:63–65

Some of the following questions may help in a discussion of Isaiah's prophecy:

- How would it be helpful for people today to know that ancient prophets knew of and prophesied of the coming forth of the Book of Mormon?
- How could such prophecies in the Bible help prepare people for the Book of Mormon?
- Why do you think God would reveal such detailed knowledge to His prophets?
- What do such prophecies teach us about God's foreknowledge?
- How does understanding that God is all-knowing and all-powerful help us trust Him?

Other ancient prophets also prophesied the coming forth of the Book of Mormon, such as Ezekiel (see Ezekiel 37:15–17), Joseph in Egypt (see 2 Nephi 3:11), and Nephi (see 2 Nephi 27:6–23).

Have students mark the scripture mastery verses (Isaiah 29:13–14) and cross-reference them with Joseph Smith—History 1:19. Ask:

- How do people honor God with their words but not with their hearts?
- How are the Restoration of the gospel and the Book of Mormon a "marvellous work and a wonder"?
- How does the Book of Mormon cause the wisdom of the worldly wise to perish? (see Isaiah 29:11–14).

You may want to have three students role play an investigator asking two missionaries questions about the Book of Mormon. The rest of the class could help provide the students playing the missionaries with scripture references. Prepare questions like the following for the student playing the investigator to ask—not contentiously, but as an honest seeker of truth:

- Does the Bible say anything about the Book of Mormon?
- Why do we need more scripture than the Bible?
- Why don't other churches accept the Book of Mormon?
- Did anyone besides Joseph Smith ever see the gold plates?
- How can I know that the Book of Mormon is true and that Joseph Smith is a prophet?

Invite some students to tell how they feel about the Book of Mormon and what effect it has had on their lives.

Isaiah 28:23–29; 30–31; 36–37; 40. The Lord's power is infinitely greater than man's. When we "wait upon" the Lord, we will receive His power to help us overcome our trials and will eventually receive all of His promised blessings. (35–40 minutes)

Ask students:

- Who are some people you trust? Why?
- Who would you trust to guide you safely on a dangerous journey through the Amazon River?
- Who would you trust if you needed your car fixed?
- Who would you trust to do the surgery if you needed an operation?
- Who would you trust to lead you on the path of salvation?
- Why do we need to trust the Lord?
- How are we sometimes tempted not to place our trust in Him?

Tell students that in Isaiah's time, Israel was tempted to trust neighboring countries, such as Egypt, to save them from their enemies rather than trusting in the Lord (see Isaiah 30:1–3, 7; 31:1–3). Because the people of Israel often worshiped false gods and looked to other sources for help, they needed to learn to trust and serve the Lord in order to be saved.

Have students read Isaiah 30:15–17 and tell in their own words what the Lord promised the Israelites and how He warned them about the things they put their trust in. Invite them to cross-reference those verses to Helaman 4:13. Ask:

- What does the plan of salvation teach about why we are in such great need of the Lord's help? (We all sin, we all are

under the effects of the Fall, and we all need the Atonement of Jesus Christ.)

- What might our future be like if we didn't receive help or strength from the Lord?

Read Isaiah 30:18, noting what the Lord does while we go on trusting in our own strength (and failing). Ask students:

- What do you think it means to wait for the Lord?
- Why are those who do so blessed?

Have students read Isaiah 30:19–21 and identify the blessings the Lord promised to give those who wait.

Summarize Isaiah 36–37, which tells of a time that King Hezekiah and the people of Jerusalem learned about waiting upon the Lord. Help students understand how this account relates to our day, particularly when we are misunderstood or criticized for trusting in the Lord and His commandments. Ask what will happen if we, like Hezekiah, wait and endure faithfully.

Isaiah 40:10–31 testifies of the Lord's power and that He will destroy the wicked and reward the righteous who wait upon Him. Read selected verses with your students—verses 28–31 are especially good to read aloud. Share an experience or invite students to share experiences that have taught them that these verses are true.

Another of Isaiah's testimonies of trusting in the Lord is found in Isaiah 28:23–29 (see the commentary for Isaiah 28:23–29 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 163–64). Help students understand from those verses that they can trust the Lord in every circumstance.

Isaiah 36–39

Introduction

Isaiah 36–39 contain a historical transition. They record the end of the threat of Assyrian invasion and introduce Babylon as the real threat to the future of Judah. These chapters parallel closely the account in 2 Kings 18:13–20:19.

Some Important Gospel Principles to Look For

- The Lord is merciful and compassionate, and He provides many ways to help His children feel the Spirit and repent, thereby receiving forgiveness for their sins (see Isaiah 38:17; see also James 5:14–15, 20; D&C 62:3).
- Death and suffering are part of our Heavenly Father's plan of happiness (see Isaiah 38:10–20).

Suggestions for Teaching

Isaiah 38–39. Death and suffering are part of our Heavenly Father's plan of happiness. (15–20 minutes)

Ask students:

- Would you want to know when you will die?
- What difference would it make in how you live the remainder of your life?
- How would it change the value you place on material and spiritual things in your life?

Have students read Isaiah 38:1, and ask:

- Why would Hezekiah be distressed at Isaiah's message?
- After Hezekiah prayed, what message did Isaiah give him? (see Isaiah 38:4–6).
- What sign did the Lord say He would give Hezekiah to show He would do all He promised? (see Isaiah 38:7–8).

Have students read Isaiah 38:10–20 and look for images that Hezekiah uses to talk about death. Ask: What part did forgiveness play in his healing? (see Isaiah 38:17). Ask:

- Should we fear death?
- What hope does the gospel give us that others may not have?

Read Isaiah 38:15–17 to show Hezekiah understood that his deliverance came from God. Ask students how enduring through suffering is a part of God's plan of happiness. Hezekiah taught that our lives are gifts from our Father in Heaven to be used for His purposes. Ask students how knowing that could affect how people live their lives.

Isaiah 40–47

Introduction

Isaiah 36–39 are historical chapters written mainly in prose. The book of Isaiah to that point is written in a beautiful, mostly poetic writing style, which resumes with chapter 40 and continues to the end of the book. A major theme of chapters 40–47 is the contrast between the Lord's power to save us and the foolishness of trusting our lives and salvation to any earthly person or thing.

Some Important Gospel Principles to Look For

- False gods and other human creations have no power to save or bless. Heavenly Father is our Creator and He will save, bless, and strengthen those who trust in Him (see Isaiah 40:12–31; 41:8–29; 43:14–21).
- The Lord sometimes inspires leaders of nations and peoples to help accomplish His work. This occurs when

those leaders are receptive to the promptings He gives them, even if they are not aware of where that inspiration comes from (see Isaiah 41:1–4; 45:1–4).

Suggestions for Teaching



Old Testament Symposium 1995 Resource Videocassette presentation 4, “For I Am with Thee” (9:45), can be used in teaching Isaiah 40–47.

Isaiah 40–47. False gods, no matter what their nature, have no power to bless or save. (25–35 minutes)

Display some items or pictures that represent things that can become modern idols, such as money, military equipment, a scientist or scientific equipment, celebrities from entertainment and athletics, or symbols of government. Also display a picture of the Savior. Ask students what all of those things have in common. (They can represent what people put their trust in to bring them happiness and save them from trouble.) Read Doctrine and Covenants 1:12–16 and ask what the Lord said about idolatry in those verses. Read verses 17–23 and ask what the Lord has done to prepare us for the future.

In striking terms, Isaiah contrasted the power of the God of Israel with the lack of power of idols. Divide the class into groups and assign each group one of the following six passages. (If this is too much for the time you have or your class size, use only Isaiah 40; 44; and 47.)

- Isaiah 40:12–31
- Isaiah 41:4–29
- Isaiah 43
- Isaiah 44:6–28
- Isaiah 46
- Isaiah 47

Ask the groups to study their passages and list what Isaiah said about God’s power and glory and the uselessness of idols and sorcery. Have the groups share what they found, especially as it applies to the idols of our day.

In the Doctrine and Covenants the Lord grouped idolatry with Babylon (see D&C 1:16). Discuss the chart on Babylon that accompanies the commentary for Isaiah 47 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 188). Read the following experience Elder Melvin J. Ballard had while he was trying to solve some difficult challenges:

“On this occasion I had sought the Lord, . . . and that night I received a wonderful manifestation and impression which has never left me. I was carried to this place [the Salt Lake Temple]—into this room. . . . I was told there was another privilege that was to be mine; and I was led into a room where I was informed I was to meet someone. As I entered the room I saw,

seated on a raised platform, the most glorious being I have ever conceived of, and was taken forward to be introduced to Him. As I approached He smiled, called my name, and stretched out His hands toward me. If I live to be a million years old I shall never forget that smile. He put His arms around me and kissed me, as He took me into His bosom, and He blessed me until my whole being was thrilled. As He finished I fell at His feet, and there saw the marks of the nails; and as I kissed them, with deep joy swelling through my whole being, I felt that I was in heaven indeed. The feeling that came to my heart then was: Oh! if I could live worthy, though it would require four-score years, so that in the end when I have finished I could go into His presence and receive the feeling that I *then* had in His presence, I would give everything that I am and ever hope to be!” (in Melvin J. Ballard . . . *Crusader for Righteousness* [1966], 66).

Isaiah 40. Isaiah’s prophecies teach us about the Second Coming and bring us hope to help us endure faithfully to the end. (15–25 minutes)

Isaiah 40 contains some important teachings about the Messiah, Jesus Christ. George Frederick Handel set most of verses 1–11 to music in his work *Messiah*. If you can obtain a recording, play several selections that quote Isaiah 40. (Selections that quote Isaiah 40 include “Comfort Ye My People,” “Ev’ry Valley Shall Be Exalted,” “And the Glory of the Lord,” “O Thou That Tellest Good Tidings to Zion,” and “He Shall Feed His Flock like a Shepherd.”) Invite class members to listen carefully and then find the reference that was sung. Tell them that people throughout the world sing this music about the Savior and His divine mission, even though many are not even Christians. The music has great power to bring emotional and spiritual responses.

Use activity A, B, or C for Isaiah 40 in the student study guide (p. 148) as you read and discuss this chapter and apply its teachings to your students’ lives. After the activity, ask them to each select an inspiring passage and to explain to the class why they selected it. Encourage students to memorize their passages and to recite them when they need a spiritual uplift.

Isaiah 48–66

Introduction

Latter-day Saint author Sidney B. Sperry wrote: “The general theme of [Isaiah] 40–66 is Israel’s redemption. These chapters are to be accounted the most brilliant jewels of Old Testament prophetic literature. In masterful and beautiful language, Isaiah comforts his people and points to the time when they


shall be redeemed and God’s kingdom shall triumph over the earth” (*The Spirit of the Old Testament*, 2nd ed. [1980], 188).

This last section of the book of Isaiah contains perhaps the greatest passages on the life and mission of Jesus Christ to be found in the Old Testament. As you read chapters 48–66, look for how Isaiah more fully persuades us to believe in Christ our Redeemer (see 1 Nephi 19:23; see also the introduction to Isaiah 48–54 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 191).

Some Important Gospel Principles to Look For

- Because of their wickedness, the people of ancient Israel were scattered (see Isaiah 18:2, 7). In the last days Israel will embrace righteousness and be gathered (see Isaiah 49:5–6, 11–12, 22; 51:11; 52:8; 54:7, 14).
- Jesus Christ is our Savior and Advocate with the Father. In working out the Atonement, He suffered the afflictions and sins of all mankind and overcame death through the Resurrection. The Atonement gives us the opportunity to gain eternal life through the plan of salvation (see Isaiah 53; see also Mosiah 3:7–11; Alma 7:11–12).
- We cannot totally comprehend the thoughts and purposes of God. We must exercise faith and trust in the Lord’s wisdom and counsel (see Isaiah 55:8–9).
- Obeying the law of the fast gives us strength to overcome sin and receive revelation and provides resources to care for the poor (see Isaiah 58:3–12).
- Keeping the Sabbath day holy brings happiness and prosperity (see Isaiah 58:13–14; see also D&C 59:9–16).
- Sin separates us from God but, because of the Atonement of Jesus Christ, we can repent and return to His presence (see Isaiah 59).
- At the Second Coming, the Lord will destroy the wicked, save the righteous, and usher in the Millennium (see Isaiah 63:4–6; 64:1–3; 65:17–25; 66:15–23; see also D&C 101:25–31).

Suggestions for Teaching

 *Old Testament Video* presentation 22, “Wherefore Have We Fasted” (7:31), can be used in teaching Isaiah 48–66 (see *Old Testament Video Guide* for teaching suggestions).

Isaiah 49–54. Because of their wickedness, the people of ancient Israel were scattered. In the last days Israel will embrace righteousness and be gathered. (20–25 minutes)

Invite a student to recite the tenth article of faith (see Articles of Faith 1:10). Read Isaiah 18:2, 7 and ask:

- What did Isaiah refer to that relates to that article of faith?
- Why was Israel to be scattered? (see 1 Nephi 21:1).
- If Israel was scattered because of wickedness, what will it need to do to be gathered?

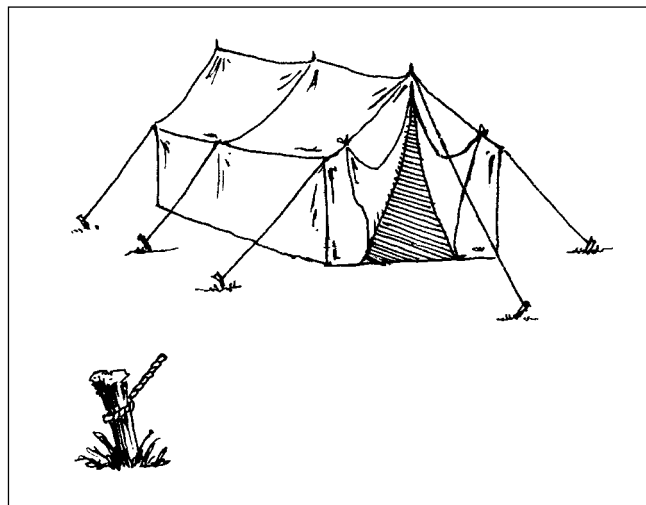
List the following scriptures on the board. Have students read them and identify words and phrases that relate to being gathered.

- Isaiah 49:5–6 (“bring again,” “gathered,” “raise up,” “restore the preserved”)
- Isaiah 49:11–12 (“highways,” “come from far”)
- Isaiah 51:11 (“redeemed shall return,” “come”)
- Isaiah 52:8 (“bring again”)
- Isaiah 54:14 (“be established”)

Ask students:

- How do those words and phrases apply to becoming righteous, as well as to a physical gathering?
- What is Zion compared to in Isaiah 54:2–3? (A tent.)
- What symbol is used in those verses to support the tent of Zion? (Stakes.)

Reproduce the following picture or draw it on the board to help illustrate Isaiah 54:2–3.



Ask students the following questions, listing their responses on the board:

- How does a tent symbolize the gathering of Israel?
- What can we do now that will help in that gathering? (For example, live gospel principles, set good examples, share the message of the gospel with our nonmember friends, and prepare to serve missions.)

Share the following statement by President Gordon B. Hinckley:

“There are so many young people who wander aimlessly and walk the tragic trail of drugs, gangs, immorality, and the whole brood of ills that accompany these things. There are widows who long for friendly voices and that spirit of anxious concern which speaks of love. There are those who were once warm in the faith, but whose faith has grown cold.

Many of them wish to come back but do not know quite how to do it. They need friendly hands reaching out to them. With a little effort, many of them can be brought back to feast again at the table of the Lord.

“My brethren and sisters, I would hope, I would pray that each of us . . . would resolve to seek those who need help, who are in desperate and difficult circumstances, and lift them in the spirit of love into the embrace of the Church, where strong hands and loving hearts will warm them, comfort them, sustain them, and put them on the way of happy and productive lives” (in Conference Report, Oct. 1996, 118; or *Ensign*, Nov. 1996, 86).



Isaiah 53 (Scripture Mastery, Isaiah 53:3–5). Jesus Christ is our Savior and Advocate with the Father. In working out the Atonement, He suffered the afflictions and sins of all mankind and overcame death through the Resurrection. The Atonement gives us the opportunity to gain eternal life through the plan of salvation. (30–40 minutes)

Have students imagine being captured by a hostile, wicked people and being sentenced to death. Ask:

- What would your last words be?
- What is generally believed about a person’s last words? (They reveal what is important to that person.)

Explain to students that before the Book of Mormon prophet Abinadi was killed by wicked King Noah and his priests, as part of his last words, he quoted all of Isaiah 53 (see Mosiah 14).

Have students do activity A for Isaiah 53 in their student study guides (p. 151). Ask them to share what most impressed them about the Savior as they did that activity. You may also want to share with them some of the information found in the commentaries for Isaiah 53 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 197–99).

Read Isaiah 53:11–12; Romans 8:16–17; and Doctrine and Covenants 76:92–95. Ask students:

- What did Jesus receive after all He suffered in mortality?
- Who is He willing to share it with?

The class could sing or read the words of one or more hymns that reflect the spirit, tone, and message of Isaiah 53, such as “I Stand All Amazed” (*Hymns*, no. 193), “How Great the Wisdom and the Love” (*Hymns*, no. 195), or “Jesus, Once of Humble Birth” (*Hymns*, no. 196). Share the following statement by Elder Neal A. Maxwell:

“The wondrous and glorious Atonement was the central act in all of human history. It was the hinge on which all else that finally matters turned” (in Conference Report, Apr. 1985, 93; or *Ensign*, May 1985, 73).

Share your feelings for the Savior and His sacrifice. Allow a few minutes for students who desire to share their feelings as well.

Isaiah 55:1–7. All who come unto Christ receive forgiveness, happiness, and peace. (15–20 minutes)

Hold up a glass of water and a piece of bread. Have students read Isaiah 55:1–3 and look for how water and bread are referred to there. (Explain that the word *ho*, in verse 1, can also be translated as “come.”) Have them read John 4:13–14 and 6:47–51 and identify who the water and the bread represent. Ask: Why are bread and water good symbols for the Savior?

Read Doctrine and Covenants 89:14. Ask students:

- According to this scripture, what is the “staff of life”?
- What is bread made from?
- If bread and water are basics for sustaining physical life, then what do they, as symbols of Christ, teach us about the source of spiritual life?

Share the following statement by President Ezra Taft Benson at the conclusion of a general conference:

“May we all go to our homes rededicated to the sacred mission of the Church as so beautifully set forth in these conference sessions—to ‘invite all to come unto Christ’ (D&C 20:59)” (in Conference Report, Apr. 1988, 97; or *Ensign*, May 1988, 84).

Have students search Isaiah 55:3–7 and make two lists, one of how to come unto the Lord and another of blessings we receive by coming unto Him. Have them share their findings. Have them read Matthew 11:28–30; Mosiah 26:30; and Moroni 10:32–33 and identify additional blessings given to those who come unto Christ.

Isaiah 55:8–9 (Scripture Mastery). We cannot totally comprehend the thoughts and purposes of God. We must exercise faith and trust in the Lord’s wisdom and counsel. (15–20 minutes)

Before class, design an obstacle course through your classroom that winds through the rows and desks. Place books or other obstacles in the path. Blindfold one of your students and assign another student to verbally lead the blindfolded student through the obstacle course.

Have students read Isaiah 55:8–9 and look for how the obstacle course relates to those verses. Ask:

- Why did the student who could see know which way was best for the blindfolded student?
- How is that like God’s sight compared to ours?
- Did the blindfolded student always know why the person leading him had him go the way he went or what dangers he missed?
- Why did the blindfolded student follow the directions of the one who could see?

- How do these questions apply to our relationship with the Lord?

Have students read Isaiah 55:8–9 again and mark it in their scriptures.

To demonstrate the difference between God’s ways and man’s ways, make the following chart on the board:

	God’s Way	Man’s Way
Happiness		
Success		
Worship		

Have students help you fill in the chart with God’s and mankind’s counsel for happiness, success, and worship. When you finish, ask:

- What would happen if a blindfolded person was led through an obstacle course by another blindfolded person giving directions?
- How might that relate to the consequences of following man’s uninspired counsel?
- What are the consequences of following God’s counsel?
- How do you feel knowing we follow a God who sees and knows everything?

Invite students to share an experience when they did not want to follow the counsel of a parent or Church leader but later found that the counsel was for the best.

Isaiah 58:3–14. Obeying the law of the fast gives us strength to overcome sin and receive revelation and helps provide for the poor. Keeping the Sabbath day holy brings us happiness and prosperity. (20–25 minutes)

If possible, ask one of your students’ priesthood leaders to come to class to answer questions about fasting and keeping the Sabbath day holy. Provide him with the list of questions below and tell him the students may have other questions as well. Invite him to share his testimony of these principles. (Be sure to plan ahead and give him several days to prepare.)

- About how long should a fast normally last?
- Is it permissible to drink water while fasting?
- How often should a person fast?
- What kinds of things should a person fast for?
- How much fast offering should a person pay? How often?
- Should you fast if you are sick?
- At what age should children start fasting?
- What should you do if fasting makes you irritable?
- What is the difference between fasting and just being hungry?
- What are some good ways to keep the Sabbath day holy?

- What should I do if my employer wants me to work on the Sabbath?
- Is it all right to do homework on the Sabbath?
- Why doesn’t the Church just give us a list of things we can and can’t do on the Sabbath?

If you are unable to arrange for a priesthood leader to visit, answer some or all of the questions yourself. *Gospel Principles* (item no. 31110), chapters 24–25, is a good resource to use. As part of your discussion you may also want to read the section on the Sabbath from *For the Strength of Youth* (pp. 32–33).

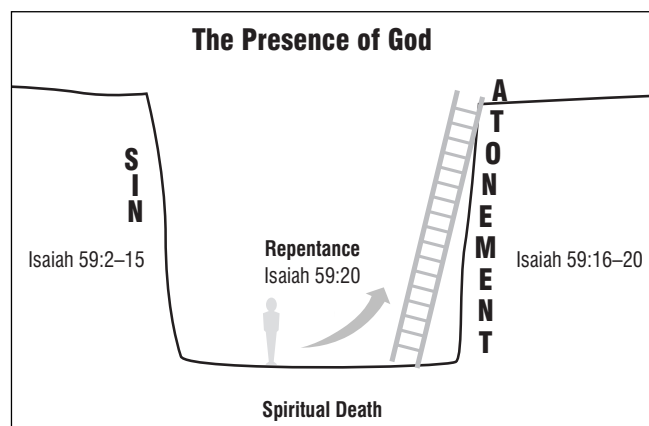
Read Isaiah 58:3–14 and list and discuss the blessings the Lord promised to those who sincerely keep the law of the fast and of the Sabbath. Compare those verses with what the Lord revealed about the Sabbath day in Doctrine and Covenants 59:9–14. Encourage students to increase their spirituality by obeying those principles of the gospel.

Isaiah 59. Sin separates us from God, but because of the Atonement we can repent and return to His presence. (25–30 minutes)

Have students read Romans 8:35–39 and look for the question Paul asked. (Is there anything that can separate us from God’s love?) Have them read Isaiah 59:1–2 and look for what can separate us from Him. Help students understand that God’s love for us is as constant as Paul said, but that our sins keep us from enjoying the blessings of that love (see also D&C 95:12). You may want to use the illustration in Isaiah 59 in the student study guide (p. 153) as a way to visually demonstrate this idea.

In Isaiah 59:3, 7, Isaiah used a memorable way of telling the people that they had wholly turned themselves to sin. He named parts of the body as both literal and symbolic examples of how they violated God’s laws. That was why the Israelites were separated from the Lord. Have students identify the kind of sin Isaiah associated with each of the following: hands, fingers, lips, tongue, feet, and thoughts. Ask them what they think the Lord would say about each of those if He were describing a righteous person.

Help students understand that even our best behavior could not save us without the Atonement. Draw on the board or provide students with a copy of the following diagram. Write in the scripture references but none of the other labels.



Have students read Isaiah 59 and look for how the diagram relates to returning to God's presence. Help them label the parts as they read. Read 2 Nephi 25:23 with the class and explain how it is a good summary of Isaiah 59. Invite them to write the cross-reference 2 Nephi 25:23 in the margin by Isaiah 59:1–2.

Isaiah 60–66. Understanding the events of the last days, the Second Coming, and the Millennium will help us prepare for those great events. (25–35 minutes)

Draw three columns on the board and label them *Last Days*, *Second Coming*, and *Millennium*. Explain to students that today they will study parts of Isaiah that teach us about those three events. Divide the class into three groups and assign each group one of the events and the following scriptures:

- *Last days*. Isaiah 60:1–15, 22; 65:2–16
- *Second Coming*. Isaiah 63:1–6, 15–16; 64; 66:14–18
- *Millennium*. Isaiah 60:16–21; 65:17–25

Have each group report on what they learned about their assigned event. Tell them to pay close attention to what the scriptures say will happen to the righteous and to the wicked.

Ask students what we can do to prepare for these great events. Use any insights from the commentaries for Isaiah 60–66 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 206–10) that you feel might be helpful. Invite students to share their feelings about living in a day when some of the prophecies connected with these events are coming to pass.

THE BOOK OF JEREMIAH

Jeremiah was a Levite from Anathoth, a town that lay a few miles northeast of Jerusalem in the tribal territory of Benjamin. He labored in his prophetic calling from the reign of King Josiah through that of King Zedekiah, approximately forty years. He was contemporary with the prophets Habakkuk, Zephaniah, Lehi, and others (see the chart “The Kings and the Prophets of Israel and Judah,” pp. 232–35). Jeremiah predicted and then lived through the kingdom of Judah’s fall to Babylon. The book of Jeremiah is the longest book in the Bible.

Sydney B. Sperry wrote: “Jeremiah . . . found idolatry, hill-worship, and heathen religious practices rampant among his people. Heathen idols stood in the temple [Jeremiah 32:34], children were sacrificed to Baal-Moloch (7:31; 19:5; 32:35), and Baal was especially invoked as the usual heathen deity. . . . The corruption of the nation’s religious worship was, of course, accompanied by all manner of immorality and unrighteousness, against which the prophet had continually to testify. The poor were forgotten. Jeremiah was surrounded on all sides by almost total apostasy” (*The Voice of Israel’s Prophets* [1952], 153).

Jeremiah, like Mormon, was called to labor among a people for whom there was little hope because they refused to repent. “Therefore thus saith the Lord, Behold, I will bring evil upon them, which they shall not be able to escape; and though they shall cry unto me, I will not hearken unto them” (Jeremiah 11:11; see also Mormon 2:15).

As the world becomes more wicked and the Second Coming draws closer, the prophecies concerning our day have a similar message: Follow the prophet and repent or be destroyed (see Revelation 9:20–21; 16:9, 11; D&C 1:11–16; 43:22–27).

Book of Mormon prophets Lehi and Nephi had access to some of Jeremiah’s prophecies, which were recorded on the brass plates (see 1 Nephi 1:4; 5:13).

Jeremiah 1–19

Introduction

In Jeremiah 1–19, the prophet laid a foundation for the prophetic and historical chapters that follow. Those first chapters tell of Jeremiah’s call and preparation and of his scathing denunciations of Israel’s wickedness.

Jeremiah not only contended with a rebellious people but also with many false prophets who openly opposed the word of the Lord. As you read these chapters, notice how Jeremiah continually tried to save his people, even though he knew they would not repent. Consider what we learn from his undaunted efforts (compare Mormon 3:12).

Some Important Gospel Principles to Look For

- We lived with Heavenly Father before we were born. He foreordained many to fill special assignments on earth (see Jeremiah 1:4–5; see also Alma 13:3; D&C 138:53–56; Abraham 3:22–23).
- The Lord supports His servants, even if people reject them (see Jeremiah 1:6–10, 17–19; 15:15–21; 20:7–13; 26:12–15, 24; see also Isaiah 54:17; D&C 109:24–29).
- We are often punished as much by our sins as we are for them (see Jeremiah 2:19).
- Those who forsake the Lord for worldly wisdom and pleasures will find that their own wisdom cannot save them and their sins will condemn them (see Jeremiah 2:13–19).
- The longer we continue in sin, the more difficult repentance becomes. The ability to repent can be forfeited by those who persist in sin (see Jeremiah 11:1–11, 21–23; 13:23; 14:10–12; see also Helaman 13:38; D&C 101:7).
- The Lord blesses those who keep the Sabbath day holy (see Jeremiah 17:21–27).

Suggestions for Teaching

Jeremiah 1:1–11. In the premortal life, Heavenly Father foreordained Jeremiah to be a prophet. (20–25 minutes)

Write *Jerusalem*—about 600 B.C. on the board. Underneath, write *Lehi and* _____. Have students read 1 Nephi 1:4. Ask them what Nephi said about the number of prophets that were in Jerusalem when Lehi was there. Have them read 1 Nephi 7:14 and identify the prophet Nephi named there. Write *Jeremiah* in the blank space on the board.

Have students read Jeremiah 1:5 and tell what they learn about Jeremiah’s call to be a prophet. Ask:

- Who called him to be a prophet?
- When was he called?

Tell students that most people do not understand that we existed before we came to this earth. Read the following statement by the Prophet Joseph Smith:

“Every man who has a calling to minister to the inhabitants of the world was ordained to that very purpose in the Grand Council of heaven before this world was. I suppose I was ordained to this very office in that Grand Council” (*Teachings of the Prophet Joseph Smith*, 365).

Ask students how they can find out what they may have been foreordained to do. (For example, they can live worthily, read their patriarchal blessings, fast, pray, and seek father’s blessings.)

Ask students to imagine that someone received a mission call but hesitated to accept it because he felt inadequate in the following ways:

- I don't know the scriptures very well.
- I am still too young to leave home.
- I am not a polished speaker—I wouldn't know what to say.
- I am intimidated by people.


Have students read Jeremiah 1:6 and find how Jeremiah felt about his call to be a prophet. Ask them if they can think of any other prophets or Church leaders who said they felt inadequate when they were called. Read verses 7–10 and discuss the following:

- What did the Lord say to comfort Jeremiah?
- What do we learn from those verses about the Lord's prophets? (see the commentary for Jeremiah 1:6–10 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 235).

Invite students to think about feelings they had when they received a calling or assignment in the Church. Ask: Do you think the Lord knows us as well as He knows Jeremiah?

Help students understand that a person does not have to be called as a prophet to feel overwhelmed and inadequate. We can receive comfort in knowing that the Lord has promised to help all those He calls to serve in His kingdom. Speaking at the priesthood session of a general conference, President Thomas S. Monson said:

“If any brethren within the sound of my voice feel unprepared, even incapable of responding to a call to serve, to sacrifice, to bless the lives of others, remember the truth: ‘Whom God calls, God qualifies.’ He who notes the sparrow’s fall will not abandon the servant’s need” (in Conference Report, Apr. 1987, 54; or *Ensign*, May 1987, 44).

 **Jeremiah 1–19. Those who forsake the Lord for worldly wisdom and pleasures will find that their own wisdom cannot save them and that their sins will condemn them.** (35–50 minutes)

Bring a bucket or jug with several holes in it to class. Pour some water into it and show students how it leaks. Ask: If the water symbolizes the gospel of Jesus Christ and the bucket or jug is symbolic of our lives, what do you think the holes represent?

Have students read Jeremiah 2:13 and look for how the people of Jeremiah's day were like the leaky container in the object lesson. Tell them that a cistern is an underground reservoir carved in rock and used to store water from rain or a spring. A cistern produces no water itself, and a broken cistern cannot even hold the water the heavens provide.

Elder Marion D. Hanks said:

“The substitutions we fashion to take the place of God in our lives truly hold no water. To the measure we thus refuse the ‘living water,’ we miss the joy we could have” (in Conference Report, Apr. 1972, 127; or *Ensign*, July 1972, 105).

Read Jeremiah 2:14–23 and ask:

- What were some of the sins that made these people like broken cisterns?
- How do you think the Lord's chosen people could have become so wicked that they could not hold *any* of the living water of the gospel?

Write the following list on the board. Ask students to search the references and find what the groups have in common.

- Canaanites—1 Nephi 17:33–35
- Wicked people of Noah's day—Moses 8:17, 20
- Nephites—Mormon 2:8, 12–15
- Jaredites—Ether 15:6
- Ammonihahites—Alma 15:15

Have students read 2 Nephi 26:11 and Ether 2:9–10, and ask at what point the Lord removes a group of people from the earth.

Help students understand that the people of Judah were ripened in iniquity. Jeremiah chapters 2–35 are full of the prophet's warnings to Judah to repent or be destroyed. Choose some or all of the following passages and have your students look in them for what Jeremiah warned Judah about: Jeremiah 2:5–8; 3:1–11; 5:1–8, 23–31; 6:10–15; 7:1–31; 9:1–9; 10:1–14; 17:19–27.

As you read those scriptures, make a list of some of the people's sins, and discuss why the people did not repent (see the commentaries for Jeremiah 2–19 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 236–42).

Discuss the following questions:

- How are the sins of our day similar to the sins of Jeremiah's day?
- Do you think the prophets and apostles today warn us the way Jeremiah warned his people? Why or why not?
- What have the prophets warned us about recently in conference addresses or Church magazine articles?
- How do people become so trapped in sin that change is no longer possible? (see the commentaries for Jeremiah 13:22–27 and 15:1–14 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 240).

Encourage students to repair any leaks that might drain them of spiritual water by repenting of sins and heeding our prophet's warnings.

Jeremiah 14–26. Satan sends false prophets to lead people away from the true prophets. (40–50 minutes)

Before class, make a hollow egg by using a pin or needle to make a small hole in the top and bottom of an egg and blowing through one of the holes. The inside of the egg will come out and only the outer shell will be left.

Show a whole egg and the hollow egg to your students, concealing the holes with your fingers. Ask them if they can tell any difference between the two eggs. Crack open both eggs, and point out that the important difference is on the inside.

On the board write *A wolf in sheep's clothing*. Ask students:

- What do you think this means?
- How does it relate to the two eggs?

Have students read Matthew 7:15 and find who the Savior referred to as wolves in sheep's clothing.

Jeremiah had several encounters with false prophets. Copy the following charts on the board or on a handout. Include the scripture references but leave the answers blank. Have students search the references for the differences between true and false prophets.

Characteristics of False Prophets

Deuteronomy 18:20; Jeremiah 14:14; 23:16	They are not sent by the Lord.
Isaiah 30:8–10; Jeremiah 23:25–27, 32	They prophesy lies and say what the people want to hear.
Jeremiah 23:14	They lead adulterous lives.
Jeremiah 14:13	They offer false promises of security and peace.
Lamentations 2:14	They do not preach against sin.
Jeremiah 26:8–9, 11	They try to destroy true prophets.

Characteristics of True Prophets

Jeremiah 1:5–9	They are called by the Lord.
Jeremiah 18:7–10	They teach repentance and righteous living as the only true security.
Jeremiah 24:9–10; 2 Nephi 9:40	They prophesy the truth, even when it is painful.
Jeremiah 23:1–2, 11–13	They condemn false prophets and priests and preach against sins.
Jeremiah 20:4–6; 25:8–12	Their prophecies are fulfilled.

Ask students why it is wrong for someone who was not sent by God to claim to speak for Him. Have them search Deuteronomy 13:5; Jeremiah 14:15–16; and 23:9–40 and list what the Lord said about false prophets.

You may wish to have your students read the story of the confrontation between Jeremiah and the false prophet Hananiah in Jeremiah 28 as an example of how the Lord feels about false prophets (see also D&C 121:11–24). Discuss how we can guard ourselves against those who may be considered false prophets today and would destroy our faith in God.



Jeremiah 16:16 (Scripture Mastery). The missionaries the Lord calls today are some of the “fishers” and “hunters” Jeremiah prophesied about. (15–20 minutes)

Write the words *fishers* and *hunters* on the board. Have students explain what each does, what preparations and equipment are necessary, and how much effort, time, and concentration are required to hunt and fish.

Write the word *missionaries* on the board and draw lines from *fishers* and *hunters* to *missionaries*. Read Jeremiah 16:16 and ask:

- What are some ways missionary work could be compared to fishing and hunting?
- What skills do missionaries need to help them find, teach, baptize, and retain converts?

If possible, invite a returned missionary to discuss the experiences he or she had in finding those who were looking for the truth. Consider giving each student a copy of the following four statements and discussing them as a class.

Elder LeGrand Richards, who was a member of the Quorum of the Twelve Apostles, said:

“Where do you find those fishers and hunters that we read about in this great prophecy of Jeremiah? They are [the] missionaries of this church, and those who have preceded them from the time that the Prophet Joseph Smith received the truth and sent the messengers out to share it with the world. Thus have they gone out, fishing and hunting, and gathering them from the hills and the mountains, and the holes in the rocks” (in Conference Report, Apr. 1971, 143; or *Ensign*, June 1971, 99).

Elder L. Tom Perry, also of the Quorum of the Twelve, said:

“Now the demand for increased numbers of full-time missionaries is greater than ever before. And again we issue the call for every worthy young man to heed the voice of the prophet to serve as a full-time missionary. We call on you bishops and branch presidents to see that every worthy and able young man has an opportunity to go forth into the mission field. . . .

“President Kimball made the following statement regarding young women serving: ‘Many young women have a desire to serve a full-time mission, and they are also welcome in the Lord’s service. This responsibility is not on them as it is on the elders, but they will receive rich blessings for their unselfish sacrifice. The Lord is pleased [with] their willingness to bring souls to him’ (*President Kimball Speaks Out* [Salt Lake City: Deseret Book Co., 1981], p. 30)” (in Conference Report, Apr. 1992, 32; or *Ensign*, May 1992, 24).

President Howard W. Hunter said:

“Again and again during his mortal ministry, our Lord issued a call that was both an invitation and a challenge. To Peter and Andrew, Christ said, ‘Follow me, and I will make you fishers of men’ (Matthew 4:19). We are in the work of saving souls, of inviting people to come unto Christ, of bringing them into the waters of baptism so that they may continue to progress along the path that leads to eternal life. This world needs the gospel of Jesus Christ. The gospel provides the only way the world will ever know peace. As followers of Jesus Christ, we seek to enlarge the circle of love and understanding among the people of the earth. Earlier prophets have taught that every able, worthy young man should serve a full-time mission. I emphasize this need today. We also have great need for our able, mature couples to serve in the mission field. Jesus told his disciples, ‘The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest’ (Luke 10:2)” (in Conference Report, Oct. 1994, 118–19; or *Ensign*, Nov. 1994, 88).

President Gordon B. Hinckley said:

“Now I wish to say something to bishops and stake presidents concerning missionary service. It is a sensitive matter. There seems to be growing in the Church an idea that all young women as well as all young men should go on missions. We need some young women. They perform a remarkable work. They can get in homes where the elders cannot. . . .

“. . . The First Presidency and the Council of the Twelve are united in saying to our young sisters that they are not under obligation to go on missions. I hope I can say what I have to say in a way that will not be offensive to anyone. Young women should not feel that they have a duty comparable to that of young men. Some of them will very much wish to go. If so, they should counsel with their bishop as well as their parents. If the idea persists, the bishop will know what to do” (in Conference Report, Oct. 1997, 72–73; or *Ensign*, Nov. 1997, 52).

Jeremiah 20–29

Introduction

Jeremiah 20–29 contains Jeremiah’s warnings to his people who were about to face bondage in Babylon (see 2 Kings 24–25). But Jeremiah did not simply prophesy the downfall of the wicked. He saw the coming of the Savior and the restoration of His Church in the latter days (see Jeremiah 23). Like other Old Testament prophets (such as Isaiah, Ezekiel, Lehi, Hosea, Amos, Micah, and Zechariah), Jeremiah saw that scattered Israel would one day be gathered, that Judah would return to the lands of her inheritance, and that eventually all Israel would become great.

Some Important Gospel Principles to Look For

- True prophets tell us what we need to know, not always what we want to know (see Jeremiah 21:1–7).
- The word of the Lord will always be fulfilled (see Jeremiah 28; 29:24–32; see also Jeremiah 32:26–27; 36–37; 38:6–13; 39:15–18; D&C 1:37–38; 3:1–3).
- Those who seek the Lord with all their hearts will find Him (see Jeremiah 29:13).
- False prophets always arise to oppose true prophets (see Jeremiah 28–29).

Suggestions for Teaching

Jeremiah 20–21. True prophets say what the Lord commands them to say. (15–20 minutes)

Tell students that the prophet tells us what we need to know, not always what we want to know. Ask them what that statement means and how it is true. Have them identify some counsel the prophet has given that some people do not want to know, or that they think is difficult or inconvenient to obey.

Explain that telling people what the Lord wants them to hear sometimes causes problems for the prophet. Have students read Jeremiah 20:1–2 and find out what happened to Jeremiah because he prophesied that Babylon would take Judah captive (see the commentary for Jeremiah 20:1–6 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 245). Have students read Jeremiah 20:3–6, and ask:

- Did the punishment cause Jeremiah to change his prophesy and say what the people wanted to hear? (For an example of what the people of Judah wanted to hear, see Jeremiah 28:1–4.) Why not?
- Why did Jeremiah change Pashur’s name to Magor-missabib? What does that mean? (see the commentary for Jeremiah 20:1–6 in the institute manual).

Have students read Jeremiah 21:1–7 and look for what King Zedekiah wanted Jeremiah to do and how the Lord, through Jeremiah, answered Zedekiah’s question. Ask:

- Why couldn’t Jeremiah say what the people wanted to hear?
- Why doesn’t the living prophet say only what we want to hear?

President Ezra Taft Benson said:

“How we respond to the words of a living prophet when he tells us what we need to know, but would rather not hear, is a test of our faithfulness” (“Fourteen Fundamentals in Following the Prophet,” in 1980 *Devotional Speeches of the Year* [1981], 28).

Jeremiah 23–29. Just like ancient Israel, we must be able to discern between true and false prophets. (20–25 minutes)

Ask students how they think we can keep from being deceived by false prophets. Display a picture of the current prophet and ask how we can know for certain that he is the Lord’s chosen prophet.

Tell students that in addition to true prophets, the people in Jeremiah’s day also had false prophets preaching to them. Read Jeremiah 23:9–34 and discuss the following questions:

- What were those false prophets and priests doing wrong? (see vv. 9–17, 24–32).
- What did the Lord say characterized a true prophet? (see vv. 18, 21–22, 28; see also the commentary for Jeremiah 23 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 253).
- What was going to happen to those false prophets? (see vv. 12, 15, 33–34).

Read the following statement by the Prophet Joseph Smith and ask students what they learn from it:

“When a man goes about prophesying, and commands men to obey his teachings, he must either be a true or false prophet. False prophets always arise to oppose the true prophets and they will prophesy so very near the truth that they will deceive almost the very chosen ones” (*Teachings of the Prophet Joseph Smith*, p. 365).

To illustrate this statement, have students search Jeremiah 27:6–14, 19–22 and find what Jeremiah prophesied about Judah and Babylon. Have them read Jeremiah 28:1–4, 10–11 and identify the false prophet who opposed Jeremiah and what his message was.

Read Jeremiah 28:5–9, 13–17 and discuss how Jeremiah responded to Hananiah and what the Lord did to that false prophet. Help them understand that Jeremiah’s reply in verse 6 did not mean he approved. “Amen: the Lord do so” might have been said ironically or as an expression of desire that the people would repent and make such blessings possible. Ask:

- What did Jeremiah suggest is one test of a true prophet? (see v. 9; see also Deuteronomy 18:20–22).
- What can we do to avoid being misled by false prophets today?

Share your testimony of how keeping the commandments can help us avoid being deceived by false prophets. Share the following message from Elder Gordon B. Hinckley, then a member of the Quorum of the Twelve Apostles:

“How thankful we ought to be, my brethren and sisters, how thankful we are, for a prophet to counsel us in words of divine wisdom as we walk our paths in these complex and difficult times. The solid assurance we carry in our hearts, the conviction that God will make his will known to his children through his recognized servant is the real basis of our faith and activity. We either have a prophet or we have nothing; and having a prophet, we have everything” (in Conference Report, Oct. 1973, 161; or *Ensign*, Jan. 1974, 122).

Jeremiah 30–33


Introduction

The Lord promised that He would restore Israel and Judah in the last days. Jeremiah was commanded to record those promises (see Jeremiah 30:1–3). As you study Jeremiah 30–33, look for the importance of the Abrahamic covenant and the tribe of Ephraim to this restoration or gathering.

Some Important Gospel Principles to Look For

- In the last days the tribe of Ephraim, the birthright tribe, is being gathered first. They have the responsibility to help gather the rest of the house of Israel (see Jeremiah 31:1–14, 18–21, 31–34; 32:36–41).
- During the Millennium, everyone will obey the gospel and know the Lord (see Jeremiah 31:31–34; 32:36–41).

Suggestions for Teaching

 **Jeremiah 30–33. Jeremiah prophesied about many wonderful events that would happen in the last days.** (55–65 minutes)

Ask students to recall the last major sporting event in their area and discuss how some people would consider that event happy while others would consider it sad. Ask:

- Why would people have such different attitudes toward the same event?
- What other events or times might be considered both good and bad, depending on one’s perspective?

- Do you think of the Second Coming as a happy or a sad time?

Tell students that today they will study some of the prophecies Jeremiah made about the last days and the Millennium.

The majority of Jeremiah's prophecies dealt with the destruction and captivity of Judah by the Babylonians, which also foreshadows the destructions of the last days. But Jeremiah also prophesied of many wonderful and positive events of the last days that help us understand how, for the righteous, the Second Coming will be a time of great happiness.

Jeremiah's prophecies can be grouped into several categories. Write the following three categories on the board, read the associated scripture references with your students, and discuss each category as a class, using the accompanying material as needed.

1. Israel and Judah will be gathered and dwell in safety in their own lands.
 - **Jeremiah 30:3, 8–11, 17–18.** The prophecy that Israel and Judah would return from captivity has more than one fulfillment. It refers to how the Lord inspired King Cyrus to allow the Jews to return to Jerusalem after seventy years of captivity in Babylon (see Ezra 1:1–2). It also speaks of the restoration of the Jews to their homeland in the last days and the return of the lost tribes from the north countries (see D&C 133:11–35).
 - **Jeremiah 31:1–20.** The Lord testified repeatedly in these verses that He Himself will direct the gathering of Israel and Judah (see vv. 1–4, 8–11). The Lord calls “watchmen upon the mount Ephraim”—stake presidents, bishops, missionaries, home teachers, and others—to assist in watching over and gathering His children (v. 6; see also Ezekiel 3:16–21). The most important of these watchmen are the latter-day prophets, who have received the keys of the gathering of Israel (see D&C 110:11).

These watchmen will gather “the remnant of Israel” from “the north country” and from “the coasts [ends] of the earth” (Jeremiah 31:8; see also D&C 133:26). The “weeping” and “supplications” referred to in Jeremiah 31:9 may be from the realization that their sufferings throughout the centuries were caused by their rejection of Jesus Christ (see Jeremiah 50:4; Zechariah 12:10). Contrast that weeping with the joy and rejoicing of those who heed the prophets and “come and sing in the height of Zion” (see Jeremiah 31:12–14).

Ephraim, as the birthright tribe, has an important role in this gathering (see Jeremiah 31:9, 18–20; see also Deuteronomy 33:13–17; D&C 133:26–34).

- **Jeremiah 33:16.** When the Lord gathers Judah and Israel, they will dwell safely in their lands (see also Jeremiah 23:5–6). This can refer to safety both from enemies and from the effects of their own sins.
2. Judah and Israel will accept Jesus Christ as their Lord and Savior.
 - **Jeremiah 30:8–9; 33:15.** Elder Bruce R. McConkie, commenting on these verses, wrote:

“That the Branch of David is Christ is perfectly clear. We shall now see that he is also called David, that he is a new David, an Eternal David, who shall reign forever on the throne of his ancient ancestor” (*The Promised Messiah*, 193; see also Isaiah 11:1; Jeremiah 23:5–8).

- **Jeremiah 32:37–42.** In these verses, Jeremiah prophesied that the Jews would return not only to their promised land but also to the true Church, and the Lord would “make an everlasting covenant with them” (v. 40). Even though many Jews have joined the Church, and many more surely will in the days to come, the complete fulfillment of this promise has yet to be realized (see 3 Nephi 20:29–46; 21). Elder Bruce R. McConkie wrote:

“The great conversion of the Jews, their return to the truth as a nation, is destined to follow the Second Coming of their Messiah. Those able to abide that day, in their extremity and mourning, will ask: ‘What are these wounds in thine hands and in thy feet? Then shall they know that I am the Lord; for I will say unto them: These wounds are the wounds with which I was wounded in the house of my friends. I am he who was lifted up. I am Jesus that was crucified. I am the Son of God.’ (D. & C. 45:51–52; Zech. 12:8–14; 13:6)” (*Mormon Doctrine*, 722–23).

3. In the Millennium, people will know the Lord and will have His law written in their hearts.
 - **Jeremiah 31:31–34.** To know the Lord means to understand and keep His laws and ordinances and to have the Holy Ghost with us. The Prophet Joseph Smith taught:

“Search the revelations which we publish, and ask your Heavenly Father, in the name of His Son Jesus Christ, to manifest the truth unto you, and if you do it with an eye single to His glory nothing doubting, He will answer you by the power of His Holy Spirit. You will then know for yourselves and not for another. You will not then be dependent on man for the knowledge of God; nor will there be any room for speculation. No; for when men receive their instruction from Him that made them, they know how He will save them” (*Teachings of the Prophet Joseph Smith*, 11–12).

Even though we can know God now, it appears that the complete fulfillment of these verses in Jeremiah will occur during the Millennium, when the Lord will dwell personally among us (see D&C 84:96–100). President Joseph Fielding Smith, referring to Jeremiah 31:31–34, said:

“In order that this prophecy may be fulfilled, many members of the Church will need to repent and be more diligent in the study of the scriptures and in their prayers and obedience to the laws and commandments of the gospel. If they fail to do these things they will be cut off from the presence of the Lord in that great day when he shall descend as Lord of lords and King of kings to take his place and sit on his throne to rule and reign” (in Conference Report, Oct. 1963, 21–22).

Jeremiah 34–52

Introduction

Jeremiah 34–52 is a continuation of Jeremiah’s prophecies against Judah and its leaders, for which he was persecuted and imprisoned (see Jeremiah 34–38). These prophecies were fulfilled when Jerusalem fell to the Babylonians. Many Jews were taken captive to Babylon, while some escaped to Egypt and took Jeremiah with them (see chapters 39–45).

Like other Israelite prophets, Jeremiah prophesied about the gentile nations surrounding Israel. He began with a prophecy against Egypt in the west (see Jeremiah 46), then moved eastward, prophesying against Israel’s closer neighbors (see Jeremiah 47–49), and concluded with prophecies against Babylon in the east (see Jeremiah 50–51). Egypt and Babylon were the two main powers that vied for control of Jerusalem during his ministry.

The book of Jeremiah concludes with details of Jerusalem’s captivity and destruction (see Jeremiah 52). For more information, see Bible Dictionary, “Jeremiah” (p. 711).

Some Important Gospel Principles to Look For

- The Lord’s revelations to His prophets prepare and bless those who listen (see Jeremiah 42–44).
- The Lord accepts the repentant but punishes the rebellious, regardless of their family line or nationality (see Jeremiah 46:1–2, 27–28; 47:1; 48:1–2, 47; 49:1–8, 23–39; 50:1–3, 17–19, 33–34; 51:5).

Suggestions for Teaching

Jeremiah 34–52. The Lord reveals the future to His prophets to prepare and bless those who will listen. (40–60 minutes)

Ask students if they have ever heard of people seeking advice about the future from fortune-tellers, psychics, astrologers, and such. Ask:

- What has the Lord declared regarding such practices? (see Deuteronomy 18:10–14).
- What helps has the Lord given us that are superior to those false practices? (Prayer, scriptures, patriarchal blessings, and especially prophets.)

Tell students that some of Jeremiah’s prophecies predicted events so far into the future that many people did not live long enough to see them fulfilled. However, many of his prophecies were fulfilled during his lifetime. Because prophecies are given according to the foreknowledge of God, we can have confidence that they will all be fulfilled.

Have students read Jeremiah 34:1–3; 37:1–10; and 38:17–23 and list what Jeremiah said would happen to Jerusalem and her leaders. Tell students how King Jehoiakim responded to Jeremiah’s prophecies (see Jeremiah 36:1–7, 14–16, 20–26). Read Jeremiah 36:28–32 and ask what the Lord told Jeremiah to do.

Read Jeremiah 37:1–2, 15–21; 38:1–6 with your students and have them list how King Zedekiah and his princes reacted to Jeremiah’s prophecies. Ask:

- What do those verses teach about Jeremiah and about prophets in general?
- What difficulties do you think modern prophets face as they do the work of the Lord? (for example, see D&C 122).

The people of Jeremiah’s day largely rejected his counsel and warnings. Read Jeremiah 39:1–9 (and Jeremiah 52 if you wish) with your students and review what happened to Jerusalem and to King Zedekiah. Ask: How close is what happened to what Jeremiah predicted?

Encourage students to consider how the decisions they make or have made will affect what happens to them later.

Tell students that even amidst all that tragedy there was a positive example shown. Have them read Jeremiah 38:7–13 and find out who came to Jeremiah’s rescue when he was starving in the dungeon. Have them read Jeremiah 39:15–18 and compare what happened to Ebed-melech, the gentile servant who believed the prophet, with what happened to Zedekiah, the Jewish king who rejected the prophet (see Acts 10:34–35). Explain that the Book of Mormon tells us that not all of Zedekiah’s sons were killed when Jerusalem fell (see Omni 1:14; Helaman 8:21).

Tell students that even after Jerusalem fell, people still had trouble following the prophet’s counsel. Write the following questions on the board or on a handout:

- What did Johanan and the others want Jeremiah to do?
- What did they promise Jeremiah and the Lord so that it would “be well with them”?
- What did the Lord tell them through Jeremiah?
- What was their reaction to that counsel?
- How did Jeremiah end up in Egypt?

Read Jeremiah 42:1–43:7 with your students and have them raise their hands whenever they hear an answer to one of the questions on the board. Then call on a student to answer the question.

Ask students:

- Why do you think people ask the Lord for guidance and then don’t follow it when it comes?
- What may happen to those who willfully disobey the Lord’s counsel?

Have students read Jeremiah 44:21–30 and see if their predictions for those rebellious Jews were correct.

Ask students to write a paragraph or two about what they have learned about Jeremiah and following the prophet.

Note: If you have time you might want to study all of chapter 44 with your students. This chapter is a good example of how people rationalize their disobedience.

Jeremiah 49:7–39. The Lord accepts the repentant but punishes the rebellious, regardless of their family line or nationality. (20–30 minutes)

Ask students:

- Where would you most like to travel if money or language skills were not barriers?
- Are there some countries you would consider best to avoid? Why?
- What are some ways we can learn about other countries?

Tell students that they are going to learn about several other countries that existed during the time of Jeremiah, look at the righteousness of the people of those countries, and look for what Jeremiah prophesied concerning them.

Assign groups of students the following scripture passages, which correspond to famous places of Jeremiah’s day:

- Jeremiah 46:1–13 (Egypt)
- Jeremiah 47 (the land of the Philistines)
- Jeremiah 48:1–16 (Moab)
- Jeremiah 49:7–22 (Edom)
- Jeremiah 49:23–27 (Damascus)
- Jeremiah 49:30–33 (Hazor)
- Jeremiah 49:34–39 (Elam)
- Jeremiah 50:1–14 (Babylon)

If possible, give each group a current map of the world or display a large world map on the board.

Have each group read their passage and find the name of the place discussed in the verses. Then have them use their Bible index of place-names to locate that place on one of their scripture maps. Have them find the corresponding place or country on the current map and answer the following questions:

- Was the prophecy concerning those people favorable or unfavorable?
- What destructions did Jeremiah prophesy would come upon them?
- Does the scripture say that those people were wicked or righteous?

Invite a member of each group to share what they found with the class. Have each tell what country Jeremiah prophesied against in their passage and point to that place on the current world map. Tell students that each of the prophecies was fulfilled exactly as Jeremiah prophesied.

Apply this lesson to today by discussing our world. Ask students:

- What blessings can come to an entire nation?
- How is missionary work and the placement of modern temples a testimony that the Lord is trying to bless all the peoples of the earth?
- Are all peoples equally eager to receive His blessings?
- What can we do to help spread the gospel throughout the world?

THE LAMENTATIONS OF JEREMIAH

Lamentations 1–5

Introduction

It was common in ancient Judah to compose and sing lamentations about departed friends or relatives. Jeremiah did so for his beloved Jerusalem. The book of Lamentations reveals his sorrow over the destruction of the Holy City. The Hebrew title of the book is *'eiklah*, or “How . . . !” from the book’s first verse, “How doth the city sit solitary . . .” (Lamentations 1:1; see also 2:1; 4:1). That title expresses a mixture of shock and despair toward the fate of Jerusalem. Nearly every prophetic book in the Old Testament contains laments, but Lamentations is the only book that consists entirely of this literary form.

Poetry is used in many cultures to express poignant feeling, and the entire book of Lamentations is written in carefully constructed poetry. Chapters 1–2 and 4 form *acrostics*. Each has twenty-two verses, each beginning with one of the twenty-two letters of the Hebrew alphabet, in alphabetical order. Ellis T. Rasmussen wrote that “part of the effect of alphabetic acrostic poetry is to convey the impression that the poem covers the whole spectrum of the feelings with which the poem is concerned” (*A Latter-day Saint Commentary on the Old Testament* [1993], 577–78).

Chapter 3 has sixty-six verses (three times twenty-two) and is also acrostic. In that chapter the first three verses begin with the first letter of the Hebrew alphabet, the next three with the second letter, and so on. Chapter 5 has twenty-two verses but is not acrostic (see Bible Dictionary, “Lamentations, book of,” p. 722).

Some Important Gospel Principles to Look For

- Church membership alone will not save us. We must be faithful and valiant (see Lamentations 1:1–8, 16–22; 2:1–7).
- The Lord and His prophets have mercy and compassion for sinners and willingly help them repent (see Lamentations 3:22–26, 31–32, 40, 58; 5:21; see also 2 Peter 3:9; Alma 34:15–18).

Suggestions for Teaching

Lamentations 1–2. Church membership alone will not save us; we must be faithful and valiant. (20–30 minutes)

Write the word *lamentations* on the board and ask students if they know what it means. Share the information in the introduction above and help students understand why the book has that name.

Have students read Lamentations 1:1–8, 12–20 looking for reasons for Jerusalem’s destruction. List those reasons on the

board. Remind students that many Jews felt that because they had the temple and the law of Moses, the Lord would never let Jerusalem be conquered. False prophets even prophesied that Jerusalem was safe (see Jeremiah 28:1–4, 15–17).

Read Lamentations 2:1–7 and discuss what happened to the temple, using questions like the following:

- How much protection did having the temple provide for Jerusalem and the Jews?
- How did the Lord feel about the temple when the people were so wicked? (see the commentaries for Lamentations 1:12–22 and 2:1–10 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 250).
- What sacred buildings and ordinances has the Lord given us today?
- If we are not worthy to enter them, do you think having temples will protect us?
- What is more important to the Lord than buildings and ceremonies, even sacred ones? (see 1 Samuel 15:22–23).
- What protection has the Lord promised us if we are righteous in the midst of darkness? (see D&C 45:66–71).

Share your testimony of how being a righteous member of the Church can protect us during difficult times. We need to gain strong testimonies and be valiant in order to receive all that the Lord has promised.

Lamentations 1–5. The Lord and His prophets have great mercy and compassion for sinners and willingly help them repent. (20–25 minutes)

Ask students to think about a time they felt very sad. List some reasons we might feel sadness. Read Matthew 23:37–39; Jacob 5:40–42; Doctrine and Covenants 76:25–27; and Moses 7:28–29, 32–33 and list why the Lord is sometimes sad.

Prophets also have tender feelings. Have students read Jacob 1:19–2:3; Mormon 6:16–22; 1 Nephi 8:37; and Moses 7:41 and discuss how those prophets felt and why. Ask:

- Why do you think they felt sad instead of angry, especially since the people sometimes rejected them and tried to destroy them?
- What does our prophet desire for us today?

Remind students that Jeremiah preached repentance but the people did not repent, so Jerusalem was destroyed. After that sad event he wrote Lamentations. Ask what feelings Jeremiah might have had while writing Lamentations (see the introduction to “The Babylonian Captivity” in *Old Testament Student Manual: 1 Kings–Malachi*, p. 245). Have each student choose and read one chapter of Lamentations and select a verse or verses that might best describe Jeremiah’s sadness and why he was sad. Invite several students to share their findings. Read Matthew 23:33–38 and discuss how Jeremiah’s feelings were like those expressed by the Savior.

THE BOOK OF EZEKIEL

Ezekiel was taken to Babylon in about 597 B.C. when King Jehoiachin was deposed by Nebuchadnezzar and carried into captivity (see 2 Kings 24:6–16). It was there Ezekiel received his call to be a prophet and labored among the captives (see Ezekiel 1:1–3). In 587 B.C. the Babylonians destroyed Jerusalem and took most of its inhabitants to Babylon (see Ezekiel 24:21–27; 2 Kings 25). Ezekiel continued to prophesy among the exiles for at least eleven years after that time (see Ezekiel 29:17).

Through Ezekiel the Lord gave Israel a message of warning, of judgment, and of mercy that left no doubt of His anger nor of His desire that they repent. The book of Ezekiel teaches that God is in control and wants all His children to come unto Him. It includes at least sixty-five references (with some slight variations) to the phrase “then will they know that I am the Lord.” The following is an overview of the book of Ezekiel:

1. Introduction: Ezekiel’s call and commission (see Ezekiel 1–3).
2. Prophecies against Judah and Jerusalem, culminating in the fall and capture of Jerusalem by the Babylonians (see Ezekiel 4–24).
3. Prophecies against the surrounding nations of Ammon, Moab, Edom, Philistia, Tyre, Sidon, and Egypt (see Ezekiel 25–32).
4. Prophecies of the restoration of Israel before the Savior’s return to the earth (see Ezekiel 33–39).
5. Visions of a future temple in Jerusalem and the manner of worship in it (see Ezekiel 40–48).

Ezekiel 1–3

Introduction

Ezekiel 1–3 is a record of a vision given to the prophet. While Jeremiah was preaching of impending destruction to the inhabitants of Jerusalem, Ezekiel was delivering the same message in Babylon, warning the people of Judah to change their wicked ways or be destroyed.

Some Important Gospel Principles to Look For

- Priesthood leaders, particularly prophets, are like watchmen. They watch over and warn the people of impending danger (see Ezekiel 3:17–21; 33:1–9; see also Jacob 1:19–2:11).

Suggestions for Teaching

Ezekiel 3:17–21. Our priesthood leaders are like watchmen. They protect those they serve by watching over and warning them of impending danger. (35–45 minutes)

Invite students to imagine living in an ancient city that is surrounded by a large wall. Ask:

- What might be the main purpose of the wall?
- How would the wall offer protection?
- What added protection would there be if the wall had a watchtower with a full-time watchman?
- What qualifications would you want the watchman to have? (For example, alertness, good vision, a loud voice, the ability to communicate clearly, and mature judgment about what would bring danger and what was of little consequence. List several on the board.)



Photograph by Lynn M. Hilton

Have students read Ezekiel 3:16–17 and identify who the Lord appointed as His watchman. Read Ezekiel 1:1–3; 2:1–8; and 3:4–11 and look for Ezekiel’s call and some of his qualifications. Have students read Ezekiel 3:18–21. Discuss Ezekiel’s responsibilities as a watchman to the house of Israel by asking questions such as the following:

- In verse 18, what did the Lord say Ezekiel must tell the people?
- What did the Lord say would happen to Ezekiel if he did not warn them?
- In verses 19–21, what did the Lord say would happen to Ezekiel if he warned them but they did not listen?
- What did the Lord say would happen to the people? (see also Jacob 1:19–2:11).

Encourage students to look for ways the prophet fulfilled his charge from the Lord as they read the book of Ezekiel.

Read Doctrine and Covenants 1:4, 17, 19–28, 32–33, 37–38 with students. As you read, discuss the following questions. (See the commentary for Ezekiel 3:17–21 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 267.)

- Who are the Lord’s watchmen today? (see v. 4).
- What are we to warn the people about?
- What happens to us if we fail to warn others?
- What happens if the people do not heed the warning?
- Who was the first watchman of this dispensation? (see v. 17).
- What does the Lord want the gospel message to do in these last days? (see vv. 19–28, 32–33).
- How would the message be any different if the Lord Himself spoke to us? (see vv. 37–38).

Then ask:

- From what you know of the Prophet Joseph Smith’s life, did he serve as an effective watchman?
- Read Doctrine and Covenants 135:3. What does this verse say about how well the Prophet Joseph fulfilled his calling?

Share your testimony that the current prophet is our watchman today. Ask students what the prophet has warned against and to think about how well they heed his words.

Review the current prophet’s latest available general conference talk and list what he specifically asked us to do. Read again Doctrine and Covenants 1:14 and encourage students to always follow the prophet’s counsel.

Ezekiel 4–32

Introduction

Ezekiel was a man gifted with a powerful intellect, much knowledge, and an overwhelming love and devotion to God and his people. His bold declarations concerning Jerusalem, the Jews, and the surrounding nations destroyed any false hope that Jerusalem would survive. Their captivity was a result of God’s judgments against their wickedness (see this manual’s introduction to the book of Ezekiel, p. 186). As you study Ezekiel 4–32, notice how Ezekiel tried to convince the Jews of their desperate situation.

Some Important Gospel Principles To Look For

- The Lord (Jehovah) inspires prophets to use parables, allegories, and other symbols as powerful tools to teach gospel principles (see Ezekiel 4; 5:1–5; 15; 16:6–34).
- The Lord has the power to destroy the wicked and save the righteous (see Ezekiel 9; 25:6–7, 15–17; 26:1–6; 28:21–22; 29:1–16).
- We are punished for our own sins and blessed for our righteousness (see Ezekiel 18; see also Articles of Faith 1:2).

Suggestions For Teaching

Ezekiel 4–18. The Lord inspires prophets to use parables, allegories, and other symbols as powerful tools to teach gospel principles. Ezekiel used symbolism to convey God’s message to the people. (25–35 minutes)

Show students two pieces of fruit, one ripe and the other unripe. Have students read 1 Nephi 17:36–43, and ask:

- What do those verses have to do with the fruit?
- When the Lord describes a people as “ripe in iniquity,” is it a compliment? Why not? (see also 2 Nephi 28:16; Alma 10:19).
- According to the date at the bottom of the page in the Book of Mormon, approximately when did Nephi make the statement in 1 Nephi 17:36–43? (591 B.C.)

Have students look in the Bible Dictionary under “chronology” and find the approximate date Ezekiel began his ministry (598 B.C.). Ask them what they think Ezekiel’s message would be to a people ripened in iniquity, or ready for destruction. Help them understand that Ezekiel’s prophecies centered on the destruction of Jerusalem and the captivity of Judah.

Tell students that Ezekiel was inspired to use some unusual parables, analogies, and symbols to teach his people. Divide the students into six groups and assign each group one chapter from Ezekiel 5–8; 13; and 15. Allow them ten to fifteen minutes to identify the parables, analogies, and symbols used in their chapter, the specific sins that Judah was involved in, and the punishments that would come as a result. Share with each group materials from the commentaries for Ezekiel 5–15 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 269–72) to help them understand difficult blocks of scripture. Have each group share what they learned with the class.

Read Doctrine and Covenants 1:38; 18:33–36; and 85:6 and look for ways God speaks to us. Read Doctrine and Covenants 88:88–92 and ask:

- What kind of “voices” will the Lord use in the last days?
- Which of these voices do we hear today?
- Why does God sometimes use harsh means to communicate? (His children won’t listen to the scriptures, His servants, or the voice of the Spirit.)
- How are these different voices similar to those the Lord used to warn Israel in Ezekiel’s day?

Encourage students to heed the voice of God whenever He speaks so that they can be protected from the judgments on the wicked. You could end by having a student read the following statement by President Gordon B. Hinckley:

“Now, my brethren and sisters, the time has come for us to stand a little taller, to lift our eyes and stretch our minds to a greater comprehension and understanding of the grand millennial mission of this, The Church of Jesus Christ of Latter-day Saints. This is a season to be strong. It is a time to move forward without hesitation, knowing well the meaning, the breadth, and the importance of our mission. It is a time to do what is right regardless of the consequences that might follow. It is a time to be found keeping the commandments. It is a season to reach out with kindness and love to those in distress and to those who are wandering in darkness and pain. It is a time to be considerate and good, decent and courteous toward one another in all of our relationships—in other words, to become more Christlike” (in Conference Report, Apr. 1995, 95; or *Ensign*, May 1995, 71).

Ezekiel 18. We have agency to choose good or evil regardless of what those around us choose. We will be held accountable for our choices. (15–20 minutes)

Ask students what the following statements have in common. Help them understand that they all deal with the false assumption that our spirituality is determined by other people’s choices.

- God doesn’t care about me. Look at the terrible situation I was born into.
- I don’t have any hope of marrying in the temple. Neither of my parents are active in the Church.
- I don’t feel worthy to pray. Everyone in my family smokes and drinks.
- I don’t have to worry about being saved. My family has been in the Church for generations.

Read Ezekiel 18:1–2 and ask:

- How does this proverb relate to those four statements?
- Are there people who feel that way today?
- Which of the Articles of Faith might comfort someone who felt this way? (Articles of Faith 1:2.)

Read the following statement by Elder Boyd K. Packer to help students understand Ezekiel 18:1–2:

“I know of a father ‘born of goodly parents’ who was an illustrious figure in the academic world. Nominally active in the Church, he never quarreled openly with the doctrines of the Church. He sent his sons on missions, at least some of them. But there were some things about the doctrines of the Church that he felt were a bit beneath him.

“His family has moved along in the world, several of them in prominent positions in their chosen fields. Now none of them is active in the Church. In the lives of his children and his children’s children we see the fulfillment of the prophecy that ‘the fathers have eaten a sour grape and the children’s teeth are set on edge.’ (Jeremiah 31:29.) They have been helped along that way by the folly of their father” (*Teach Ye Diligently*, 181).

Have students read Ezekiel 18:4–22 and tell how Ezekiel might have responded to such statements. Read the following statement by Elder Bruce R. McConkie:

“Personal accountability for sin lies at the very root of the plan of salvation. Every man is accountable for his own sins, not for those of another. Men are judged for the deeds they do in the flesh, not for those of another. Men work out their own salvation, not the salvation of another. This is what the plan of salvation is all about—every man being judged according to his own works and every man being awarded his own place in the kingdoms that are prepared” (*A New Witness for the Articles of Faith*, 100; see also “Agency,” p. 14 in this manual).

Help your students understand that neither their parents’ sins nor their righteousness determines their children’s standing before the Lord. Neither does it determine what their children can accomplish here on earth. All people can progress and become like Heavenly Father, regardless of their earthly heritage or background. Ask: How is Abraham’s life an example of this principle? (see Abraham 1:5). President Ezra Taft Benson, then President of the Quorum of the Twelve Apostles, explained how this can be done:

“The Lord works from the inside out. The world works from the outside in. The world would take people out of the slums. Christ takes the slums out of people, and then they take themselves out of the slums. The world would mold men by changing their environment. Christ changes men, who then change their environment. The world would shape human behavior, but Christ can change human nature” (in Conference Report, Oct. 1985, 5; or *Ensign*, Nov. 1985, 6).

Ezekiel 33–48

Introduction

With the destruction of Jerusalem a tragic reality, Ezekiel turned his attention to the future and gave a message of hope

by prophesying of Israel’s redemption in the latter days. The following are some of those latter-day events:

- The gathering and uniting of the sheep (the house of Israel) under the true Shepherd (see Ezekiel 34).
- The gathering of scattered Israel (see Ezekiel 36).
- The unification of all of the tribes of Israel (see Ezekiel 37).
- The joining of the Bible and the Book of Mormon (see Ezekiel 37:15–20).
- The Millennium (see Ezekiel 37:21–27).
- The battle of Armageddon and the Second Coming of Jesus Christ (see Ezekiel 38–39).
- The building of a new temple in Jerusalem (see Ezekiel 40–48).

His prophecies regarding a new temple, found in chapters 40–48, are of particular interest since they deal with the reconstruction of the temple and its worship. See also Bible Dictionary, “Ezekiel” (pp. 668–69).

Some Important Gospel Principles to Look For

- Church leaders have a God-given responsibility to teach us the truth and warn us when we do wrong (see Ezekiel 33:1–9; 34:1–10; see also Ezekiel 3:15–21; Jacob 1:18–19).
- God is long-suffering. He repeatedly allows people the opportunity to repent before executing justice, and even then He offers hope and love (see Ezekiel 33:10–19; see also Ezekiel 6:1–7; 7:1–15; 12:21–25).
- Because of the Resurrection of Jesus Christ, all mankind will be resurrected with perfected physical bodies (see Ezekiel 37:1–14; see also Alma 11:43–44).
- The Bible and the Book of Mormon work together to witness of Jesus Christ (see Ezekiel 37:16–19).
- The war between good and evil that began in the premortal world will climax in a great battle in the Holy Land (see Ezekiel 38–39; see also Zechariah 12:9–10).
- The Lord commands His people to build temples (see Ezekiel 40–47; see also Exodus 25:8; 1 Kings 6:11–14; 2 Nephi 5:16; D&C 124:39; 127:4).

Suggestions for Teaching

Ezekiel 33–48. God is long-suffering. He repeatedly allows people the opportunity to repent before executing justice, and even then He offers hope and love. (30–40 minutes)

Ask students:

- Has someone ever criticized or corrected you in an unkind way?
- How did you feel?
- Did you want to do better? Why or why not?

Have students read Doctrine and Covenants 121:41–44 and look for how we should correct those who are doing wrong.

Summarize on the board what the Lord said in those verses. Your summary might include the following:

- Reprove = correct a fault
- Betimes = early or without delay
- Sharpness = clear and well-defined
- Show an increase of love afterward.

Explain that the Lord was patient with the Jews for many years. When they refused to repent, the time came for a sharper reproof. The Lord allowed the Babylonians to conquer them, carry them away captive, and destroy Jerusalem and the temple (see 2 Kings 25). Ask students:

- According to the pattern revealed by the Lord in Doctrine and Covenants 121, what should happen after that sharp rebuke?
- Did the Lord show an “increase of love”?

Reproduce the following chart as a handout or draw it on the board. Leave the “Latter-day Blessing” column blank. Have students, singly or in groups, read the references and fill in the promised blessings.

Problem	Message of Hope	Latter-day Blessing Promised Israel
Israel was scattered.	Ezekiel 11:16–20; 14:22–23; 20:33–44; 34:13; 36:24	Israel would be gathered again.
Israel was hard-hearted and rebellious.	Ezekiel 11:18–20; 36:26–27	The Lord would give Israel a new heart and a new spirit.
The people died.	Ezekiel 37:1–14	They would be resurrected (also symbolic of the restoration of Israel).
Israel and Judah were divided.	Ezekiel 37:15–22	They would be one in the Lord’s hand (also symbolic of the unity of the scriptures).
Israel was under siege.	Ezekiel 38:14–16; 39:1–7; Zechariah 12:9	The Lord would defeat Gog and Magog. All who fight against Zion would be destroyed.
The temple was destroyed.	Ezekiel 47:1–12	Latter-day temples would bring the promise of eternal life.
The priests and Levites were corrupt.	Ezekiel 44:10–24	True priests would teach the people to discern between the holy and the profane.

To help your students apply these principles to their lives, read and discuss the following statements by Elder Neal A. Maxwell:

“Can we expect to become like Him, given our imperfections, unless we can learn to accept and apply needed reproof and correction . . . ? How essential our capacity to receive correction and reproof is” (*Even As I Am* [1982], 63).

“With chastisement comes the chance for improvement, which, though we do not welcome it, we at least do not reject and resent it. Chastisement may occur in the most private circumstances of life or quite publicly. Either way, it is usually a major challenge for our egos. To be dressed down, as it were, just when we are dressed up, appearing to be something other than we are, is no small blow. Do we really love light enough ‘to be made glad’—even when we are shown to be wrong, when we thought ‘others were wrong’? Can we still take reproof when what others say is essentially correct but is said poorly and insensitively—or even with the wrong motives on their part? Are we willing to be held back a grade in the school of life while our contemporaries move on—until we get a certain lesson through our heads? Our Headmaster will not hesitate to do that, if necessary” (*We Will Prove Them Herewith*, 118).

Ezekiel 33:11–19. Sometimes sins are more difficult to repent of because we cannot restore what was taken. (5–10 minutes)

On the board, write *Why is adultery more serious than stealing, and murder more serious than adultery?* Have students read Ezekiel 18:27 and 33:19 and summarize what Ezekiel taught about repentance. Have them read Ezekiel 33:15–16 and look for what else we must do besides turning from sin and doing what is right (see also Exodus 22:12). Ask:

- How does understanding the requirement for restitution help us answer the question on the board?
- How can a person make restitution for stealing a bicycle?

Share with students the statement by Elder Spencer W. Kimball, then a member of the Quorum of the Twelve Apostles, in the commentary for Ezekiel 33:12–19 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 281).

Ezekiel 34:1–10. Church leaders have a God-given responsibility to teach us the truth and warn us when we do wrong. If they do not do all they can to save Heavenly Father’s children, they will have to answer to Him. (10–15 minutes)

Ask students why they think Church leaders keep reminding us about what we should and should not do. Have students read Ezekiel 34:1–10 and look for a reason the prophet and other leaders are required to remind us about what is right. Consider also sharing parts from the statement by President

Spencer W. Kimball in the commentary for Ezekiel 34:1–10 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 282; see also Jacob 1:18–19).

Have students read Doctrine and Covenants 88:81 and ask them what it teaches about our individual responsibilities.

Ezekiel 37:1–14. Because of the Resurrection of Jesus Christ, all mankind will be resurrected with perfected physical bodies. (15–20 minutes)

Show students a worn-out pair of shoes. Ask: If the shoes represented your life, how would you be feeling? On the board, write *All things run down, wear out, or die*. Ask:

- How do you feel when you lose something you value or someone you love?
- What might it be like to live in a world where nothing wears out or dies?

Tell students that the Lord has provided such a world for us. Read Ezekiel 37:1–14 with them and discuss what the Lord showed to Ezekiel. Ask: What difference does it make to know that you and your loved ones will be resurrected? Discuss some or all of the following questions and scriptures to help students understand the Resurrection:

- What will our bodies be like after we are resurrected? What will we look like? (see Alma 11:43–45; D&C 88:27–32).
- Will we ever die again? What determines our happiness after the Resurrection? (see Alma 41:1–7).
- Who made the Resurrection possible? (see 1 Corinthians 15:22–23; 2 Nephi 9:10–13).
- How does this restoration or resurrection apply to Israel?

Share your testimony that the Resurrection is real and literal. Help students understand that our happiness after the Resurrection depends on our faithfulness now. Assure them that every one of them can, with the Lord’s help, be worthy of the celestial kingdom.



Ezekiel 37 (Scripture Mastery, Ezekiel 37:15–17). The Bible and the Book of Mormon are companion witnesses of Jesus Christ. With them we can help fulfill the Lord’s promise to restore the house of Israel by declaring the message of the Restoration. (30–40 minutes)

Note: It would be helpful to review the commentaries for Ezekiel 37:1–14; 37:15–20; and 37:15–17 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 282–84).

Show students a spoon and ask them to name different uses for it. Explain that in the scriptures there are many images that are used to convey more than one meaning and that they will study some of those images today.

Review with students prophecies regarding the scattering of Israel (see enrichment sections D and J in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 113–16, 311–16). Explain that at one point, as Ezekiel witnessed in vision the continued

destruction and scattering of his people, he was overwhelmed with sorrow and asked the Lord if there was to be a “full end” of Israel (see Ezekiel 11:13). Have students read Ezekiel 11:16–20 and look for answers to the following questions (write their answers on the board):

- In verse 17, what did the Lord promise Ezekiel that He would do? (Return the people of Israel to their own lands.)
- In verse 19, what two blessings did He say He would give them? (One heart and a new spirit.)
- In verse 20, what were the people to do with those blessings? (Walk in His statutes and keep His ordinances.)

Explain that in Ezekiel 37 the Lord taught Ezekiel how those promises would be fulfilled. Tell students that this chapter also contains two examples of how a prophecy can have more than one meaning. Have a student read Ezekiel 37:1–10, and then ask the class what is being described in those verses. (The Resurrection from the dead.) Have another student read Ezekiel 37:11–14, and ask: Who do those resurrected people represent? (The whole house of Israel.) Tell them that since the house of Israel will not be the only ones resurrected, an additional meaning can be found in Ezekiel’s only seeing the resurrection of the house of Israel. Ask:

- When they came forth from their symbolic graves, where were they taken? (To their own land.)
- What did the Lord say He would give them? (His Spirit.)

Review the list of the Lord’s promises of gathering on the board and note the similarities. Ask students what the additional meaning is that is found in Ezekiel’s vision. (The gathering of Israel.)

Show students two sticks. Write on one *Judah* and on the other *Ephraim*. Have a student read Ezekiel 37:15–17, then ask: What was to be written on and done with those sticks? Explain that some translations render the Hebrew word that was translated “stick” as “wooden tablet” (see the commentary for Ezekiel 37:15–17 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 283–84). Ask:

- What is the stick of Judah? (The Bible.)
- What is the stick of Ephraim? (The Book of Mormon.)
- What were they to become? (One.)

Cross-reference Ezekiel 37:15–17 to 2 Nephi 3:12 and look for why these sticks must come together. Ask students:

- According to 2 Nephi 3:12, what are five blessings that come to God’s people by joining those two books together? (Confound false doctrines, set aside contentions, establish peace, bring latter-day Israel to the knowledge of their fathers, and restore to latter-day Israel the knowledge of the Lord’s covenants.)
- How does joining the Book of Mormon with the Bible accomplish those things?

Read the following statement by Elder Boyd K. Packer:

“Ezekiel’s prophecy now stands fulfilled.

“With the passing of years, these scriptures will produce successive generations of faithful Christians who know the Lord Jesus Christ and are disposed to obey His will.

“. . . Into their hands now are placed the sticks of Joseph and of Judah. They will develop a gospel scholarship beyond that which their forebears could achieve. They will have the testimony that Jesus is the Christ and be competent to proclaim Him and to defend Him” (in Conference Report, Oct. 1982, 75; or *Ensign*, Nov. 1982, 53).

Explain that just as Ezekiel’s vision of the Resurrection has more than one meaning, so does the prophecy of the sticks. Have students turn to Bible map 3. Remind them that Israel was divided into two kingdoms after the reign of Solomon. The southern kingdom was governed by the house of Judah, while the northern kingdom was governed by the house of Ephraim. Have students read Ezekiel 37:19–23 and look for another meaning for the sticks. Ask: What was the Lord revealing to Ezekiel? (Ephraim and Judah would someday be united in one kingdom.) Have students read Ezekiel 37:24–26. Ask:

- Who do you think the king over the united children of Israel will be? (Jesus Christ.)
- Why do you suppose He was called David here? (Christ is a descendant of David.)
- How long will Ephraim and Judah dwell together?
- What part does the Book of Mormon play in the fulfillment of this prophecy?
- What can we do to help bring it to pass?

Encourage students to do their part by carrying the message of the Restoration of the gospel to scattered Israel. You may wish to point out that it was not until after the Book of Mormon had been translated that the Prophet Joseph Smith received the keys of the gathering of Israel (see D&C 110:11).

Ezekiel 38–39. The war between good and evil that began in the premortal world will climax in a great battle in the Holy Land. (35–45 minutes)

Note: It would be helpful to review the commentaries for Ezekiel 38–39 and enrichment section I in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 284–86, 291–95).

Show students a calendar with days of the week but no numbers for the days and a clock with the hour hand missing. Have them read Matthew 24:36–37 and ask them what those items have to do with the Savior’s Second Coming. Tell them that Ezekiel prophesied about the great last battle of Armageddon that would take place before the Second Coming.

Reproduce the following chart as a handout or draw it on the board. Divide the class into groups and assign each group one or more of the topics in the “Theme” column to study. Have them report their findings.

Theme	Ezekiel's Prophecy	Supporting References
A great army is assembled under Gog.	Ezekiel 38:1–7	Joel 1:1–6; Revelation 9:16; Bible Dictionary, “Gog” (p. 682)
Gog's army marches against Israel in the last days.	Ezekiel 38:8–16	Joel 2:1–9; Zechariah 14:1–3; Revelation 9:7–11, 16–19
A great earthquake accompanies the war.	Ezekiel 38:17–20	Zechariah 14:1–4; Revelation 16:18–20
War spreads to all nations, followed by pestilence, blood, and hailstones.	Ezekiel 38:21–23	Jeremiah 25:31–32; Isaiah 3:25–26; 13:11, 15–16; Zechariah 14:12–13; Revelation 16:21; D&C 29:15–19; 87:6
The Lord fights for Israel and sends fire against Gog's army.	Ezekiel 39:1–7	Isaiah 66:15–16; Psalms 11:5–6; 110:6; 118:10; Zechariah 12:1–9
Israel will spend seven months burying the dead and seven years burning weapons.	Ezekiel 39:8–16	Isaiah 34:1–3; Jeremiah 25:33
There is a supper of the Lord.	Ezekiel 39:17–21	Revelation 19:17–18; D&C 29:20
Israel is restored to the covenant and dwells safely in her land.	Ezekiel 39:22–29	Jeremiah 46:27–28; Joel 2:12–20

If there are any remaining questions after the groups report, answer them using the scriptures. Help students understand that righteous living is the best preparation for the last days and the Savior's Second Coming. Read Doctrine and Covenants 115:5–6 and encourage students to be true to their covenants and to do all in their power to help strengthen their stakes, wards, branches, and homes.

Ezekiel 40–48. The Lord has always commanded His people to build temples. Ezekiel saw in vision the temple that would be built in Jerusalem. (50–60 minutes)

Display a picture of a temple and ask students how temples represent messages of hope. Have students read Ezekiel 37:25–28, and ask:

- What do the words *tabernacle* and *sanctuary* in those verses refer to? (A temple.)

- Where will this temple be built?
- When will this take place? (see the commentary for Ezekiel 37:26–28 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 284).

Explain that Ezekiel 40–48 records a vision of a great temple to be built in Jerusalem in the last days to bring hope and blessing to the house of Israel. Select some verses from Ezekiel 40–42 that give details of the temple. Ask students:

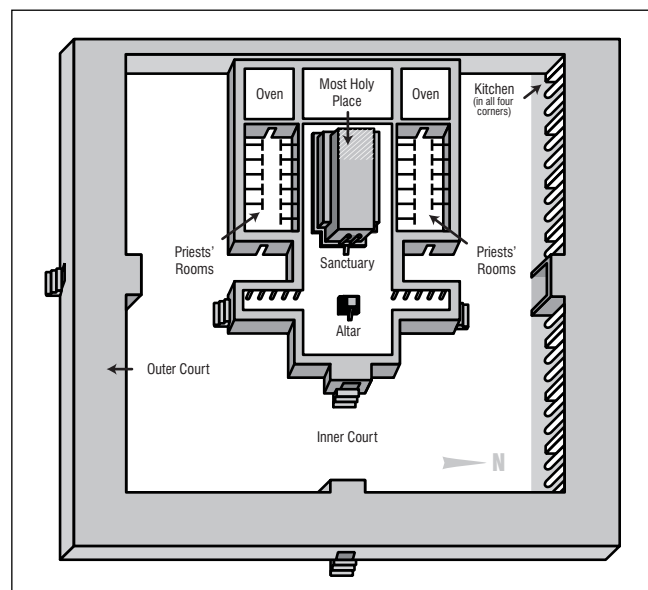
- Why do you think the Lord showed Ezekiel the temple and its courtyards in such detail?
- Is there a temple of the Lord in Jerusalem today?

Have students read Ezekiel 43:1–9 and tell what the people must do before the Lord will dwell in His temple. Compare Doctrine and Covenants 97:10–17 and look for what the Lord has revealed on this subject in our day.

Have students imagine going to a temple or, if they have already been, have them think of their time there. Ask them:

- How do you feel when you see the temple?
- What inscription is found on the outside of temples? (“Holiness to the Lord—the House of the Lord.”)
- How is that phrase descriptive of temples?
- Why is it essential that everyone desiring to enter the temple be judged worthy to do so?

Have students read Ezekiel 44:6–9. Discuss general requirements for temple worthiness. Ask: Why does it matter who is allowed to enter? (see D&C 97:15–17). *Note:* You may want to invite a bishop to discuss temple recommend questions.



Explain that there are blessings reserved for those who worthily attend the temple (see D&C 109:10–15, 21–28). Tell students that Ezekiel's description of the temple is rich in symbolism. Have them read Ezekiel 47:1–2 and ask them what will run out from under that temple. Cross-reference and read John 4:10–14. Ask what that water symbolizes. The water coming out from under the temple is also literal. The Prophet Joseph Smith said:

“Judah must return, Jerusalem must be rebuilt, and the temple, and water come out from under the temple, and the waters of the Dead Sea be healed” (*Teachings of the Prophet Joseph Smith*, 286).

Read Ezekiel 47:8–9 and ask:

- What happens to everything the water touches?
- How is that like the influence of Jesus Christ in our lives?

Share your testimony of how the Savior’s influence can be felt in temples. Have students read Ezekiel 47:3–5 and look for how deep the river of water becomes. (To the ankles, to the knees, to the loins, and then deep enough to swim in.) Ask:

- What might being “ankle deep” in the influence of Jesus Christ represent?
- How would that be different from being “knee deep” or “immersed” in the influence of Jesus Christ?

- How could these blessings affect your life?
- How would they impact the Church?

Share the following statement by President Howard W. Hunter:

“I invite the Latter-day Saints to look to the temple of the Lord as the great symbol of your membership. It is the deepest desire of my heart to have every member of the Church worthy to enter the temple. It would please the Lord if every adult member would be worthy of—and carry—a current temple recommend. The things that we must do and not do to be worthy of a temple recommend are the very things that ensure we will be happy as individuals and as families” (in Conference Report, Oct. 1994, 8; or *Ensign*, Nov. 1994, 8).

THE BOOK OF DANIEL

Daniel 1–12

Introduction

The book of Daniel is a record of events in the life of another prophet who served the people of Judah during their captivity in Babylon. Contrary to the Lord's counsel through the prophet Jeremiah, the Jews had looked to Egypt for deliverance from the Babylonians (see Jeremiah 27:12–13; 37:7–8). The Babylonians, under Nebuchadnezzar, defeated the Egyptians at Carchemish about 605 B.C. This victory marked the beginning of the end of the Egyptian empire as a world power (see Jeremiah 46:2; 2 Kings 24:7). Nebuchadnezzar sacked Jerusalem in about 597 B.C. and carried many soldiers, artisans, and members of noble families, including Daniel, into exile (see 2 Kings 24:8–14; Daniel 1:1–6). The Jews that remained behind rebelled again, and in about 587 B.C. Nebuchadnezzar returned and destroyed Jerusalem and deported many more Jews into Babylon (see 2 Kings 25).

The book of Daniel demonstrates how to live the gospel even when those around us may not or when our circumstances make it difficult. It also prophesies of the triumph of the kingdom of God over all other powers and kingdoms in the world. An important theme in the book is that God has power over all the earth, both individuals and nations (see also Bible Dictionary, "Daniel" and "Daniel, book of," pp. 652–53; introduction to Daniel in *Old Testament Student Manual: 1 Kings–Malachi*, p. 297).

Some Important Gospel Principles to Look For

- Obedience to the Lord's commandments brings temporal and spiritual blessings (see Daniel 1:8–21; 2:16–28; 3:17–28; 4:18–27; 5:11–12; 6:10–28; 9:1–20).
- Prophets have the power to prophesy of the future and to interpret signs and dreams (see Daniel 2:28–45; 4:19–26; 5:25–28; 7–8; 9:21–27; 10:5–12:4).
- Great moral courage is necessary to always choose the right (see Daniel 3; 6).
- The Church is the kingdom of God that has been established on earth in the latter days. This kingdom will grow and fill the world (see Daniel 2:28–45; 7–8; 11; 12:1–3; see also D&C 65:1–6).

Suggestions for Teaching

Daniel 1. Obedience to the Lord's commandments brings temporal and spiritual blessings. (15–20 minutes)



Show students the picture Daniel Refusing the King's Meat and Wine (Gospel Art Picture Kit, no. 114). Read Daniel 1:1–7 and ask:

- Why were Daniel and his friends in Babylon?
- Why were they sent to Nebuchadnezzar's palace?

Have students read verses 8–13. Ask:

- What did Daniel ask of the prince of the eunuchs?
- Why was Daniel's request a brave one?
- Why did Daniel and his friends not want to eat the food the king provided?

Help your students understand that Daniel's devotion to the Lord influenced his refusal to eat things that were forbidden (see the commentary for Daniel 1:8 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 297–98). Read Doctrine and Covenants 89:5, 8–14 and ask:

- How might those verses relate to the story of Daniel?
- If Daniel lived in our day, what would he refuse to partake of?

- How might Daniel’s experience help you when you are faced with pressure to abandon your standards?

Have students read Daniel 1:14–20 and determine the benefits Daniel and his friends experienced for obeying God rather than the king. Compare those blessings with the promises the Lord has made to those who obey the Word of Wisdom today (see D&C 89:1–4, 18–21). Share the following statement by Elder Boyd K. Packer:

“I have come to know that inspiration comes more as a feeling than as a sound.

“Young people, stay in condition to respond to inspiration.

“I have come to know also that a fundamental purpose of the Word of Wisdom has to do with revelation.

“From the time you are very little we teach you to avoid tea, coffee, liquor, tobacco, narcotics, and anything else that disturbs your health. . . .

“If someone ‘under the influence’ can hardly listen to plain talk, how can they respond to spiritual promptings that touch their most delicate feelings?

“As valuable as the Word of Wisdom is as a law of health, it may be much more valuable to you spiritually than it is physically” (in Conference Report, Oct. 1979, 28–29; or *Ensign*, Nov. 1979, 20).

You may wish to share your personal feelings about how keeping the Lord’s commandments, especially the Word of Wisdom, has increased your ability to respond to the promptings of the Holy Ghost.



Daniel 1; 3; 6. Great moral courage is necessary to always choose the right. (55–65 minutes)

Display the following three pictures: Daniel Refusing the King’s Meat and Wine, Three Men in the Fiery Furnace, and Daniel in the Lion’s Den (Gospel Art Picture Kit, nos. 114, 116–17). Ask students to think about what those three stories have in common. Tell them you will ask for their answers at the end of the lesson.

Fill a glass jar (quart or liter size) half-full of rice or wheat. Place a small, lightweight ball (like a table tennis ball) in the jar and cover it with a lid. Ask students if they have ever felt like they were being buried by troubles and hardships. Hold up the jar and quickly turn it over so that the ball is on the bottom, covered by the grain. Tell them that today they are going to learn about some young men who might have felt “buried.”

Review Daniel 1:1–7 and discuss how your students would feel about being carried away captive into another country. Read Alma 36:3 and ask what the Lord promised the faithful.

Have your students search Daniel 1:8–20 and tell what the Lord did to fulfill that promise for Daniel and his companions. As you discuss the obedience of these young men and how the Lord blessed them for their faithfulness, shake the bottle and show students how the ball, like Daniel and his friends, rises to the top.

Read together as a class Daniel 3:1–18. Have students rewrite verses 17–18 in their own words. Ask: What do those verses tell us about the character of those young men? Turn the bottle over and shake the ball to the top as you discuss the verses. Invite a student to tell what happened in the rest of the story, or read verses 19–27 together. Ask students:

- If you were in a similar situation, how difficult might it be to make the right decision?
- What helps us make the right decisions today?
- Would the refusal to worship a false god have been worth the three men’s lives if the Lord had not saved them from the flames? Why? (see Alma 14:8–11; 60:13; see also the commentaries for Daniel 3:1–18 and 3:19–23 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 299–300).

Ask students what sort of “fiery furnaces” they face when they choose not to serve the worldly styles and practices of our day. List responses on the board if desired. Note that the three men were not alone in their affliction (see v. 25). Read Doctrine and Covenants 20:77 and discuss the phrase “that they may always have his Spirit to be with them.” Help students understand that, like the three men in the fiery furnace, they do not need to be alone.

You could read Daniel 6 by assigning various students to read the parts of a narrator, a representative of the jealous presidents and princes, King Darius, and Daniel. After reading verses 1–10 ask students:

- What did Daniel decide to do in spite of the king’s law? (see the first commentary for Daniel 6:10 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 303).
- Why would that have been a difficult decision?
- How do you feel about those who are able to make the right decision in such difficult circumstances?

Continue with the remainder of the chapter. Read 1 Nephi 1:20 and Alma 30:60. Ask students which group of people in Daniel 6 the principles in these scriptures apply to and how.

Draw your students’ attention to the three pictures on display and again ask what those stories have in common. Read once more the promise in Alma 36:3 (see also Mosiah 23:21–22; Alma 37:37). Share your testimony of the Lord’s power to help us in times of trouble as we place Him first in our lives.

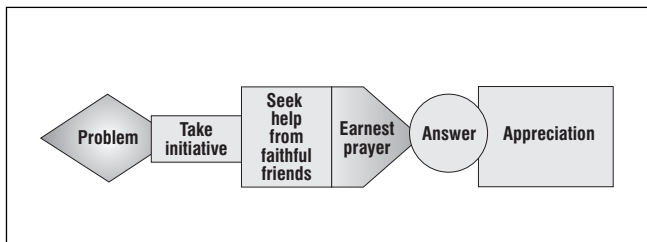
As an alternate approach to this scripture block, you might consider comparing the experiences of Daniel and his friends with the life of Joseph in Genesis 37; 39–41.

Daniel 2:1–23. The manner in which Daniel sought the interpretation of Nebuchadnezzar’s dream is a pattern for us in seeking the Lord’s help in our lives. (15–20 minutes)

Note: The book of Daniel includes several dreams and visions. Except for Nebuchadnezzar’s dream, this manual will not examine them in detail. Some parts of these visions may be better understood by studying the commentaries in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 297–309). However, keep in mind that much of their meaning was not revealed even to Daniel (see Daniel 12:4, 8–9). The Prophet Joseph Smith taught that “whenever God gives a vision of an image, or beast, or figure of any kind, He always holds Himself responsible to give a revelation or interpretation of the meaning thereof, otherwise we are not responsible or accountable for our belief in it” (*Teachings of the Prophet Joseph Smith*, 291). Focus on those visions that the scriptures and prophetic commentary give us the tools to understand.

Tell your students that you had a dream last night and that you want them to describe it to you and tell you what it means. Ask them how they would feel and what they would do if their lives depended on their accurately doing so. Tell them that such a situation is similar to Daniel’s in Daniel 2.

Summarize and read selected verses from Daniel 2:1–13 to help students understand the account. Have students carefully read verses 14–23 and look for what Daniel did to resolve the problem he and others faced. As students read, draw the following diagram on the board, leaving off the words:



As you fill in the words of the diagram, have students retell how Daniel sought the Lord’s help. Help them understand how it provides a pattern for us in seeking answers to our problems. Discuss each element and why it is as important for us as it was for Daniel.

Daniel 2; 4–5; 7–12. The Lord gives His prophets and seers power to prophesy of the future and interpret dreams and signs. (30–40 minutes)

Draw the outline of several road signs on the board. Write in the signs words that mean *danger* in several languages that your students are not familiar with; for example, *gevaar* (Dutch), *gefahr* (German), *peligro* (Spanish), *fara* (Swedish), *perigo* (Portuguese). Ask students if any of them can interpret the meaning of these signs. Ask: Why would it be important to understand the meaning of these signs if you saw them on an unfamiliar road? Read JST, 2 Peter 1:20 and ask:

- Who has the right to interpret scripture for the Church today?

- How is a prophet’s ability to interpret scripture like the object lesson with the road signs?

Read with students the following scriptures: Daniel 2:47; 4:4–5, 8–9, 18; 5:10–12. Ask them why people repeatedly called on Daniel to interpret dreams. (They knew he had power from God to understand them.) Help them understand that the Lord has also blessed us with prophets who, like Daniel, have the spirit of prophecy to interpret the events of their days and give appropriate counsel. Because He reveals His will to His prophet, we can follow the prophet with confidence. Share the following statement from a 1980 proclamation of the First Presidency and the Quorum of the Twelve Apostles:

“We testify that the spirit of prophecy and revelation is among us. ‘We believe all that God has revealed, all that He does now reveal, and we believe that He will yet reveal many great and important things pertaining to the Kingdom of God’ (Articles of Faith 1:9). The heavens are not sealed; God continues to speak to his children through a prophet empowered to declare his word, now as he did anciently” (in Conference Report, Apr. 1980, 76; or *Ensign*, May 1980, 52).


Remind students of Daniel’s ability to interpret Nebuchadnezzar’s dream (see the teaching suggestion for Daniel 2:1–23). Read Daniel 2:27–28 with them and ask: What truth about the correct interpretation of dreams did Daniel teach the king?

Read and briefly discuss with students the following three examples of Daniel’s dreams or visions of the future:

- A vision of the future kingdom of God on the earth (see Daniel 7:13–14; see also the teaching suggestion for Daniel 7:9–14).
- A vision concerning the coming of the Messiah to Jerusalem (see Daniel 9:25).
- A vision concerning the difference between the wicked and righteous in the last days (see Daniel 12:10).

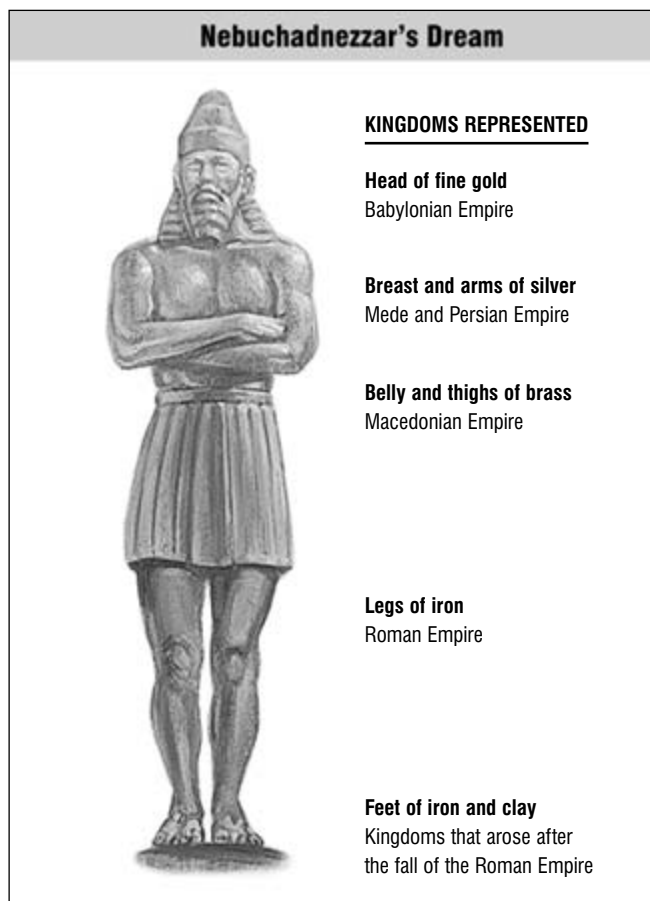
Read 1 Nephi 22:2 and ask students how Daniel was able to know of future events. Have them read Mosiah 8:17 silently. Invite one or two students to share what they learned about seers from that verse. Help them understand that some of Daniel’s dreams spoke of the latter days. Daniel recorded those revelations so that they would be preserved until our day. Teach your students that in addition to Daniel, other ancient prophets saw our day and recorded their sacred experiences. These recorded revelations are called scriptures, which we now have and can study. This gift of prophecy allows us to read the scriptures knowing they apply to us.

On the board, list some of the teachings of the current prophet from the most recent general conference. Ask students to think about the counsel they struggle the most to obey. Encourage them to trust in the vision of our prophet and begin today to live by that counsel.

 **Daniel 2:28–45 (Scripture Mastery, Daniel 2:44–45).**
The Church is the kingdom of God that has been established on earth in the latter days. This kingdom will grow and fill the earth. (25–30 minutes)

On the board, write *gold, silver, brass, iron, clay, stone,* and *mountain*. Have students read Daniel 2:31–35, and ask them to draw a picture of the dream (a stick figure will do) and label its parts using the words from the board.

Read Daniel’s interpretation with your students (vv. 36–45) and discuss how it has been fulfilled (see the commentaries for Daniel 2:31–45 and 2:44–45 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 298–99). Have students label what kingdoms the items on the board represent as you discuss the dream’s interpretation. Use the accompanying diagram as a reference:



Discuss how the Church was restored through the Prophet Joseph Smith “in the days of these kings” (Daniel 2:44). Ask students:

- How is the growth of the Church—from six members in 1830 to millions of members today—like the stone in the king’s dream?
- What does it mean that the stone was “cut out of the mountain without hands” (Daniel 2:45)? (The stone, or kingdom of God, is not man-made; see also D&C 65:2.)
- What does it mean that the kingdom will “never be destroyed” or “left to other people” (Daniel 2:44)? (Ultimately, all human kingdoms will end. Only the kingdom of God will remain forever.)

Share the following statement by President Gordon B. Hinckley regarding how we can personally help in the fulfillment of that dream:

“To my brethren and sisters everywhere, I call upon you to reaffirm your faith, to move this work forward across the world. You can make it stronger by the manner in which you live. Let the gospel be your sword and your shield. Each of us is a part of the greatest cause on earth. Its doctrine came of revelation. Its priesthood came of divine bestowal. Another witness has been added to its testimony of the Lord Jesus Christ. It is literally the little stone of Daniel’s dream which was ‘cut out of the mountain without hands [to] roll forth, until it has filled the whole earth’ (D&C 65:2)” (in Conference Report, Sept.–Oct. 1995, 95; or *Ensign*, Nov. 1995, 72).

Ask students what they can do to apply President Hinckley’s counsel “to move this work forward across the world.”

Daniel 7:9–14. Before His Second Coming, Jesus Christ will return to Adam-ondi-Ahman. (25–30 minutes)

Have students turn to photo 10 in the back of their Triple Combinations. Ask if they know where Adam-ondi-Ahman is located (see D&C 116:1 and map 5 in the Triple Combination). Have them read Doctrine and Covenants 107:53–57 and describe what happened there anciently. Tell them that Daniel foresaw an important future event take place there. With the help of latter-day revelation, we may learn more about his prophecy.

Read Daniel 7:9–14 with your students and ask them to describe what will happen at the grand council meeting at Adam-ondi-Ahman (see the commentaries for Daniel 7:9–14; 7:13–14; and 7:14 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 305). Ask: How many people will be there? (see v. 10).

Read Doctrine and Covenants 27:5–13, which describes a sacrament service Christ will hold in the last days. Elder Bruce R. McConkie wrote that this service “will be a part of the grand council at Adam-ondi-Ahman” (*The Millennial Messiah*, 587). Ask students:

- What will happen at this council and who will be there?
- According to Doctrine and Covenants 27:14, who else may be included?
- How will it be different than a weekly sacrament meeting?

Share with students President Joseph Fielding Smith’s description of this gathering from the commentary for Daniel 7:13–14 in the institute manual (p. 305). Ask:

- How will this earth be different with the Savior as its ruler?
- How could you improve—what could you change in your attitudes and behavior?

Daniel 9:1–19. Daniel’s petition to the Lord on behalf of his people provides an example of righteous prayer.
(15–20 minutes)

Ask students, based on what they have learned about him, how effective they think Daniel’s communication was with God. Read Daniel 9:1–6, 9–11, 16, 19 and list elements of Daniel’s prayer that can teach us how to make our prayers more effective (see the commentary for Daniel 9:1–19 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 307; see also Bible Dictionary, “prayer,” pp. 752–53). Point out that Daniel received an answer to his prayer (see vv. 20–27).

Share with students President Ezra Taft Benson’s instruction on prayer:

“When you pray—when you talk to your Heavenly Father—do you really talk out your problems with Him? Do you let Him know your feelings, your doubts, your insecurities, your joys, your deepest desires—or is prayer merely an habitual expression with the same words and phrases? Do you ponder what you really mean to say? Do you take time to listen to the promptings of the Spirit? Answers to prayer come most often by a still voice and are discerned by our deepest, innermost feelings. I tell you that you can know the will of God concerning yourselves if you will take the time to pray and to listen” (“To ‘the Rising Generation,’” *New Era*, June 1986, 8).

Invite students to share, either from today’s lesson or from personal experience, what they have learned about making prayers more effective.

THE BOOK OF HOSEA

Hosea 1–14

Introduction

The book of Hosea begins a section of the Old Testament (Hosea through Malachi) sometimes called the “minor prophets.” This does not imply that they are less important than the other prophets. They are called “minor” because their books are shorter than the books of Isaiah, Jeremiah, and Ezekiel.

Hosea was a contemporary of Isaiah, Micah, and Amos, and the years of his ministry (about 755 to 715 B.C.) were difficult ones. Peace and prosperity ended, domestic uprisings increased, and foreign nations attacked. The kingdom of Israel formed alliances with pagan nations, which made it easier for her people to embrace their customs. Israel degenerated into idolatry, including its sexually immoral rituals.

Like other Old Testament prophets, Hosea used metaphors to express his message. As you study Hosea, look for how the prophet used the symbolism of the marriage covenant to condemn Israel for breaking her covenants with God and worshiping idols instead. Hosea testified of God’s love for His people and His willingness to forgive and not “divorce” them if they would return to Him.

Look also for the following four themes Hosea used in teaching his message:


- Israel’s idolatry
- Israel’s other wickedness
- Israel’s imminent captivity
- Israel’s gathering and redemption in the latter days

For more information, see Bible Dictionary, “Hosea” (p. 705) and the introduction to Hosea in *Old Testament Student Manual: 1 Kings–Malachi* (p. 103).

Some Important Gospel Principles to Look For

- Violating sacred covenants brings forth God’s judgment (see Hosea 2:6–13; 4:1–6; 5:1–7; 7:12–13; 8:7–8; 9:7–12).
- The Lord loves His children and will accept and forgive those who repent and come unto Him (see Hosea 2:14–23; 6:1–3; 14; JST, Hosea 11:8).
- God’s justice and mercy are evidences of His love for His children (see Hosea 1–14).

Suggestions for Teaching

 **Hosea 1–3. The Lord helps us to repent, and He forgives us when we do.** (25–30 minutes)

Display on the board a picture of a bride and a groom. (Use a picture of a couple no one knows, such as from a newspaper or magazine, or Gospel Art Picture Kit, no. 609.) Ask students:

- Why is marriage important?
- What qualities would you consider important in a spouse?
- What has the Lord revealed about the importance of marriage? (see D&C 131:1–4).
- What promises has He made to those who marry in the temple and remain worthy? (see D&C 132:19–20).

Label the bride and groom in the picture “Gomer” and “Hosea.” Tell students that the Lord used the prophet Hosea and the symbol of the marriage covenant to teach the people of Israel about the sacredness of their covenants with Him. Read Hosea 1:1–2 with your students and ask: If Hosea represents the Lord and Gomer represents Israel, what is the message of Hosea 1?

Have students read Hosea 1:3–11 and list the names of the children. Discuss the meaning of their names and what the Lord was telling Israel (see the commentary for Hosea 1:4–11 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 105). Add the labels “Israel” to the bride and “the Lord” to the groom. Ask students to summarize how those labels apply to Gomer and Hosea.

Have students read Hosea 2:1–5 and discuss how worshipping false gods brought severe judgments on Israel. Ask:

- From those verses, how did the Lord feel when Israel was unfaithful?
- Do you think the Lord feels as sad if we are unfaithful?

Read Hosea 2:6–13 and list the punishments the Lord decreed for Israel’s unfaithfulness. Read verses 14–23 and list the promises the Lord made to Israel if she repented and returned to Him.

Read Hosea 3:1–3. Explain that in chapter 1 the Lord commanded Hosea to marry a woman who had committed sexual sin, and he obeyed. (This marriage may have been symbolic rather than literal.) In chapter 2 she was unfaithful to Hosea, and the Lord compared her adultery to Israel’s apostasy, described her punishment, and held out the promise of forgiveness and return. In chapter 3 the Lord commanded Hosea to redeem his wife from bondage, so he purchased her for fifteen pieces of silver.

Read Hosea 3:4–5 and ask:

- How is what Hosea did for Gomer like what the Lord does for Israel and for all of His children? (see the commentary for Hosea 3:2 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 106).

- What does this teach us about the Lord's willingness to love and redeem us?

Give each student a picture of the Savior or display a large one in the front of class. Ask your students to look at the picture while you read the following scriptures out loud: Hosea 2:14–15, 19–20; 3:2–3; 6:6; 13:14; and 14:1–9. Ask:

- How do you feel when you hear those words?
- How does the Savior feel about you?

Invite students to share their testimonies of Christ with the class. You might also read or sing "I Stand All Amazed" (*Hymns*, no. 193).

Hosea 1–3. The relationship between Hosea and Gomer symbolizes the Lord's love for His children and His commitment to the covenants He makes with them.
(20–25 minutes)

To help students better understand the story of Hosea and Gomer, have them do activities A and B for Hosea 1–3 in their student study guides (pp. 179–80).

Joel 1–3

Introduction


The prophet Joel probably lived sometime between 850 and 740 B.C., but these dates are uncertain (see “The Kings and the Prophets of Israel and Judah,” p. 232 in this manual). We do know that Joel was sent to the southern kingdom of Judah with the message that they must repent or be destroyed (see Bible Dictionary, “Joel,” p. 714). Joel described scenes from our day too, and the message he delivered to the Jews anciently also applies to us (see the introduction to Joel in *Old Testament Student Manual: 1 Kings–Malachi*, p. 83).

As you study the book of Joel, look for teachings that can help you prepare for the great events of the last days.

Some Important Gospel Principles to Look For

- Terrible wars, desolations, and natural disasters will destroy those who are ripe in iniquity prior to and at the Second Coming of Jesus Christ (see Joel 1; 2:1–11, 28–32; 3:1–16).
- We must turn to the Lord in preparation for His Second Coming (see Joel 1:13–15, 19; 2:12–18, 32; see also D&C 133:10–19).
- Great spiritual and physical blessings will come to the righteous during and after the destructions associated with the Second Coming (see Joel 2:28–32; 3:15–21).

Suggestions for Teaching

 *Old Testament Video* presentation 24, “The Second Coming” (15:05), can be used in teaching Joel 1–3 (see *Old Testament Video Guide* for teaching suggestions).

Joel 1–3. Joel saw the days preceding the Second Coming of Jesus Christ and gave counsel on how to prepare for them. (20–25 minutes)

Tell students that when Moroni appeared to the Prophet Joseph Smith, he quoted Joel 2:28–32 and said that “this was not yet fulfilled, but was soon to be” (Joseph Smith—History 1:41). Have students read Joel 2:28–32 and ask them how they feel about the Second Coming of Jesus Christ and the events that will precede it. Read Joel 2:11. Tell students that the word *great* probably refers to the magnitude of the Second Coming, but that the event can be both joyful and frightening.

Have students search Joel 2–3 and identify what would be meaningful or helpful in preparing for the great events of the last days (for example, see Joel 2:12–13; 3:16–21). Read Doctrine and Covenants 38:30 to your students and discuss the difference being prepared would make at the Second Coming. If you have time, you might consider comparing Joel 2–3 with Doctrine and Covenants 43:17–30 and 45:39–59.

To help students apply Joel’s teachings in their lives, consider the following questions:

- What part of that final battle of good against evil is being fought already? (see D&C 76:25–30).
- How is that battle similar to Armageddon?
- Who are the heroes of this war?
- Who are the casualties?
- Should we be on the offense or defense in this war? (see Ephesians 6:10–18).
- How does Joel’s counsel help us effectively prepare for this war?

THE BOOK OF AMOS

Amos 1–9

Introduction

Amos was called to be a prophet during a time of relative prosperity in Israel and Judah. He had to bear a message of destruction that was soon to come on the disobedient and the idolatrous. The book of Amos is a well-organized and articulate compilation of the prophet's teachings. His message was primarily to the northern kingdom of Israel (see Amos 2:6–9:15), but he also prophesied against Judah and the idolatrous nations that surrounded them (see Amos 1:3–2:5).

For more information, see Bible Dictionary, "Amos" (pp. 607–8) and the introduction to Amos in *Old Testament Student Manual: 1 Kings–Malachi* (p. 89).

Some Important Gospel Principles to Look For

- The judgments of God will come upon the wicked (see Amos 1–2).
- The Lord always works through prophets to reveal His will and warn His people (see Amos 3:7; 7:1–9, 14–17).
- The Lord sometimes uses war, famine, pestilence, or other disasters to persuade His children to repent and return to Him (see Amos 3:9–15; 4; 6; 8; 9:1–10).

Suggestions for Teaching

Amos 1–3. The Lord poured out His judgments on Judah and Israel anciently for the same reasons He warned of punishments in these latter days. (20–25 minutes)

Before class, cut out eight pieces of paper about four inches or ten centimeters square. Label seven of them as follows: Syria (Damascus), Philistia (Gaza), Phoenicia (Tyrus), Edom, Ammon, Moab, and Judah. Carefully burn the edges of each paper. Burn the eighth paper completely, put its ashes in a small, clear bottle, and label the bottle "Israel."

Show students the pieces of paper with the burnt edges and ask: Supposing a prophet showed you these papers, what might they signify? Show the bottle labeled "Israel" and ask what that might mean in comparison to the other pieces.

Have students search Amos 1:3–2:5 and find what the Lord said through the prophet Amos that explains the burnt papers. Help them find those nations on Bible maps 3–4. Ask them how the reasons for Judah's punishment are different from those of the gentile nations. (For additional help, see the commentaries for Amos 1–2 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 89–91.)

Tell students that the rest of the book of Amos contains a prophecy about Israel's future. (Hold up the bottle.) Read Amos 2:6–16 and 3:1–2, 9–15 with your students and have them find some of the reasons the Lord decreed punishments on Israel (see the commentary for Amos 2:4–16 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 91). Ask:

- How is the bottle of ashes a good symbol for what was prophesied for Israel?
- How do we receive correct knowledge?
- When do we make covenants with Heavenly Father today?

Have students read Doctrine and Covenants 82:3, 10 and discuss how what the Lord said in those verses are like what He told ancient Israel.



Amos 3:3–8 (Scripture Mastery, Amos 3:7). The Lord reveals His will to His prophets, who then declare it to the people. (10–15 minutes)

Tell students that you are going to give them a little quiz. Ask five or six questions to which the answers are obviously "no." For example: Do you answer the telephone when it doesn't ring? or Would you buy cat food when you don't have a cat? Make the questions appropriate for your area.

Ask students what the questions all have in common. (The answers to them are all "no.") Tell them that Amos asked his people similar questions. Read Amos 3:3–6 and explain that Amos asked seven rhetorical questions with obvious answers. Note that the last question in verse 5 means "Would a trap spring shut for nothing at all?" and that the Joseph Smith Translation changes the last line of verse 6 to read, "shall there be evil in a city, and the Lord hath not *known* it?"

Ask students to read and mark Amos 3:7, then ask:

- What does Amos 3:7 have to do with the preceding questions?
- What did Amos say about prophets that is also obvious?
- What other obvious truth does verse 8 add to our understanding of prophets?

Help students understand that the seven obvious questions lead up to the Lord's conclusion, which is just as obvious: The Lord will always reveal His will to His prophets before He does anything here on earth.

Amos added two more questions in verse 8 that also have obvious answers. A prophet delivers the message the Lord gives him, just as surely as a lion's roar inspires fear. Perhaps Amos's unspoken question was: Will people who fear the lion know enough to fear the Lord's judgments? Israel refused to listen and repent and would have to pay the consequences.

Tell students that when the Lord speaks, the prophet will not fail to communicate that message to the people. Elder Mark E. Petersen, who was a member of the Quorum of the Twelve Apostles, said:

“When there are no prophets, there is no divine direction, and without such guidance the people walk in darkness.

“It is an infallible sign of the true church that it has in it divinely chosen, living prophets to guide it, men who receive current revelation from God and whose recorded works become new scripture” (in Conference Report, Apr. 1978, 95; or *Ensign*, May 1978, 62).

Note: The rest of the teaching suggestions for Amos focus on some additional obvious truths that Amos wanted his people to understand. Use any or all of them as a way to help your students see how well-organized the book of Amos is.

Amos 4–5. We receive help with our problems when we turn to the Lord and seek His counsel. (10–15 minutes)

Have students look for and underline the phrase “yet have ye not returned unto me” in Amos 4 (vv. 6, 8–11) and phrases in chapter 5 that counsel the people to “seek the Lord, and ye shall live” (vv. 4, 6, 8, 14). Help them discover that Amos tried to teach his people that they could solve their problems by returning to the commandments and counsels of the Lord, but they refused to do so.

Have students list on the board some of the problems facing society today. Ask: Which of these problems could be solved by a return to the Lord’s commandments and counsels?

Amos 5:21–27. The Lord desires inward righteousness, not outward displays of religion. (10–15 minutes)

Put on a costume or disguise of some sort. Ask students what the difference is between what you appear to be on the outside and what you really are in the inside. Have them read Amos 5:21–27. Ask:

- How is wearing a disguise like what Israel was doing?
- What truth was Amos trying to teach? (see the commentary for Amos 5:4–27 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 92).

- What are some examples of how people might slip into that same mistake today?
- How does the Lord feel about those who pretend to be disciples of Christ but in reality are not? (see Matthew 6:1–6; 7:21–27).

Amos 8. When the word of the Lord is scarce, people suffer spiritually as much as they do physically in a famine. (10–15 minutes)

Bring a piece of ripe fruit to class. Read 1 Nephi 17:35, 43 and discuss how the children of Israel were “ripe in iniquity” (see the teaching suggestion for Ezekiel 4–18, pp. 187–88). Read Amos 8 with your students and help them discover Amos’s message (see the paragraph on Amos 8:1–9 in the commentary for Amos 7–9 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 93). Discuss the following questions:

- How was Israel like a basket of ripe fruit?
- What sins are mentioned in Amos 8:4–6?
- What did the Lord say the punishment would be? (see vv. 9–14).
- What is the evidence today that, for much of the world, there has been a famine of “hearing the word of the Lord”? (see D&C 123:12–13).

Amos 9:8–15. The Lord promised to forgive and gather His people. (10–15 minutes)

Have students read Amos 9:8–10 and tell what Amos prophesied for Israel that has already come to pass. Read Amos 9:11–15 and ask them what has not yet fully come to pass. List and discuss the blessings the Lord promised Israel when they repent and turn to Him. Ask students how the promises made to Israel also apply to us (see the paragraph on Amos 9:1–6 in the commentary for Amos 7–9 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 93–94).

THE BOOK OF OBADIAH

Obadiah 1

Introduction

The name *Obadiah* means “servant (or worshiper) of Jehovah” and was a common name in Old Testament times. Nothing is known of the personal history of the prophet Obadiah except what is recorded in the book that bears his name. Obadiah wrote of the destruction of Edom because of their cruelty toward Judah. He was also privileged to see in vision the salvation of Israel and other important events of the latter days. His book is the shortest of all the books of the Old Testament.

Some Important Gospel Principles to Look For

- Pride and wickedness lead to destruction (see Obadiah 1:1–16; see also D&C 64:24).
- We can help in the plan of salvation by performing temple work for the dead (see Obadiah 1:21; see also D&C 128:11–18).

Suggestions for Teaching

Obadiah 1. We should work to save not only ourselves but also those around us. (25–35 minutes)

Draw on the board a building hovering in the air, or suspend a picture of a building so that it does not touch the ground. Label the building *1 Nephi 8:26–28* and ask the students to tell what they know about that building. Have them read *1 Nephi 11:35–36* and tell what that building represented and what eventually happened to it.

Tell students that Obadiah wrote of a place like that. Have them read Obadiah 1:1–9 and tell how Edom was similar to the great and spacious building. Discuss the similarities and share the information from the commentaries for Obadiah 1:1 and 1:3–9 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 258–59).

Have students read Obadiah 1:10–14 and ask:

- What did the people of Edom do that was similar to what people in the great and spacious building did? (see the commentary for Obadiah 1:10–15 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 259).

- Why would people act that way toward others?
- In verses 15–16, how was the fate of Edom’s people similar to the fate of those in the building?
- Are there people today who seem to be like the people in the great and spacious building?
- Are Church members ever in danger of becoming like the people in the building?
- Are people in the building in danger?

Display pictures of a temple and a missionary. (You could use Gospel Art Picture Kit, nos. 502, 612. Use a picture of a temple near you if possible.) Read Obadiah 1:16–21 with your students and ask them what temples and missionaries have to do with becoming saviors on Mount Zion (see the commentary for Obadiah 1:16–21 and “Saviors on Mount Zion” in *Old Testament Student Manual: 1 Kings–Malachi*, p. 259).

Tell students that true heroes rescue people who fall. Read Doctrine and Covenants 4 and 15:6. Ask:

- Why is it important to help rescue people who are in the great and spacious building?
- How can we help save them?

Read Obadiah 1:17, 21 and ask:

- What did Obadiah call those who help in the rescue effort?
- How would you feel knowing you were a partner with the Savior in someone’s redemption?

Share your testimony of how our missionary efforts to the living and our work for the dead in the temples of the Lord help fulfill Obadiah’s prophecy. Ask:

- What are the differences between people who worthily attend the temples and those who enter the great and spacious building?
- What are some requirements for entering each?
- What are some blessings of choosing to enter the temple?

Suggest to your students that they do the research to find one of their ancestors who has not had temple work done and that they become a savior for that person by submitting his or her name to the temple. If possible in your area, suggest they obtain a limited use temple recommend and do the baptismal work themselves.

THE BOOK OF JONAH

Jonah 1–4

Introduction

Jonah's name means "dove." He was the son of Amittai and came from Gath-hepher in the territory of Zebulun, three miles (five kilometers) northeast of Nazareth (see Jonah 1:1; 2 Kings 14:25). Jonah prophesied the successful campaign of Jeroboam II to restore Israel to her original borders after years of subjection to Damascus in about 788 B.C. (see 2 Kings 14:25). But he is best known for his mission to the people of Nineveh and his experience with the whale.

Jonah testified of the Lord's justice to the people of Nineveh, and his prayer from the belly of the whale is a moving testimony of the Lord's mercy. As with Abraham and Isaac, events in Jonah's life story also testify powerfully of Jesus Christ. The Savior referred to His own death, burial, and resurrection as "the sign of the prophet Jonas" and warned those of His own generation that the people of Nineveh, who believed Jonah's warning, would stand as witnesses against them (see Matthew 12:39–41; Luke 11:29–30; see also Bible Dictionary, "Jonah," p. 716).

Some Important Gospel Principles to Look For

- We cannot hide from the Lord (see Jonah 1; 2:9–10; 3:1–5; see also Moses 4:13–25).
- With the Lord's help, one righteous person can work miracles (see Jonah 3; 4:11; see also Alma 23:4–5).
- God loves all of His children and wants them to be saved (see Jonah 3:10; 4; see also Luke 15:1–7, 25–32; D&C 18:10–13; 123:12).

Suggestions for Teaching



Jonah 1–4. Every able young man should be worthy and willing to serve a full-time mission.

Worthy young women who desire may also serve. Missionaries have the privilege of teaching the gospel of Jesus Christ to Heavenly Father's children all over the world. (40–50 minutes)

Make up a "mission call" for each student, personalizing each call with the student's name and specific mission assignment. Give students their mission calls as they enter the classroom. Invite them to share the name of their mission and how they feel about their call. Ask:

- What are some reasons you might feel apprehensive about any mission?

- What should be our attitude when the Lord calls us to serve?

Consider reading or singing "I'll Go Where You Want Me To Go" (*Hymns*, no. 270).

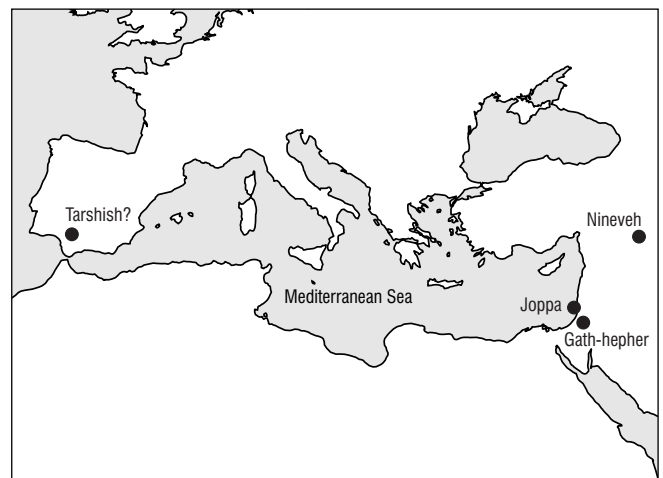
Tell students that today they will learn about a prophet who did not want to go where he was called. Have them read Jonah 1:1–2. Ask:

- Who was the prophet, and where was he called to go?
- What might have concerned Jonah about serving a mission in a place like Nineveh? (see the introduction to Jonah in *Old Testament Student Manual: 1 Kings–Malachi*, p. 97).

Have students read Jonah 1:3. Ask:

- How did Jonah react to his call?
- Why do you think Jonah headed to Tarshish instead of Nineveh?

Use the following map to show where Jonah was going. See also Bible Dictionary, "Tarshish" (p. 780) and the commentary for Jonah 1:2–3 in *Old Testament Student Manual: 1 Kings–Malachi* (p. 98).



Read with students Jonah 1:4–3:10 and discuss the following questions:

- What happened to Jonah as he tried to escape his mission to Nineveh?
- Why do you suppose the Lord didn't let Jonah drown?
- How did the Savior refer to Jonah's experience with the "great fish"? (see Matthew 12:38–40; 16:1–4).
- How did the people of Nineveh respond to Jonah's preaching?
- What does this story teach about Heavenly Father's love and hope for His children? (see the commentary for Jonah 3:5–9 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 99–100).
- What does it teach about having hope for loved ones who have gone astray?

Have students read Jonah 4:1–3. Ask:

- Why was Jonah angry when the Lord spared Nineveh?
- Why would Jonah be bothered by the Ninevites' repentance?

Read Jonah 4:4–9 with students and discuss how the Lord taught Jonah that He loves all of His children. Ask:

- What fears might you have traveling to a people you don't know?
- Since the Lord loves all of His children, how can we come to love them also?
- How would a greater personal conversion to the gospel influence our desire to share it with others? (see Mosiah 27:32–28:4).

Write *Modern Gourds* on the board. Ask students:

- Why did Jonah feel more sorrow over the gourd than he did for the people in Nineveh?

- What did the Lord try to teach Jonah about his attitude toward the people of Nineveh by using the growth and death of the gourd plant?
- How is that like people today who are more concerned about worldly pursuits and their own needs than about saving those struggling without the gospel?

Have students list possible “modern gourds” that sometimes get in the way of our serving Heavenly Father's children (such as it not being convenient or other excuses and distractions). Have them read Jonah 4:10–11, and ask:

- Why was the Lord willing to extend mercy to the people of Nineveh? (see 2 Nephi 26:33; Alma 26:37).
- What does the phrase “cannot discern between their right hand and their left hand” mean? (see the commentary for Jonah 4:1–11 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 100).

THE BOOK OF MICAH

Micah 1–7

Introduction

Micah is a short form of the name *Micayah*, which means “Who is like Jehovah?” “Like the names of some of the other prophets and patriarchs, [the name *Micah*] is appropriate to the life’s work of this man, who prophetically demonstrated in many ways that no one indeed is like Him, and everyone should strive to live His ways. No other power is like His power, and no king like this King” (Ellis T. Rasmussen, *A Latter-day Saint Commentary on the Old Testament*, 664).

Micah lived in a small town in southern Judah (see Micah 1:1, 14; Jeremiah 26:18) and prophesied during the reigns of Jotham, Ahaz, and Hezekiah, approximately 740 to 697 B.C. (see Micah 1:1; Bible Dictionary, “Micah,” pp. 731–32; see also “The Kings and the Prophets of Israel and Judah,” pp. 232–35 in this manual). It may be Micah’s small-town origins that give his writing a common tone that shows sensitivity to the less fortunate. He was a contemporary of Isaiah.

Micah’s message alternates between warnings of coming judgments and promises of future redemption. In chapters 1–3 Micah declared judgments against Israel (Samaria) and Judah (Jerusalem). But in chapters 4–7 he prophesied the latter-day gathering and redemption of the house of Israel. Micah is the only Old Testament prophet to prophesy that the Messiah would be born in Bethlehem (see Micah 5:2).

Some Important Gospel Principles to Look For

- Leaders should serve the people rather than their own selfish interests (see Micah 3; see also Matthew 20:25–28; Mosiah 2:12–19).
- In temples, the Lord teaches us His ways and we covenant to walk in His paths (see Micah 4:1–2; see also D&C 109:11–16).
- Despite the Lord’s judgments against the wicked, He will comfort and heal them if they repent (see Micah 4:6–7; 7:8–9, 18–20).

Suggestions for Teaching

Micah 1–7. The wicked will be punished, but if they repent the Lord will comfort and heal them. (40–50 minutes)

Draw two large picture frames on the board. Label one *Before* and the other *After*. Hold up a book and ask students:

- Have you ever read the last page of a book first?
- Did it ruin the story?
- What can be gained by reading the last page first?

Have students read Micah 7:18–20 and look for what Micah prophesied at the end of his book. List the promises on the board in the “After” frame.

Invite students to help paint a “word picture” of what Israel was like in Micah’s day. Assign the following references to groups or individuals and have them search for clues: Micah 1:2–9; 2:1–2, 9–11; 3:2, 5, 9–12; 6:12–16; 7:1–6. List what they discover on the board in the “Before” frame.

The following exercise will help students understand when Israel will receive the promised blessings. With your students, read each of the five scriptures listed below. After each scripture reference is a description of a symbol used there. Draw or tape a picture of the symbol or simply write the description in the “After” frame and ask the accompanying questions.

1. **Micah 2:12–13** (a sheep breaking through a fence or gate). How can this image represent a latter-day Israel composed of large numbers of Church members? What promise made to Abraham does this fulfill? (see Abraham 2:9–11).
2. **Micah 4:1–2** (a temple on a mountain). How do temples help us take the gospel to the people of the entire world? (see Isaiah 2:1–4).
3. **Micah 4:12–13** (iron horns and brass hooves). Who does this image represent? How powerful is latter-day Israel? (see D&C 35:13; 133:59).
4. **Micah 5:7** (rain falling gently on grass). In what ways will latter-day Israel bring life and stimulate growth in the world?
5. **Micah 5:8** (a lion scattering a flock of sheep). How does this image suggest the unstoppable nature of God’s kingdom in the latter days?

Read the following statement by the Prophet Joseph Smith:

“Our missionaries are going forth to different nations, . . . the Standard of Truth has been erected; no unhallowed hand can stop the work from progressing; persecutions may rage, mobs may combine, armies may assemble, calumny may defame, but the truth of God will go forth boldly, nobly, and independent, till it has penetrated every continent, visited every clime, swept every country, and sounded in every ear, till the purposes of God shall be accomplished, and the Great Jehovah shall say the work is done” (*History of the Church*, 4:540).

Discuss how the gospel is spreading throughout the world. Discuss the barriers that need to be overcome to fulfill Micah’s prophecy. Ask students what part they can play now in fulfilling the promised blessings for latter-day Israel.

Have students read the following scriptures and identify what they have in common: 3 Nephi 16:15; 20:13–17; 21:12–21; Mormon 5:22–24; Doctrine and Covenants 87:5. Have students read Micah 5:8–15, and ask what else those scriptures have in common. (They all quote or echo those verses from Micah.)

THE BOOK OF NAHUM

Nahum 1–3

Introduction

Nahum was a contemporary of Zephaniah, Habakkuk, and Jeremiah (see “The Kings and the Prophets of Israel and Judah,” p. 232 in this manual). He prophesied in Judah sometime between 663 and 612 B.C. His entire recorded message prophesies the destruction of Nineveh, the capital city of Assyria. This prophecy also serves as a type of the destruction of the wicked in the last days.

Nineveh had received a warning to repent through the prophet Jonah more than one hundred years earlier. The people of Nineveh at that time repented and were spared (see Jonah 3). However, by the time of Nahum’s ministry, Nineveh had become wicked again and this time would not escape the Lord’s judgment.

The Assyrians conquered the northern kingdom of Israel about 721 B.C. and carried its inhabitants into captivity (see enrichment section D in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 113–16). From that time on the Assyrians were a constant threat to the survival of Judah as well. Nahum’s prophecy of the destruction of Assyria, written in beautiful Hebrew poetry, must have been a source of hope and comfort to the people of Judah. Nahum’s name means “consoler” (see Bible Dictionary, “Nahum,” p. 736). His promise was that Jehovah would one day bring “comfort” to Israel.

Some Important Gospel Principles to Look For

- The Lord will only destroy the wicked after they have been warned. Members of the Church are responsible to help declare that warning to all of God’s children (see Nahum 1:1–7; see also Jonah 3; D&C 88:81–82).

Suggestions for Teaching

Nahum 1–3. It is not enough to have been faithful in the past; we must faithfully endure to the end. The Lord will only destroy the wicked after they have been warned. (35–45 minutes)

Give each student a paper with a grave marker drawn on it. Ask them to write an epitaph on the marker that they would

like on their own grave. Invite several students to share what they wrote, and discuss the reasons they would like to be remembered that way. Have students read Alma 48:11–13, 17 and discuss how the life we live influences what others will remember about us. Read Doctrine and Covenants 14:7 and 101:35–38 and ask:

- How will faithfully enduring to the end make a difference in how we are remembered?
- What about someone who was disobedient as a youth but later repented and became faithful? (see Alma 36:6–24).
- What about someone who started out faithful but did not continue? (see D&C 40:1–3).

Tell students that today they will learn about a city for whom the prophet Nahum wrote an epitaph before its destruction.

Ask students what they know about the Assyrians and their capital city, Nineveh (see enrichment section D in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 113–16). Review what happened to Nineveh in Jonah 3 (see the commentary for Jonah 3:5–9 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 99–100). Ask: What sort of epitaph would have been written about Nineveh at that time?

Have students read Nahum 3:1–5 and tell what Nineveh was like more than one hundred years later. Ask: What sort of epitaph would have been appropriate for Nineveh in Nahum’s day? Tell them that Nahum 3:7–19 could be called Nahum’s epitaph on Nineveh and was written before it was destroyed. Have students read those verses and choose one that they feel would be the most appropriate inscription on Nineveh’s grave marker.

Invite students to cross-reference Nahum 1:1–7 and Alma 46:8. Ask:

- How do those verses help us understand why the Lord punished Nineveh? (The city that He had spared in Jonah’s day quickly forgot and returned to its wicked ways.)
- How might our circumstances be similar to Nineveh’s if we also fall into wickedness?

Read Nahum 1:8–10 and compare it to Malachi 4:1. Ask students which other event Nahum referred to when he described the fall of Nineveh. (The Second Coming.) Help them understand the dual nature of much Old Testament prophecy (see the commentary for Nahum 1:2–10 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 219–20). Ask: What can each of us do to help others know and live the truth?

THE BOOK OF HABAKKUK

Habakkuk 1–3

Introduction

Most of what is known about Habakkuk comes from his writings. Habakkuk was a contemporary of Jeremiah and Lehi and probably lived in Jerusalem (see “The Kings and the Prophets of Israel and Judah,” p. 232 in this manual). He prophesied sometime before the first deportation of the Jews to Babylon in about 597 B.C. (see Habakkuk 1:6; see also Bible Dictionary, “Habakkuk,” p. 697).

The book of Habakkuk is unique. Most prophetic books contain a warning message from the Lord to His children, but this book is a record of Habakkuk’s own discussion with the Lord. As you study this record, look for Habakkuk’s two concerns (see Habakkuk 1:2–4 and 1:12–2:1) and the answers he received (see Habakkuk 1:5–11 and 2:2–20). Note also the beautiful psalm of praise with which Habakkuk closes his book (see Habakkuk 3).

Some Important Gospel Principles to Look For

- Though even the faithful struggle to understand all of His ways, the Lord has promised to make His mysteries known to those who diligently seek Him (see Habakkuk 1–3; see also Isaiah 55:8–9; 1 Nephi 10:17–19; D&C 76:1–10).
- The Lord will punish the wicked in His own time and in His own way (see Habakkuk 1:1–11).
- The Lord sometimes allows the wicked to punish each other (see Habakkuk 1:5–11; see also Mormon 4:5).
- The Lord expects His covenant people to live according to the light they have received (see Habakkuk 1:12–2:20).

Suggestions for Teaching

Habakkuk 1–3. Even though we may struggle to understand all of His ways, the Lord has promised to make His mysteries known to those who diligently seek Him. (25–35 minutes)

Ask students:

- Where would you go for help if you didn’t know what a word meant?
- Where would you go if you were sick?
- Where would you go to get understanding about why the wicked sometimes prosper while the righteous suffer?
- Is it appropriate to ask the Lord questions?

Have students read Genesis 25:22; Exodus 3:11; Job 3:11; and Doctrine and Covenants 121:1–3 and look for what these scriptures have in common. Discuss what the prophets and others have done when they faced difficult trials and needed help and understanding from the Lord. Read and discuss James 1:5.

Tell students that Habakkuk lived when most of the people of Judah were evil. Have them read Habakkuk 1:1–4. Ask:

- What question did Habakkuk ask the Lord?
- Why does it sometimes seem that the wicked go unpunished and even prosper while they make life difficult for those who are trying to be righteous?

Read Habakkuk 1:5–11 with your students and discuss the Lord’s response to Habakkuk’s question (see the commentary for Habakkuk 1:2–4 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 227). Ask:

- Will any of the wicked escape punishment? (see also 3 Nephi 27:11; D&C 121:7–22).
- How might the Lord’s answer help those who have the same question today?

The Lord’s answer raised another question in Habakkuk’s mind. Have students read Habakkuk 1:12–17 and look for Habakkuk’s second question. Use the commentaries for Habakkuk 1:5–17 and 2 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 227–28) to help you discuss the following questions with your students:

- Why does the Lord sometimes allow the wicked to afflict the righteous? (see also D&C 122).
- Why does He expect His people to keep His covenants and commandments more than those who have not received as much truth? (see also Luke 12:47–48; D&C 82:3).

Ask students how they feel knowing that the Lord answered Habakkuk’s questions. Encourage them to turn to the Lord and to the words of the living prophets as they search for answers to their own questions.

When we receive answers or blessings from the Lord we should express gratitude to Him. Read Doctrine and Covenants 59:7, 21 and ask students what the Lord desires of those He blesses. Read Habakkuk 3:17–19 and ask how those verses are an expression of gratitude. Encourage students to express their gratitude to God when He blesses them or when He gives them understanding. Assure them that He is in control of His creations, even though we do not understand all of His ways.

THE BOOK OF ZEPHANIAH

Zephaniah 1–3

Introduction

Zephaniah was a contemporary of Jeremiah, Lehi, and Nahum and prophesied during the reign of King Josiah, about 639 to 608 B.C. He may have been a descendent of King Hezekiah (see the commentary for Zephaniah 1:1 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 223).

Zephaniah's was a grim message of divine retribution for the wickedness of Judah and the surrounding nations. He warned the people, "Seek ye the Lord . . . ; seek righteousness, seek meekness: it may be ye shall be hid [protected] in the day of the Lord's anger" (Zephaniah 2:3). This was an apt message for Zephaniah, whose name means "the Lord hides" (see Bible Dictionary, "Zephaniah," p. 792).

Some Important Gospel Principles to Look For

- At the Second Coming the wicked will be destroyed (see Zephaniah 1:3–18; 2:4–15; 3:2–8) and the righteous will be saved (see Zephaniah 2:3, 5–9; 3:9–20).
- Our righteousness prepares us to survive the destructions that will accompany the Second Coming (see Zephaniah 2:1–3, 9; 3:7).

Suggestions for Teaching

Zephaniah 1–3. Righteousness is the best preparation for the Second Coming. (20–25 minutes)

Write the following question on the board: *Who will be destroyed at the Second Coming?* Ask for student responses. If they say it will be the wicked, ask them who that includes, since everyone sins and even those saved at the Second Coming will not be perfect. Have them read Zephaniah 1:3–18; 2:4–15; and 3:2–4, 8, 11 and list the sins that the

prophet Zephaniah said would lead to the people's destruction. The following are possible answers:

- Idolaters (see 1:4–5).
- Those who turn from the Lord (see 1:6).
- Those who do not seek the Lord (see 1:6).
- The proud (see 1:8, 14; 2:10; 3:11).
- The violent (see 1:9).
- Liars (see 1:9).
- Those who rely on riches (see 1:11, 18).
- Drunkards (see 1:12).
- The complacent (see 1:12).
- Nations that attack Israel (see 2:4–15).
- The disobedient (see 3:2).
- Those who corrupt God's laws (see 3:4).

Tell students that Zephaniah had a suggestion for how to avoid being destroyed at the Second Coming. Have them read Zephaniah 2:1–3 and summarize the prophet's counsel. Ask: What do you think Zephaniah was trying to emphasize by repeating the word *before*?

Share your testimony of the importance of preparing *before* the Lord comes again. Read the following statement by Neal A. Maxwell, who was then Church commissioner of education:

"All members of the Church need to accept the reality of Christ's return in majesty and power *before* that event occurs; for, as C. S. Lewis put it, it will do men little good to kneel down when it is no longer possible to stand up, for when the 'Author of the play comes on stage, the play is over!'" ("Q&A," *New Era*, Jan. 1971, 9).

If time permits, select some verses from Zephaniah 3 that show the blessings that come to those who live during the Millennium (see the commentary for Zephaniah 3:8–20 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 224).

THE BOOK OF HAGGAI

Haggai 1–2

Introduction

Haggai's prophecy is addressed to the Jews who returned from Babylonian captivity under the decree of Cyrus in about 537 B.C. (see Ezra 1:1–8). Haggai was contemporary with Ezra, Nehemiah, and Zechariah.

The Jews began rebuilding the temple but soon stopped because of opposition and persecution (see Ezra 4; see also enrichment section J and the commentary for Ezra 4:1–10 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 311–16, 320–21). Haggai's prophecy, which was delivered about 520 B.C., encouraged the Jews to renew their efforts to rebuild the temple, despite their difficulties, so that they could receive the blessings promised by the Lord (see also Ezra 5:1; 6:14; Bible Dictionary, "Haggai," p. 698).

Some Important Gospel Principles to Look For

- Temple covenants and ordinances are essential to Heavenly Father's plan for the salvation of His children (see Haggai 1; 2:7–9; see also D&C 128:11–19; 132:7–19).
- The Lord requires that those who participate in temple ordinances be worthy (see Haggai 2:10–19).

Suggestions for Teaching

Haggai 1–2. The covenants and ordinances of the temple are essential to Heavenly Father's plan for the salvation of His children. (15–25 minutes)

Write on the board *All roads lead to _____*. Ask students what words they think should go in the blank. Explain that today they will learn a very important way to complete that sentence.

Read Haggai 1:1–14 with students and discuss the following questions as you read:

- Why did the Jews stop building the temple in Jerusalem? (see vv. 2–6).
- According to the Lord, was their poverty and persecution the cause of their failure to rebuild the temple or the result of that failure? (see vv. 7–11).
- What did the Lord promise them if they were faithful in rebuilding the temple in spite of their poverty? (see v. 13).
- Why do you suppose the temple was so important?

Compare the Lord's instructions in the book of Haggai to His instructions about temples to modern Israel in Doctrine and Covenants 95; 109:1–5; and 124:31–55. Share with your students the following statement by Elder Boyd K. Packer to Church leaders:

"You may wonder how to proceed to implement the mission of the Church in the lives of your members. . . . The statement of the mission presented by President Kimball tells us how to do it.

"We are to 'proclaim the gospel of the Lord Jesus Christ to every nation, kindred, tongue, and people, to **prepare them to receive the ordinances of baptism and confirmation as members of the Church.**'

"We are to 'perfect the Saints by **preparing them to receive the ordinances of the gospel and by instruction and discipline to gain exaltation.**'

"We are to 'redeem the dead **by performing vicarious ordinances of the gospel for those who have lived on the earth.**'

"We are to bring to pass the immortality and eternal life of man by concentrating on ordinances and on the covenants associated with them. . . .

"We would do well to see that in administering the organizations of the Church, *all roads lead to the temple*. For it is there that we are prepared in all things to qualify us to enter the presence of the Lord" (regional representatives' seminar, 3 Apr. 1987, 4–5; italics in last paragraph added).

Complete the statement on the board by writing in the words *the temple*, and ask students to explain how all roads lead to the temple. Show a picture of the temple closest to your home or any Latter-day Saint temple. Ask students what differences there are between temples and the local meetinghouses where they meet for church. Make sure students understand that the temple is the place God has set apart for us to receive ordinances necessary for our salvation.

Consider inviting one or more students who have been to the temple to do baptisms for the dead or to be sealed to their parents to share their experiences and their testimonies of the importance of temples. (Caution them not to discuss the ceremonies or ordinances of the temple.)

Haggai 2:10–19. The Lord requires us to be worthy to participate in temple ordinances. (10–15 minutes)

Ask students the following questions:

- What is the distance that is run in a marathon?
- How would you feel about running a marathon tomorrow?

- What would keep you from running in the race?
- What would you want to do before you ran such a race?
- What preparation is necessary to run a marathon?
- What preparation is necessary to enter the temple?

Have students read Haggai 2:10–19 (see also the commentary for Haggai 2:10–19 in *Old Testament Student Manual: 1 Kings–*

Malachi, p. 326). Help them understand that attending the temple does not sanctify someone who is unworthy and that someone who unworthily attends the temple violates the sanctity of the Lord's house. Have them read Doctrine and Covenants 110:7–8 and discuss why worthiness is essential for meaningful temple work.

THE BOOK OF ZECHARIAH

Zechariah 1–14

Introduction

Zechariah was a contemporary of Haggai and also addressed the Jews returning from Babylonian captivity. The name *Zechariah* means “the Lord (Jehovah) remembers.” Zechariah encouraged Israel to repent and rebuild the temple (see Zechariah 1:1–17; see also Ezra 5:1–2; 6:14; and this manual’s introduction to the book of Haggai, p. 211).

The book of Zechariah contains vivid prophecies of Christ’s earthly ministry (see Zechariah 9:9–12; 11:10–14), as well as such latter-day events as the gathering of Israel, the final great battle, and the Second Coming (see Zechariah 3:8–9; 10:6–12; 12–14). Several of the messages Zechariah received from the Lord were in the form of visions (see chapters 1–6), many of whose symbols have not been interpreted by ancient or modern prophets, so their meaning is not clear (see Bible Dictionary, “Zechariah,” pp. 791–92).

Some Important Gospel Principles to Look For

- The Savior’s life and ministry were seen and foretold by Zechariah and other ancient prophets (see Zechariah 3; 6:10–15; 9:9, 11–12; 11:12–13; 13:6–7; see also Jacob 7:11).
- In the midst of the battle of Armageddon, Christ will come to Jerusalem and save the Jews from destruction. They will learn that He is the Savior, who was crucified, and they will accept Him as their Messiah and King (see Zechariah 12:3–10; 13:6, 9; 14:1–5, 9; see also D&C 45:42–53).

Suggestions for Teaching

Zechariah 1–14. Zechariah prophesied many details of the Savior’s mortal ministry and Second Coming. (20–25 minutes)

Give each student a copy of the accompanying chart with the “Prophecy of the Savior” column left blank.

Reference	Prophecy of the Savior
Zechariah 2:4–5, 10–13	Christ will dwell with His people (see Revelation 22:1–5).
Zechariah 3; 6:10–15	Joshua is a type for the great High Priest (see Hebrews 3:1).
Zechariah 3:8–9; 6:12	Jesus is the Branch who will atone for us (see Jeremiah 23:5–6).

Reference	Prophecy of the Savior
Zechariah 9:9	Jesus will enter Jerusalem triumphantly as King, riding a donkey (see Matthew 21:1–11).
Zechariah 9:11–12	Prisoners will be freed from the pit (see D&C 138:32–35).
Zechariah 11:12–13	The Savior will be betrayed for thirty pieces of silver (see Matthew 26:14–16; 27:3–10).
Zechariah 13:6	The Jews will ask Jesus about the wounds in His hands (see D&C 45:51–53).
Zechariah 13:7	The shepherd will be smitten and the sheep scattered (see Matthew 26:31).
Zechariah 14:1–15	The Lord will appear and save the Jews in Jerusalem (see D&C 45:47–50).

Working in small groups or as a class, have students read the references and fill in the “Prophecy of the Savior” column. Discuss their answers. Use the references in parentheses in the “Prophecy” column to help students understand when the events prophesied were or will be fulfilled.

Hold up a dirty rag and ask:

- Do you think it is possible to get this rag white again?
- What is necessary for the rag to become clean?
- What must we do to become clean from sin?

Have students turn to Zechariah 3. Discuss the following questions:

- In verse 1, what did Zechariah see Satan doing? (One meaning of the name *Satan* is “accuser.”)
- What was the high priest Joshua wearing? (see verse 3; note that this is not the Joshua who succeeded Moses).
- What do you think verse 4 is describing?
- By what power are we made clean or given clean raiment?
- What does verse 7 teach about what the Lord expects of us? (see the “if” statements).
- Who is the Branch spoken of in verse 8?
- Why will He come? (see verse 9; see also Jeremiah 23:5–6).

Help students understand that because of the coming of Jesus Christ, the power to overcome the sins of this world is available to all. It is a power that will answer the accusations of Satan and make us clean if we seek it in the Lord’s way. If we do what the Lord asks, through His Atonement He can cause our “iniquity to pass from [us]” (see Zechariah 3:4).

Hold up the dirty rag and a clean one. Share your testimony of the Savior’s power to cleanse us.

Zechariah 12–14. The book of Zechariah contains helpful information about the Second Coming. (35–50 minutes)

Write the word *Armageddon* on the board and ask students to tell what they know about it. Ask:

- How do you feel when you think about the events of the last days and Christ’s Second Coming?
- What are some of the events that need to happen before the Savior returns?

List some of those events on the board. For example, the gospel will be preached in every nation (see D&C 133:37) and false Christs will appear and deceive many (see Matthew 24:24–27).

Tell students that the prophet Zechariah saw and described many events associated with the Second Coming. Explain that he used the phrase “in that day” many times in Zechariah 12–14 to indicate events that would be fulfilled in the last days. Have students divide into small groups and search each chapter, looking for that phrase. Have them list on a sheet of paper each event Zechariah described and its reference. (*Note:* Not all of the events begin with the phrase “in that day.”) Their results might look something like the following chart:

Reference	Prophecy of the Last Days
12:2–3	Jerusalem withstands the siege.
12:4	Her enemies are cursed with insanity.
12:5–7	The governors of Judah are like a fire.
12:8	The weak of Judah are like David.
12:9	Jerusalem’s enemies are destroyed.
12:10–11	The Jews recognize Jesus “whom they have pierced.”

Reference	Prophecy of the Last Days
13:1	A fountain is opened to cleanse the people.
13:2–5	Idols are cut off and false prophets cease.
13:6	The Jews look upon Christ’s wounds.
13:7–9	The shepherd is cut off; two thirds of the people die.
14:1–2	All nations gather against Jerusalem.
14:3	The Lord fights for Jerusalem.
14:4–5	Christ stands on the Mount of Olives, which splits in two.
14:6–7	A strange light appears.
14:8	Living waters go from Jerusalem.
14:9–11	The Lord is king; Israel is at peace.
14:12–15	A plague consumes Israel’s enemies.
14:16–19	All nations worship at Jerusalem.
14:20–21	Bells and pots are inscribed “Holiness unto the Lord.”

If desired, add additional information from enrichment section I in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 291–95).

Read Zechariah 13:6 together with Doctrine and Covenants 45:48–53 and 133:17–20 for more information on the Savior’s appearance on the Mount of Olives. Ask students whether we should fear the Second Coming. Read 1 Nephi 22:16–17 and explain that as long as we are righteous we need not fear (see also D&C 38:29–30). Invite several students to express their feelings about what they learned from Zechariah regarding the Second Coming.

THE BOOK OF MALACHI

Malachi 1–4

Introduction


The name *Malachi* means “my messenger,” an appropriate name for a prophet. Malachi prophesied to Judah after the prophets Haggai and Zechariah and may have been a contemporary of Nehemiah. His book was written about four hundred years before the birth of Christ (see Bible Dictionary, “Malachi,” p. 728; introduction to Malachi and commentary for Malachi 1:1 in *Old Testament Student Manual: 1 Kings–Malachi*, p. 351).

Malachi rebuked the people for their lack of faith in the Lord’s promises. He taught about the restoration of priesthood sealing power, marriage and divorce, and tithes and offerings. He also prophesied concerning a messenger who would precede the Second Coming of the Savior. Much of the book of Malachi applies to the latter days. Look for those prophecies as you study this book.

Some Important Gospel Principles to Look For

- The covenant of marriage is serious and sacred and should not be broken (see Malachi 2:11–16; see also D&C 131:1–4; 132:15–19).
- Paying tithing is giving back to God what belongs to Him. If we do not pay our tithes and offerings, we rob God and deprive ourselves of promised blessings (see Malachi 3:8–12; see also Leviticus 27:30–32).
- The sealing power that Elijah restored enables families to be sealed together for eternity. Without this, the earth would be smitten with a curse and utterly wasted at the Lord’s coming (see Malachi 4:5–6; see also D&C 2; 110:13–16; 128:17–18; 138:46–48).

Suggestions for Teaching

 **Malachi 3 (Scripture Mastery, Malachi 3:8–10). If we pay our tithes and offerings, the Lord will bless us both spiritually and temporally.** (20–30 minutes)

Show students a newspaper article about a robbery or theft. Ask them if they have ever had anything stolen from them and how they felt. Ask: What do you think it would be like to live in a society where there was no crime? Tell students that Malachi spoke of such a time. Read Malachi 3:1–6 and 4:1–2 with them and ask what will happen at the Second Coming that will cause crime to cease.

Refer to the news article about a theft again and ask students:

- How would you feel if this article were about you and you had been caught stealing?
- How would your parents feel?
- How would you feel if what you had stolen was from God?
- How is it possible for a person to steal from God?

Read Malachi 3:8–9 and ask students why failing to pay tithing and offerings is like robbing God (see the commentary for Malachi 3:7–9 in *Old Testament Student Manual: 1 Kings–Malachi*, pp. 353–54). Read Doctrine and Covenants 64:23–24 and discuss why paying tithing is such an important commandment. Share the following statement by Elder Dallin H. Oaks:

“Tithe paying is evidence that we accept the law of sacrifice. It also prepares us for the law of consecration and the other higher laws of the celestial kingdom” (in Conference Report, Apr. 1994, 45; or *Ensign*, May 1994, 34).

Ask students:

- In addition to tithing, what other way did Malachi say the people of Judah were robbing God? (In paying offerings; see Malachi 3:8.)
- What offerings are we asked to give to the Lord in our day?

Show students a donation receipt and discuss how fast offerings and missionary funds are used. (Fast offerings are used to assist the poor, missionary funds help missionaries from around the world who would not otherwise be able to serve missions, and humanitarian donations help with other welfare needs around the world.)

Have students read Malachi 3:10–12 and tell what the Lord promised to those who are honest in paying their tithes and offerings. Share the following statement by Elder Ezra Taft Benson, then a member of the Quorum of the Twelve Apostles:

“One is blessed temporally for obedience to the law of tithing. But the greatest blessings of the Lord are, after all, spiritual in nature. Perhaps that is the deeper meaning to the expression, ‘I will open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it’ (Malachi 3:10). The late Elder Melvin J. Ballard, an Apostle, said that ‘the Lord has promised that the man and woman who pay their honest tithing shall be provided for, [but] He doesn’t promise to make them rich, not in material things. The greatest blessings of the Lord are spiritual, and not material.’ (*Crusader for Righteousness*, p. 124)” (*The Teachings of Ezra Taft Benson*, 472–73).

Have students cross-reference Malachi 3:8–10 with Doctrine and Covenants 64:23. Discuss what additional blessing the Lord promised to those who pay an honest tithing. (They will not be burned at His coming.)



Malachi 1–4. If we are prepared for the Second Coming of Jesus Christ, we need not be afraid.
(25–45 minutes)

Tell students to imagine it is their first day in a class at school. The teacher explains the various assignments that will determine their final grade but does not say when any of those assignments will be due. The teacher just says that the work will be due sometime during the semester. Ample time will be given to complete all of the assignments. But one day, unannounced, the teacher will call for the entire semester’s work. Those students who have them in class that day, completed, will pass the class and be given their final grade. Those who are missing any of the assignments will fail the class.

Ask students the following questions:

- When would you begin to work on the assignments?
- Would you put them off until the end of the semester?
- If you had them all completed, how would you feel as you went to class each day?
- How would you feel if you were not ready?
- When a teacher gives a due date for a major paper or assignment, when do you usually work on it?
- Why do some people tend to procrastinate or put off doing homework until the last moment?

Have students read Matthew 24:36–42, and ask:

- How are those verses similar to the situation just presented?
- Why do you think the Lord will not tell us exactly when He is coming?
- What does He want us to be doing every day?



If you have not already used the teaching suggestion for Zechariah 12–14 (p. 214), this would be a good place to use it. Otherwise, review with students events leading up to the Second Coming. Once the students have an understanding for the great destructions prophesied for the last days, have them turn to Malachi 3:2 and answer the question asked there: “Who may abide the day of his coming?”

Have students read Malachi 3–4 and look for answers to the following questions:

- What did Malachi tell us we should do to prepare for the Second Coming?
- What did he warn us not to do that would leave us unprepared?

Discuss students’ answers. Use the information in the commentaries for Malachi 3–4 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 352–56) to help your students understand what they are reading.

Read Malachi 4:5 as a class. Ask students:

- What do you think the Lord meant when He called the Second Coming a “great and dreadful day”?
- Should we be fearful of the Second Coming? (see D&C 38:30).

Encourage students to think of one thing they could do to better prepare for the Second Coming and to begin working on that part of their lives.



Malachi 4:5–6 (Scripture Mastery). The Lord promised to send Elijah before the Second Coming, to “turn the heart of the fathers to the children, and the heart of the children to their fathers.” (15–20 minutes)

Ask students to turn to the Old Testament scripture mastery reference that tells us what Heavenly Father’s “work” is (Moses 1:39). After reading that verse, tell students that the prophet Malachi taught about what God did to make sure His work turned out right.

Read Malachi 4:5–6 with your students and ask them who Elijah is (see Bible Dictionary, “Elijah,” p. 664). Note that those verses are also found in other standard works of the Church (see 3 Nephi 25:5–6; D&C 2; Joseph Smith—History 1:36–39). Use the commentary for Malachi 4:5–6 in *Old Testament Student Manual: 1 Kings–Malachi* (pp. 355–56) to help in a discussion of the following questions:

- Why was Elijah to be sent rather than some other prophet? (According to President Joseph Fielding Smith: “Elijah was the last of the prophets in ancient Israel who held the fulness of the priesthood, that is to say, the last of the prophets clothed with the fulness of the sealing power. The prophets who came after him did not hold this fulness” [*Doctrines of Salvation*, 3:151]).
- What was Elijah to bring? (see also D&C 110:13–16).
- What does it mean to “turn the heart of the children to their fathers”?

- What would happen if Elijah were not sent? (see also D&C 2:2–3; 128:15, 17–18; Joseph Smith—History 1:39).
- Are we still waiting for Elijah to come, or has he come already? (see D&C 110:13).

Share your testimony that the sealing power the Lord promised to send by the hand of Elijah has been restored. Encourage students to strive to be worthy of a temple recommend and to take every opportunity available to become “saviors on Mount Zion” (see Obadiah 1:21) by doing family history work and going to the temple.

METHODS FOR TEACHING THE SCRIPTURES

After you have decided *what* to teach, ask the Lord to help you decide *how* to teach. Use this section, as well as *Teaching the Gospel: A Handbook for CES Teachers and Leaders* (1994), for ideas on methods for teaching the scriptures.

Read

- Read aloud to your students, and ask them to take turns reading aloud. (*Note:* Though this manual includes frequent instructions in the form “Read Numbers 3:8 and ask . . .,” it is a good idea to divide reading assignments between yourself and your students.) Have those who are not reading follow along in their scriptures. Be careful not to embarrass students who do not read well.
- As the scriptures are read, pause to explain words and phrases, gospel principles, or other items you feel impressed to discuss.
- If a part of the scripture block is easy to read, you could ask your students to read it silently.
- Identify who is speaking in the scripture block and who the speaker is addressing.

Summarize

- Prepare what you will say about the verses or chapters that will not be read in class. This should help students see how the last verses they read and the next verses they will read go together.
- Use the chapter headings to tell what is in chapters you do not read.
- Use pictures that show the stories or principles in the verses you do not read. For example, as you tell about Genesis 7:1–10, show the picture Noah and the Ark with Animals (Gospel Art Picture Kit, no. 103).

Apply

- Teach your students that they can find answers to their questions and problems if they “feast upon the words of Christ; for behold, the words of Christ will tell [them] all things what [they] should do” (2 Nephi 32:3).
- Invite students to share experiences in which they found help in the scriptures. Tell of such experiences of your own.
- Help students liken the scriptures to themselves (see 1 Nephi 19:23). Ask questions such as: “How is this person

in the scriptures like us?” and “How is this story like what happens to us?”

- Ask students how people in the scriptures found solutions to their problems.
- Invite students to answer questions that are in the scriptures. For example, have them answer the question asked in Malachi 3:2.
- Use a student’s name in place of a name or pronoun in the scriptures. For example, in Psalm 23, use the name of a student instead of the pronouns *my*, *I*, and *me*. (*Note:* Be cautious about verses that are addressed to specific individuals and might not apply generally. Do not use verses that might associate a student with a sin or otherwise prove embarrassing.)

Cross-Reference

- A cross-reference is a reference to a scripture that explains or adds meaning to a verse you are studying. For example, when you are teaching Numbers 21:5–9, you can cross-reference it with John 3:14–16 and Alma 33:19 by having students write *John 3:14–16* and *Alma 33:19* in the margin.

8 And the LORD said unto Moses, ^aMake thee a fiery serpent, and set it upon a pole: and it shall come to pass, that every one that is bitten, when he looketh upon it, shall ^blive.
9 And Moses made a ^aserpent of brass, and put it upon a pole, and it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived.

John 3:14–16
Alma 33:19

- Teach students how to find and use cross-references in footnotes or other scripture study helps.
- Have students tell how the cross-reference explains or adds meaning to the verse they are studying.
- Have students create scripture chains by cross-referencing the first scripture in a list to the second, the second to the third, and so on to the end, and then cross-referencing the last scripture to the first.

Mark

- Teach students to mark important items in their scriptures so they can find them easily and remember them.

- Teach students how to circle, underline, or shade words or phrases.

27 So God created man in his own image in the image of God created he him; male and female created he them.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

27 So God created man in his own image, in the image of God created he him; male and female created he them.

- Have students circle verse numbers, draw a box around verses, or draw a line in the margin.

5 ¶ Trust in the LORD with all thine heart; and lean not unto thine own understanding.

6 In all thy ways acknowledge him, and he shall direct thy paths.

7 ¶ Be not wise in thine own eyes; fear the LORD, and depart from evil.

- Draw a line from one word or phrase you have circled to another.

3 ¶ If ye walk in my statutes, and keep my commandments, and do them:

4 Then I will give you rain in due season, and the land shall yield her increase, and the trees of the field shall yield their fruit.

- Circle the footnote letter by the word or phrase in the scripture and in the footnote. You could connect the reference to the footnote with a line.

15 And when the children of Israel saw it, they said one to another, It is manna; for they wist not what it was. And Moses said unto them, This is the bread which the LORD hath given you to eat.

11; 1 Ne. -25); D&C	27 (27-28); 105: 40; 1 Ne. 17: 2; 18: 6.
(14-16).	b IE of Israel.
); 24: 16;	14a HEB fine, flake-like.
10.	b Neh. 9: 15.
Manifestations	15c OR What is it? (HEB man-hu.)
3.	b 1 Cor. 10: 3 (1-6);
27 (27-32);	1 Ne. 17: 28; Mosiah
); 33.	7: 19.
31; Ps. 78:	tg Jesus Christ, Types, in Anticipation.

- Write notes in the margin.

2 For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him.

Jesus Christ

Use Words of Apostles and Prophets

- Study the words and teachings of the General Authorities, especially those sustained as prophets, seers, and revelators, as you prepare your lessons. Study regularly what they say in general conference. Use these teachings to help your students understand and apply the scriptures.
- Read the words and teachings of the General Authorities to your students. Ask questions such as “How do these words help you understand the verse we are studying?” and “How do they help you understand how you can apply the message of the scripture in your life?”
- Have students write in the margins of their scriptures short quotations by the General Authorities that you read to them or that they find on their own.

Discuss

- Encourage students to tell what they have learned and how they feel about the scriptures. The Lord said, “Let not all be spokesmen at once; but let one speak at a time and let all listen unto his sayings, that when all have spoken that all may be edified of all, and that every man may have an equal privilege” (D&C 88:122).
- Read “Ask Questions,” “Compare,” “List,” and the other methods in this section for ideas on how to start discussions.
- Divide the class into groups, and give each group something in the scriptures they can study and discuss.
- Involve students who do not usually say anything in discussions by asking them to tell how they feel or what they think.
- Always try to keep discussions positive and uplifting. When the teacher and the student seek to have the Holy Ghost, “he that preacheth and he that receiveth, understand one another, and both are edified and rejoice together” (D&C 50:22).

Ask Questions

- Ask questions that cause your students to search the scriptures for the answers. Have them find the answers in the scriptures. For example, when teaching Isaiah 58:3-11, ask students to find what the law of the fast is and what blessings we can receive from fasting.

- Ask questions that students care about and want to know the answers to. For example, when teaching Genesis 39:7–12, ask students what they can do to avoid and escape temptations.
- Ask questions that encourage students to think about and apply the scriptures or a principle of the gospel. Questions with answers that are either too easy or too hard may frustrate students. Questions that can be answered *yes* or *no* usually do not encourage discussion.
- Ask questions that begin with *who*, *what*, *when*, *where*, *why*, or *how*.
- Ask students to explain why they gave the answers they did.
- Invite students to comment on answers given by other class members.

Compare

- Have students compare things in the scriptures to see how they are alike or different. For example, students could compare what the old men said with what the young men said in 1 Kings 12.
- Have students compare lists (see “List” below). For example, as students study Exodus 7–12 they could list the effects of the ten plagues on the Egyptians and the Israelites and then compare the two lists.
- Have students look for the words *like* or *as*. These words are often used in the scriptures to show how one thing can be like another. For example, Jeremiah compared the Lord to a potter, and the people to the potter’s clay: “O house of Israel, cannot I do with you as this potter? saith the Lord. Behold, as the clay is in the potter’s hand, so are ye in mine hand” (Jeremiah 18:6).

List

- Sometimes it is helpful to make a list of the events or ideas that you are studying. You can write a list for the students to see, or have the students write the list on a piece of paper, or just have them think of the list in their minds. When you make a list, you should also discuss what you learn from the list.
- Have students find and write down the events in a scripture story, and then discuss what they have written. For example, students could write the events in the story of King Hezekiah in 2 Chronicles 29. Then the class could discuss why the people of Judah changed suddenly.
- Have students list and discuss the reasons a person in the scriptures did the things he did. For example, when studying 1 Kings 18, students could list the things Elijah did and discuss why he did them.
- List and discuss each part of a principle of the gospel. For example, students could list and discuss what they learn about serving the Lord as they study Joshua 23–24.

- Have students mark or number in their scriptures things that can be listed. For example, students could write a number in the margin of their Bible by each of the Ten Commandments in Exodus 20.

Memorize

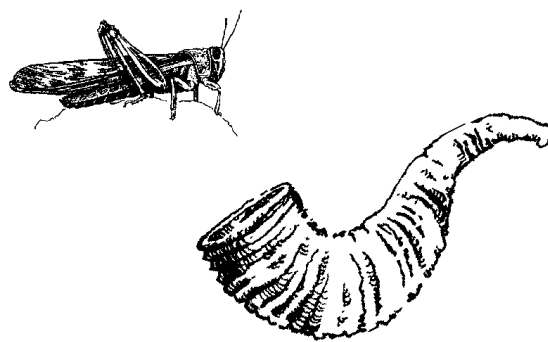
- Have students say the words of the scripture out loud several times.
- Have students write the scripture several times.
- Write the scripture and have the students repeat it several times. Cover or erase a few words each time they repeat it until you have covered or erased all the words.

Use Hymns

- Start or end class by singing a hymn that helps teach something from the scripture block.
- Invite individuals or groups of students to sing or play hymns.
- During your lesson, have students sing or read the words of hymns that help teach something from the scripture block. For example, students could sing or read “Redeemer of Israel” (*Hymns*, no. 6) when you teach Numbers 9:15–23.

Show Objects

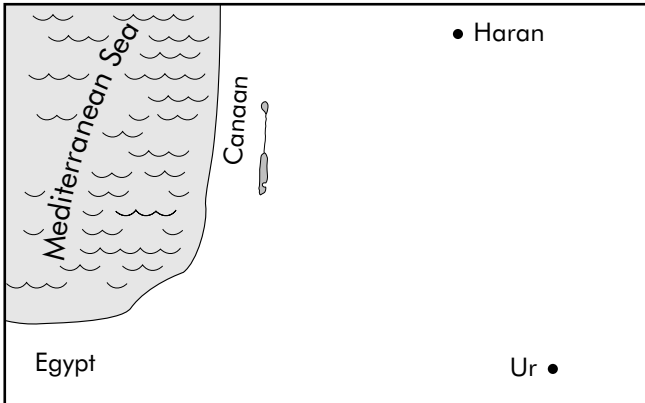
- Show objects mentioned in the scriptures that your students may not have seen before. For example, you could show a sling as you teach the story of David and Goliath (see 1 Samuel 17).
- Show objects that your students have seen before but that will increase their interest and understanding of the scripture block. For example, you could show students a grasshopper or locust when teaching Exodus 10 or Joel 2:25.
- Have students draw objects mentioned in the scriptures (see “Draw”). For example, students could draw a picture of a trumpet when you teach Ezekiel 33.



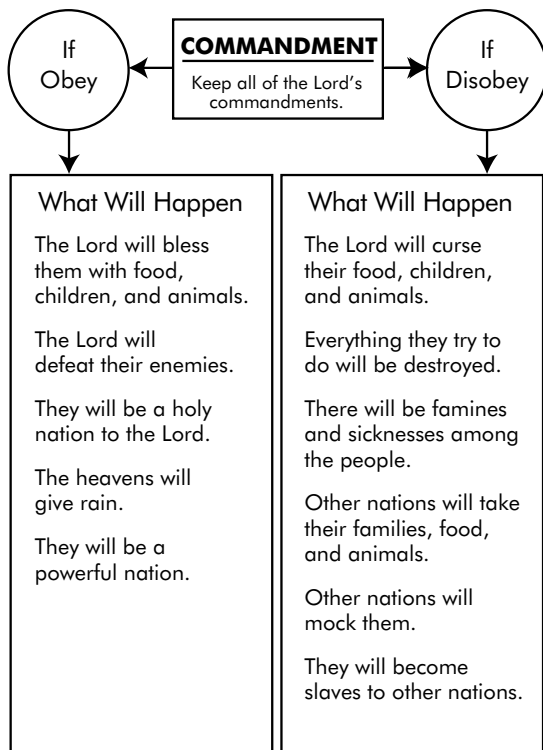
Draw

- Draw pictures for your students that will help them understand the scripture block.

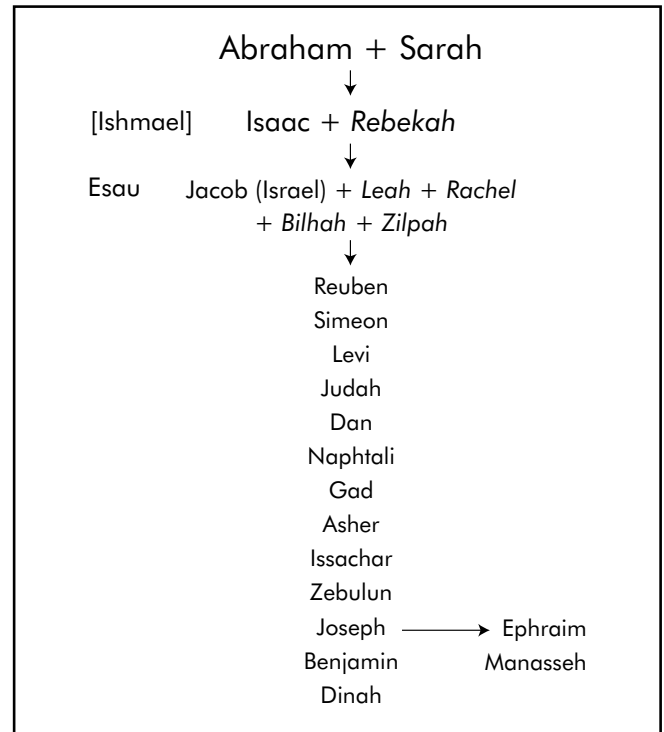
- Have students draw pictures that show what they think the people, objects, or events in the scriptures might have looked like. Drawing helps students remember what they read and discuss. Be careful not to embarrass students when you ask them to draw.
- Have students draw maps that show where people in the scriptures lived, where people went, or where events took place. For example, when you study Genesis 12–13, have students draw a map showing the places Abraham and Sarai lived and traveled.



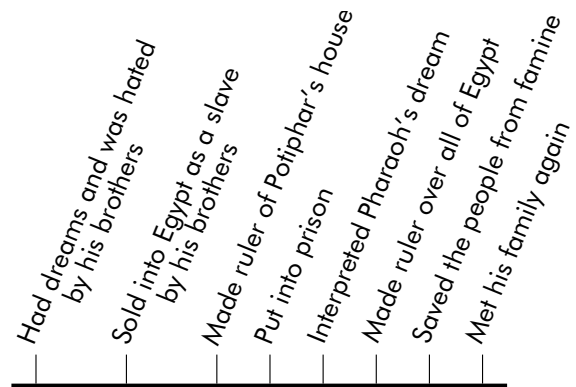
- Have students make charts that explain what happens in a story or that make clear what someone is teaching. For example, make a chart of what Moses said would happen to the children of Israel if they would not keep all the Lord’s commandments (see Deuteronomy 28).



- Have students make charts that show the people in a family. For example, make a chart of Abraham’s family.



- Have students make a time line by drawing a line and writing dates and events along the line in the order they happened. For example, have them draw a time line showing the major events in the life of Joseph in Genesis 37–46.



Act Out

- Have students act out stories in the scriptures. Have them use the words and actions that the people in the scriptures used.
- Have students tell how they think the people in the scriptures felt. Discuss how students felt or what they learned as they saw the story acted out.

Look For

When you have students read scripture passages, give them something in advance to look for as they read. If they begin reading with a principle or detail in mind, they will pay closer attention and retain more of what they read. You could have students look for:

- Gospel principles illustrated by the lives of people.
- Questions asked in the scriptures.
- Scriptural lists, such as the qualities of charity (see 1 Corinthians 13).
- Definitions of words or concepts, such as *Zion* (see D&C 97:21).

- Difficult words or phrases that students might have trouble understanding.
- Imagery, types, and symbols.
- Prophetic commentary (for example Book of Mormon passages that begin “and thus we see”).
- If-then relationships (see Isaiah 58:13–14).
- Traits that please or displease God.
- Patterns (for example the covenant pattern in the sacrament prayers; see D&C 20:77, 79).

Note: When you see the phrases “look for” or “looking for” in this manual, use the “look for” method as described here.

SCRIPTURE MASTERY

Introduction

Scripture mastery means being able to find scripture verses, understand what they mean, and apply them in our lives. The scripture mastery program includes one hundred scriptures (twenty-five for each seminary scripture course) that students should “master.” As the teacher you should help students learn these verses by reviewing them in class and encouraging students to learn them on their own.

Your success will depend largely on your attitude. For example, your students are more likely to learn these verses if you have learned them, and if they sense that you expect them to do so. Spend enough class time to help your students feast on these words of Christ, search them, and apply them to their lives.

Scripture mastery should supplement your daily sequential scripture study, not take its place. Do not devote so much time to scripture mastery that it overshadows the regular curriculum. Home-study teachers should be especially careful that the weekly class does not turn into a weekly scripture chase. You could:

- Introduce scripture mastery verses as they come up in the regular lessons.
- Take part of one day each week, or a little time each day, to work on scripture mastery.
- Memorize a scripture mastery verse in class at least twice a semester.
- Work on scripture mastery when a lesson is shorter than planned.
- Have students organize devotionals around scripture mastery verses.
- Put up bulletin boards based on scripture mastery verses.

President Howard W. Hunter, who was then President of the Quorum of the Twelve Apostles, said, “We would hope none of your students would leave your classroom fearful or embarrassed or ashamed that they cannot find the help they need because they do not know the scriptures well enough to locate the proper passages” (*Eternal Investments* [address to religious educators, 10 Feb. 1989], 2).

Ideas for Helping Students Find Scripture Mastery Verses

- Show students the contents page in the Bible, the Book of Mormon, and the Pearl of Great Price to help them find scripture mastery verses.
- Have students memorize the references and key words or phrases from scripture mastery verses.

- Give students clues and have them find scripture mastery verses. You could give them words or phrases or show them an object or picture.
- Review the verses your students learned in previous years so that they graduate knowing all 100 scripture mastery scriptures.

Ideas for Helping Students Understand Scripture Mastery Verses

- Read the verses with students and help them understand difficult words or phrases (see the “Understanding the Scriptures” sections in the student study guide).
- Use the teaching suggestions in this manual and the activities in the student study guide to explain scriptures.
- Teach students how to find other verses of scripture that help explain the principles in the scripture mastery scriptures (see “Scripture Study Helps,” pp. 10–11 in this manual). They could write cross-references in the margins of their scriptures.
- Show students ways to mark their scriptures (see “Mark” under “Methods for Teaching the Scriptures” above, pp. 218–19).
- Ask questions about the verses. For example, ask students who was speaking and to whom, what the main idea is, and what the person spoken to might have been feeling.
- Discuss the historical setting (the people, place, and time) of scripture mastery verses.
- Have students look at the surrounding chapters and verses to see scripture mastery verses in context.
- Have students tell how they could use the verses to teach others about the gospel.
- Have students rewrite the verses in their own words, write questions about the verses, or draw pictures about something in the verses.
- Encourage students to memorize scripture mastery verses and to write or say them from memory.

Ideas for Helping Students Apply Scripture Mastery Verses

- Have students write what they think the scripture mastery verses mean. Discuss how the verses can help students find answers to their questions and problems (see “After Reading” on page 5 of the student study guide).
- Help students look for any cause-and-effect relationships.
- Have students give short talks in class using scripture mastery verses. Encourage them to use the verses when they give talks in Church.

- Ask students how they could use a scripture mastery verse to teach someone about the gospel.
- Have students tell how the verses were used in talks they have heard at church or in general conference.
- Suggest to students that they teach scripture mastery verses to their families in family home evening.
- Have students make posters about the verses for their home or the classroom.
- Divide the class into two groups. Have each group write down problems or questions that can be answered by the scripture mastery verses. Have the groups exchange papers and find scripture mastery verses that answer the other group's problems or questions.

Conclusion

Elder A. Theodore Tuttle, who was a member of the Seventy, said:

“Few things sponsor spiritual growth more than studying from the scriptures. The Savior said, ‘He that hath the scriptures, let him search them, and see . . .’ (3 Nephi 10:14). The Lord has promised that if you will search, you shall see marvelous spiritual truths that will persuade you to turn to Christ as your great exemplar. You will be strengthened in your desire to make covenants with the Lord, to receive the ordinances, and to serve” (in Conference Report, Apr. 1984, 32; or *Ensign*, May 1984, 24).

TEACHING SCRIPTURE MASTERY

Audiovisual Aids

You could use pictures, sound recordings, and video recordings to help teach scripture mastery. Show a picture or play a recording that relates to a verse, let students find the verse, and then discuss it as a class. Or give students newspapers, and allow them five minutes to find as many headlines, articles, and pictures that relate to the verses as possible. You could do the same activity using sound or video recordings of news, music, and other items.

Note: Do not use visual and audio aids that are suggestive, vulgar, or inappropriate for a seminary classroom. Also be careful to avoid copyright infringement (see “Videocassettes,” *CES Policy Manual: U.S. and Canada* [2001], p. 16).

Bulletin Boards

Bulletin boards or posters allow you to emphasize scripture mastery passages in a daily way. Create a bulletin board on scripture mastery at the first of the year and update it with the scripture mastery passages being emphasized each week. Or create a “mystery” bulletin board and add a clue each day for the scripture being emphasized that week. Have students write down their guesses and turn them in.

Chaining

Help students create a scripture chain by choosing four or five scriptures that relate to a scripture mastery scripture. Cross-reference the first scripture to the second, the second to the third, and so on to the end, and then cross-reference the last scripture to the first. Use scriptures included in the daily or weekly lesson, or find them in the footnotes or Topical Guide. Circle the scripture mastery verse in the Topical Guide to serve as a reminder of the beginning of the chain.

Problem Solving

One way to help students appreciate the scriptures is to help them apply them in their lives. When students ask questions in class or come to you with problems, help them find the answers in the scriptures. If possible use scripture mastery scriptures. Be alert for problems or situations in which specific scriptures apply, and use them as examples in class. Set up a class question box. Divide the questions among students and have them find answers in the scriptures. Write a few scripture mastery references on the board. Have students choose the reference that answers the question and tell why.

Student Talks

Assign students to give talks based on scripture mastery passages. Have them prepare in class or at home. Besides the scripture mastery verses, they could use the Topical Guide and personal experiences to help them prepare. Each talk should have an introduction, the scripture mastery scripture, a story or example, and a testimony of the principle being taught.

Classroom Thoughts

On a corner of the board, write *Scriptures Have the Answer*. Beneath this each day write a new question and a scripture mastery reference that contains the answer. For example you could write *What could I be doing to prepare for my mission?* (see *Alma 37:35*). As the year progresses, you may want to have students supply the questions and answers.

Scripture of the Week

Pick a scripture and refer to it in various ways throughout the week:

- Read it as a class each day.
- Have a student read it in the devotional.
- Display it on a bulletin board.
- Have students write it each day.
- Have students memorize a portion of it each day.

Role-Playing

Role-playing means having students act out stories or scenes that illustrate a principle. Have students role-play scenes that illustrate scripture mastery verses. You could divide the class into groups, assign them scripture mastery passages, and give them five minutes to plan a role play. Have them present their role plays to the class, and invite the class to guess which scripture mastery passage they are acting out.

Worksheets

Worksheets that students can complete in class or as part of their personal study can be an effective way of mastering the scriptures. These might include questions, word searches, fill-in-the-blank exercises, or self-guided learning activities. Note that many of the teaching methods described in this section could be adapted as worksheets.

Name Substitution

Encourage students to substitute their own names for the names of individuals in scripture mastery verses. This helps students personalize the scripture. (*Note:* Be cautious about verses that are addressed to specific individuals and might not apply generally. Do not use verses that might associate a student with a sin or otherwise prove embarrassing.)

Verse and Word Understanding

Have students summarize scripture mastery verses, being careful not to change the meaning. Or encourage students to look for words or phrases that if left out could change the meaning. Discuss which words would be most essential if the verse were limited to eight words or less.

Chapter or Section Headings

Ask questions about the chapter headings to help students understand scripture mastery verses in context.

Identifying Key Words

Have students circle or underline the words they think are most important in a scripture mastery passage. If warranted, you could state in advance how many key words they should find.

Personal Application

Ask students questions about ways they can apply scripture mastery verses to their lives. Choose questions that help your students identify how they feel about the teachings. Ask them about specific principles, as well as what impresses them about the verses. Invite them to write on a piece of paper what they can do to better live the principles being taught.

Writing Questions

Have students read scripture mastery verses and write questions about concepts they do not understand.

Crossword Puzzle

Make a crossword puzzle or word search using key words or concepts from scripture mastery verses. You could use references or summaries as clues. If you have second-, third-, or fourth-year students, you may want to include scripture mastery verses from previous years.

True-or-False Exercise

Give students a statement that is either true or false. Have them prove the statement true or false using the appropriate scripture mastery passage. For example you could say, "The Holy Ghost has a body of flesh and bones." (False; see D&C 130:22–23.)

Stump the Teacher

Have students try to stump you as a teacher. Give each student a card with a scripture mastery scripture. You could include the words to the scripture or a historical, doctrinal, missionary, or personal application. Have students read their cards, and then you name the reference. If you do so correctly, you get a point. If not, the class gets a point. You could keep a running total for the year.

Scripture Chase

Name a scripture mastery verse and see how quickly students can find it in their scriptures. Give students the reference, key phrases, or a description of the verse. You could also teach students the order of the books by naming a book and having them find it in their scriptures. *Note:* Not every student learns well in a competitive setting. Do not allow competition to detract from the spirit of your gospel teaching.

Scripture Charades

Divide students into groups and assign each group a different scripture mastery scripture. Have each group think of a situation that relates to their verses. After an appropriate amount of preparation time, have them act out their situations without speaking. Have the class try to guess the scripture that applies to each situation.

Choral Recitation

Read a scripture over and over out loud as a class. Have students close their scriptures when they feel they can recite it without looking. Invite individuals to recite the scripture to the class when they have it memorized.

Tests

Use tests to motivate students to memorize scripture mastery scriptures. Consider using their test scores as part of their grades or as extra credit. You could:

- Have students write out the scripture from memory.
- Have them recite the scripture to you or to another student.
- Give them copies of the verse with words missing, and have them fill in the blanks.
- Mix up the words in the verse, and have them arrange the words in the correct order.
- Give them the first letter of each word and have them complete the scripture.
- Give the class an oral exam. Have a student give the first word (or phrase) of the verse, and then choose another student to give the next word, and so on.

Line upon Line

Divide a scripture passage into phrases. Have the class repeat the first phrase until they can recite it. Add the second phrase, and have them repeat the phrases until they can recite them both. Add the third phrase, and so on. Have them speed up as they recite the phrases they have already learned, and slow down as they recite new phrases.

Word Erase

Write the scripture mastery scripture on the board. Have the class recite it several times. Erase two or three words, and have the class recite it again. Repeat the process until you have erased all the words and the class can recite the entire scripture.

**"Surely the Lord God will do nothing, but he
revealeth his secret unto his servants the prophets"**
(Amos 3:7).

**"Surely Lord will nothing, he
his unto servants prophets"**
(Amos 3:7).

First Letter

Write the scripture mastery scripture on the board. Have the class recite it several times. Erase all but the first letter of each word, and have the students recite the scripture using the letters for reminders. When they have memorized it, erase all the letters and have them recite it one last time.

**"Surely the Lord God will do nothing, but he
revealeth his secret unto his servants the prophets"**
(Amos 3:7).

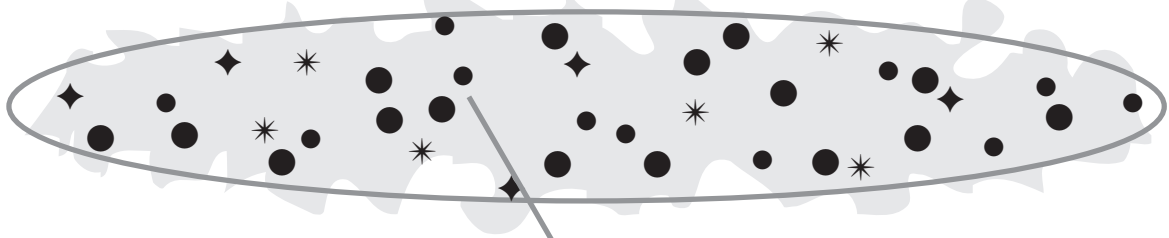
**"S t L G w d n , b h
r h s u h s t p "**
(Amos 3:7).

SCRIPTURE MASTERY LISTS

Old Testament	New Testament	Book of Mormon	Doctrine and Covenants
Moses 1:39	Matthew 5:14–16	1 Nephi 3:7	Joseph Smith—History 1:15–20
Moses 7:18	Matthew 6:24	1 Nephi 19:23	D&C 1:37–38
Abraham 3:22–23	Matthew 16:15–19	2 Nephi 2:25	D&C 8:2–3
Genesis 1:26–27	Matthew 25:40	2 Nephi 2:27	D&C 10:5
Genesis 39:9	Luke 24:36–39	2 Nephi 9:28–29	D&C 14:7
Exodus 20:3–17	John 3:5	2 Nephi 28:7–9	D&C 18:10, 15–16
Exodus 33:11	John 7:17	2 Nephi 32:3	D&C 19:16–19
Leviticus 19:18	John 10:16	2 Nephi 32:8–9	D&C 25:12
Deuteronomy 7:3–4	John 14:15	Jacob 2:18–19	D&C 58:26–27
Joshua 1:8	John 17:3	Mosiah 2:17	D&C 58:42–43
Joshua 24:15	Acts 7:55–56	Mosiah 3:19	D&C 59:9–10
1 Samuel 16:7	Romans 1:16	Mosiah 4:30	D&C 64:9–11
Job 19:25–26	1 Corinthians 10:13	Alma 32:21	D&C 64:23
Psalms 24:3–4	1 Corinthians 15:20–22	Alma 34:32–34	D&C 76:22–24
Proverbs 3:5–6	1 Corinthians 15:29	Alma 37:6–7	D&C 82:3
Isaiah 1:18	1 Corinthians 15:40–42	Alma 37:35	D&C 82:10
Isaiah 29:13–24	Ephesians 4:11–14	Alma 41:10	D&C 84:33–39
Isaiah 53:3–5	2 Thessalonians 2:1–3	Helaman 5:12	D&C 88:123–24
Isaiah 55:8–9	2 Timothy 3:1–5	3 Nephi 11:29	D&C 89:18–21
Jeremiah 16:16	2 Timothy 3:16–17	3 Nephi 27:27	D&C 121:34–36
Ezekiel 37:15–17	Hebrews 5:4	Ether 12:6	D&C 130:18–19
Daniel 2:44–45	James 1:5–6	Ether 12:27	D&C 130:20–21
Amos 3:7	James 2:17–18	Moroni 7:16–17	D&C 130:22–23
Malachi 3:8–10	Revelation 14:6–7	Moroni 7:45	D&C 131:1–4
Malachi 4:5–6	Revelation 20:12–13	Moroni 10:4–5	D&C 137:7–10

The Known Universe

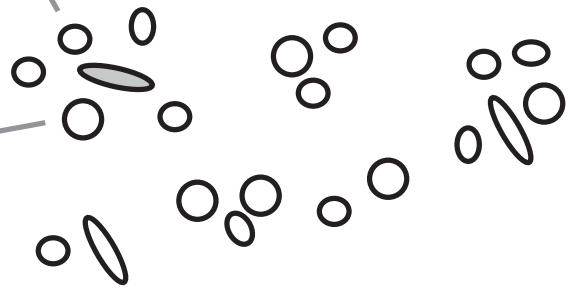
40,000,000,000 light-years in diameter



The Nearest Clusters of Galaxies

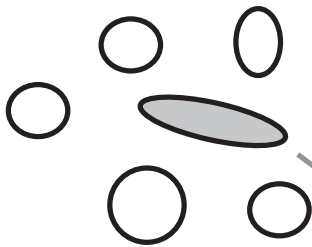
150,000,000 light-years in diameter

Millions of galaxies



Our Galaxy and Its Nearest Neighbors

4,000,000 light-years in diameter



Milky Way Galaxy

100,000 light-years in diameter

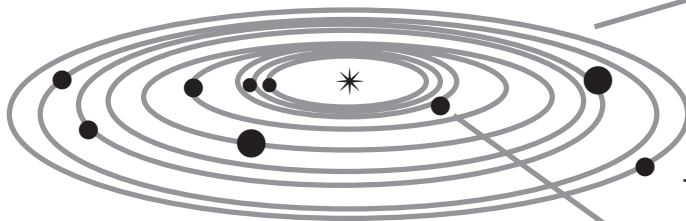
Hundreds of billions of stars



Our Solar System

.000063 light-years in diameter

It takes sunlight over 5 hours to reach Pluto.



Our Earth

12,756 kilometers (7,927 miles) in diameter

.000016 light-years from the sun

It takes sunlight 8 minutes to reach us.



A light-year is the distance light travels in one year at the speed of 300,000 kilometers (186,000 miles) per second, which is about 9.5 trillion kilometers (nearly 5.9 trillion miles).

THE FAMILY

A PROCLAMATION TO THE WORLD

THE FIRST PRESIDENCY AND COUNCIL OF THE TWELVE APOSTLES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

*W*E, THE FIRST PRESIDENCY and the Council of the Twelve Apostles of The Church of Jesus Christ of Latter-day Saints, solemnly proclaim that marriage between a man and a woman is ordained of God and that the family is central to the Creator's plan for the eternal destiny of His children.

ALL HUMAN BEINGS—male and female—are created in the image of God. Each is a beloved spirit son or daughter of heavenly parents, and, as such, each has a divine nature and destiny. Gender is an essential characteristic of individual premortal, mortal, and eternal identity and purpose.

IN THE PREMORTAL REALM, spirit sons and daughters knew and worshiped God as their Eternal Father and accepted His plan by which His children could obtain a physical body and gain earthly experience to progress toward perfection and ultimately realize his or her divine destiny as an heir of eternal life. The divine plan of happiness enables family relationships to be perpetuated beyond the grave. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally.

THE FIRST COMMANDMENT that God gave to Adam and Eve pertained to their potential for parenthood as husband and wife. We declare that God's commandment for His children to multiply and replenish the earth remains in force. We further declare that God has commanded that the sacred powers of procreation are to be employed only between man and woman, lawfully wedded as husband and wife.

WE DECLARE the means by which mortal life is created to be divinely appointed. We affirm the sanctity of life and of its importance in God's eternal plan.

HUSBAND AND WIFE have a solemn responsibility to love and care for each other and for their children. "Children are an heritage of the Lord" (Psalms 127:3). Parents have a

sacred duty to rear their children in love and righteousness, to provide for their physical and spiritual needs, to teach them to love and serve one another, to observe the commandments of God and to be law-abiding citizens wherever they live. Husbands and wives—mothers and fathers—will be held accountable before God for the discharge of these obligations.

THE FAMILY is ordained of God. Marriage between man and woman is essential to His eternal plan. Children are entitled to birth within the bonds of matrimony, and to be reared by a father and a mother who honor marital vows with complete fidelity. Happiness in family life is most likely to be achieved when founded upon the teachings of the Lord Jesus Christ. Successful marriages and families are established and maintained on principles of faith, prayer, repentance, forgiveness, respect, love, compassion, work, and wholesome recreational activities. By divine design, fathers are to preside over their families in love and righteousness and are responsible to provide the necessities of life and protection for their families. Mothers are primarily responsible for the nurture of their children. In these sacred responsibilities, fathers and mothers are obligated to help one another as equal partners. Disability, death, or other circumstances may necessitate individual adaptation. Extended families should lend support when needed.

WE WARN that individuals who violate covenants of chastity, who abuse spouse or offspring, or who fail to fulfill family responsibilities will one day stand accountable before God. Further, we warn that the disintegration of the family will bring upon individuals, communities, and nations the calamities foretold by ancient and modern prophets.

WE CALL UPON responsible citizens and officers of government everywhere to promote those measures designed to maintain and strengthen the family as the fundamental unit of society.

This proclamation was read by President Gordon B. Hinckley as part of his message at the General Relief Society Meeting held September 23, 1995, in Salt Lake City, Utah.

THE LIVING CHRIST

THE TESTIMONY OF THE APOSTLES
THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS

As we commemorate the birth of Jesus Christ two millennia ago, we offer our testimony of the reality of His matchless life and the infinite virtue of His great atoning sacrifice. None other has had so profound an influence upon all who have lived and will yet live upon the earth.

He was the Great Jehovah of the Old Testament, the Messiah of the New. Under the direction of His Father, He was the creator of the earth. “All things were made by him; and without him was not any thing made that was made” (John 1:3). Though sinless, He was baptized to fulfill all righteousness. He “went about doing good” (Acts 10:38), yet was despised for it. His gospel was a message of peace and goodwill. He entreated all to follow His example. He walked the roads of Palestine, healing the sick, causing the blind to see, and raising the dead. He taught the truths of eternity, the reality of our premortal existence, the purpose of our life on earth, and the potential for the sons and daughters of God in the life to come.

He instituted the sacrament as a reminder of His great atoning sacrifice. He was arrested and condemned on spurious charges, convicted to satisfy a mob, and sentenced to die on Calvary’s cross. He gave His life to atone for the sins of all mankind. His was a great vicarious gift in behalf of all who would ever live upon the earth.

We solemnly testify that His life, which is central to all human history, neither began in Bethlehem nor concluded on Calvary. He was the Firstborn of the Father, the Only Begotten Son in the flesh, the Redeemer of the world.

He rose from the grave to “become the firstfruits of them that slept” (1 Corinthians 15:20). As Risen Lord, He visited among those He had loved in life. He also ministered among His “other sheep” (John 10:16) in ancient America. In the modern world, He and His Father appeared to the boy Joseph Smith, ushering in the long-promised “dispensation of the fulness of times” (Ephesians 1:10).

Of the Living Christ, the Prophet Joseph wrote: “His eyes were as a flame of fire; the hair of his head was white like the pure snow; his countenance shone above the brightness of the sun; and his voice was as the sound of the rushing of great waters, even the voice of Jehovah, saying:

“I am the first and the last; I am he who liveth, I am he who was slain; I am your advocate with the Father” (D&C 110:3–4).

Of Him the Prophet also declared: “And now, after the many testimonies which have been given of him, this is the testimony, last of all, which we give of him: That he lives!

“For we saw him, even on the right hand of God; and we heard the voice bearing record that he is the Only Begotten of the Father—

“That by him, and through him, and of him, the worlds are and were created, and the inhabitants thereof are begotten sons and daughters unto God” (D&C 76:22–24).

We declare in words of solemnity that His priesthood and His Church have been restored upon the earth—“built upon the foundation of . . . apostles and prophets, Jesus Christ himself being the chief corner stone” (Ephesians 2:20).

We testify that He will someday return to earth. “And the glory of the Lord shall be revealed, and all flesh shall see it together” (Isaiah 40:5). He will rule as King of Kings and reign as Lord of Lords, and every knee shall bend and every tongue shall speak in worship before Him. Each of us will stand to be judged of Him according to our works and the desires of our hearts.

We bear testimony, as His duly ordained Apostles—that Jesus is the Living Christ, the immortal Son of God. He is the great King Immanuel, who stands today on the right hand of His Father. He is the light, the life, and the hope of the world. His way is the path that leads to happiness in this life and eternal life in the world to come. God be thanked for the matchless gift of His divine Son.

THE FIRST PRESIDENCY

Joseph Smith
Thomas M. Monson
James E. Faust

January 1, 2000

THE QUORUM OF THE TWELVE

Boyd K. Packer
L. Tom Perry
Dwight H. Peters
Neal A. Maxwell
Russell M. Nelson
Dallin H. Oaks

M. Russell Ballard
Joseph B. Wirthlin
Richard G. Scott
Robert D. Hales
Jeffrey R. Holland
Henry B. Eyring

The Kings and the Prophets of Israel and Judah

Note: Some modifications and corrections have been made to dates. This will cause a slight difference with those found in the Bible Dictionary.

THE KINGS OF THE UNITED KINGDOM OF ISRAEL

Saul
David
Solomon
(abt. 1050–930 B.C.)

THE KINGS OF ISRAEL

Jeroboam I: Reigned twenty-two years (abt. 930–909 B.C.). The Lord chose him to be king over the ten northern tribes, but Jeroboam would not keep the commandments. Instead, he turned Israel to idolatry and became the pattern for nearly all of Israel's subsequent kings (see 1 Kings 12:25–14:20).

Nadab: Reigned two years (abt. 909–908 B.C.). Nadab, the son of Jeroboam, continued the wickedness begun by his father. He was assassinated by Baasha (see 1 Kings 15:25–31).

Baasha: Reigned twenty-four years (abt. 908–886 B.C.). Baasha gained the throne by murdering Nadab and destroying all of Jeroboam's descendants. He continued in the wickedness of Jeroboam, and the prophet Jehu predicted that his house would be destroyed as he had destroyed the house of Jeroboam (see 1 Kings 15:32–16:7).

Elah: Reigned two years (abt. 886–885 B.C.). Elah, the son of Baasha, was killed by Zimri, his chariot captain. Zimri then killed all who belonged to the house of Baasha, fulfilling the prophecy of Jehu (see 1 Kings 16:8–14).

Zimri: Reigned seven days (abt. 885 B.C.). The military revolted against Zimri, who then committed suicide (see 1 Kings 16:9–20).

Omri (abt. 885–874 B.C.) and **Tibni** (abt. 885–880 B.C.): Omri and Tibni contended for control of the kingdom for four years. Tibni died, and Omri became king. Omri founded the city of Samaria and made it his capital. He reigned twelve more years, more wickedly than his predecessors (see 1 Kings 16:16–28).

Ahab: Reigned twenty-two years (abt. 874–853 B.C.). Ahab, the son of Omri, is considered to be the northern kingdom's worst king. He married Jezebel, an idolatrous Sidonian princess who promoted Baal worship and persecuted those who followed Jehovah. She tried to have the prophet Elijah killed. Elijah prophesied the deaths of Ahab and Jezebel (see 1 Kings 16:29–22:40; 2 Chronicles 18).

Ahaziah: Reigned two years (abt. 853–852 B.C.). Ahaziah continued the wickedness of his father, Ahab (see 1 Kings 22:51–2 Kings 1:18).

Jehoram, or Joram: Reigned twelve years (abt. 852–841 B.C.). Not as evil as his father and grandfather, but continued in the sins of Jeroboam (see 2 Kings 3:1–8:15).

THE PROPHETS

Israel Both Judah

Anhiah

Iddo
Shematah

Azariah

Jehu

Hanani

Obadiah?

Jahaziel

Micalah

Eli ezer

Elijah

Joel?

Elisha

THE KINGS OF JUDAH

Rehoboam: Reigned seventeen years (abt. 930–913 B.C.). Rehoboam, a son of Solomon, was sometimes obedient to the Lord and sometimes followed the wickedness of the neighboring countries. As a result, Shishak, pharaoh of Egypt, invaded Judah and plundered the temple (see 1 Kings 12:1–24; 14:21–31; 2 Chronicles 10:1–12:16).

Abijam: Reigned three years (abt. 913–910). Abijam, also called Abijah, was the son of Rehoboam. He continued the same sins his father had begun (see 1 Kings 15:1–8; 2 Chronicles 13).

Asa: Reigned forty-one years (abt. 910–869 B.C.). Asa was the son of Abijam and "did that which was right in the eyes of the Lord" (1 Kings 15:11). He instituted reforms to rid the land of idolatry. He also strengthened the military and defeated Israel and the Ethiopians when they attacked (see 1 Kings 15:9–24; 2 Chronicles 14–16).

Jehoshaphat: Reigned twenty-five years (abt. 872–848 B.C.). Jehoshaphat ruled three years jointly with his father, Asa, and five years with his son Jehoram. He ruled wisely and righteously, except for being too closely allied to Ahab and Ahaziah of Israel. This may have led to his son's unfortunate marriage to Ahab's daughter (see 1 Kings 22:41–50; 2 Chronicles 17:1–21:3).

Jehoram: Reigned eight years (abt. 853–841 B.C.). Jehoram did not follow his father Jehoshaphat in righteousness. He murdered his brothers, married Athaliah, daughter of Jezebel and Ahab, and reigned in wickedness (see 2 Kings 8:16–24; 2 Chronicles 21).

Ahaziah: Reigned one year (abt. 841 B.C.). Ahaziah was slain by Jehu, who also slew Joram, king of Israel (see 2 Kings 8:25–29; 9:27–29; 2 Chronicles 22:1–9).

THE KINGS OF ISRAEL *continued*

THE PROPHETS

Israel Both Judah

Jehu: Reigned twenty-eight years (abt. 841–814 B.C.). Jehu was anointed by a prophet to be king of Israel and destroy the house of Ahab. He destroyed Baal worship but not the golden calves of Jeroboam (see 2 Kings 9:1–10:36).

Jehoahaz: Reigned seventeen years (abt. 814–798 B.C.). Jehoahaz reintroduced the worship of Baal, which his father, Jehu, had tried to eliminate (see 2 Kings 13:1–9).

Jehoash: Reigned sixteen years (abt. 798–782 B.C.). Jehoash continued in the sins of his father, Jehoahaz (see 2 Kings 13:10–25).

Jeroboam II: Reigned forty-one years (abt. 793–753 B.C.). Jeroboam ruled jointly with his father, Jehoash, for twelve years. He was not righteous, but he was a powerful king whom the Lord used to defeat Israel's enemies and give the people one last time to repent (see 2 Kings 14:23–29).

Zachariah: Reigned six months (abt. 753 B.C.). Zachariah, the son of Jeroboam, was murdered by Shallum (see 2 Kings 15:8–12).

Shallum: Reigned one month (abt. 751 B.C.). Shallum was killed by Menahem (see 2 Kings 15:10–15).

Menahem: Reigned ten years (abt. 752–742 B.C.). Menahem murdered Shallum to gain the throne. He taxed the people heavily to pay tribute to Assyria (see 2 Kings 15:14–22).

Pekahiah: Reigned two years (abt. 742–740 B.C.). Pekahiah, the son of Menahem, was killed by Pekah in a military coup (see 2 Kings 15:23–26).

Pekah: Reigned twenty years (abt. 752–732 B.C.). Pekah began ruling in a rival kingdom east of the Jordan River during Menahem's reign. A second Assyrian invasion carried many Israelites into captivity (see 2 Kings 15:27–31).

Elisha

Jonah

Amos

Hosea

Oded

Zechariah

Isaiah

Micah

THE KINGS OF JUDAH *continued*

Queen Athaliah: Reigned seven years (abt. 841–835 B.C.). Athaliah was Ahaziah's mother and the daughter of Ahab and Jezebel. After Ahaziah's death she claimed the throne after killing "all the seed royal" (2 Kings 11:1), except for one grandson, Joash, who was hidden. She promoted Baal worship and was executed (see 2 Kings 11; 2 Chronicles 22:10–23:21).

Joash, or Jehoash: Reigned forty years (abt. 835–796 B.C.). Jehosheba, Ahaziah's sister, saved the infant Joash from his murderous grandmother Athaliah. She and her husband, Jehoiada the priest, hid Joash in the temple for six years. Jehoiada led a popular revolt when Joash was seven years old that put Joash on the throne and had Athaliah killed. Joash stopped Baal worship and repaired the temple (see 2 Kings 12; 2 Chronicles 24).

Amaziah: Reigned twenty-nine years (abt. 796–767 B.C.). Amaziah, the son of Joash, was partly faithful and partly foolish. He defeated Edom by heeding the warning of a prophet, but then participated in idolatry and was humiliated by Jehoash, king of Israel. His son Azariah ruled jointly with him during his last twenty-four years. Amaziah was murdered in exile (see 2 Kings 14:1–22; 2 Chronicles 25).

Azariah, or Uzziah: Reigned fifty-two years (abt. 792–740 B.C.). Azariah was strong militarily but weak spiritually. He made Judah strong among its neighbors but did not rid the kingdom of idolatry. He was stricken with leprosy and during his last ten years he ruled jointly with his son Jotham (see 2 Kings 15:1–7; 2 Chronicles 26).

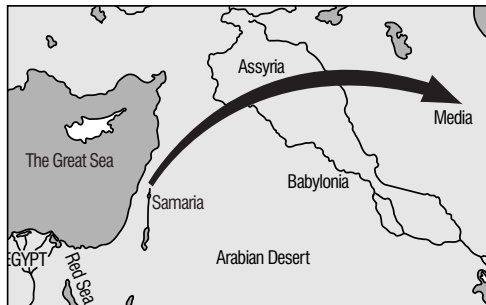
Jotham: Reigned sixteen years (abt. 750–732 B.C.). Jotham was an able administrator but, like his father, he did not remove idolatry from Judah. He ruled jointly with his son Ahaz for the last four years of his reign (see 2 Kings 15:32–38; 2 Chronicles 27).

Ahaz: Reigned sixteen years (abt. 735–715 B.C.). Against the advice of the prophet Isaiah, Ahaz made an alliance with Assyria. He turned Judah to idolatry and even sacrificed his own children in the fire (see 2 Kings 16; 2 Chronicles 28).

THE KINGS OF ISRAEL *continued*

Hoshea: Reigned nine years (abt. 732–722 B.C.). By the time of Hoshea's reign, Israel's captivity was unavoidable. Samaria fell to Assyria about 721 B.C. and most of the inhabitants were deported. They were then scattered and became the "ten lost tribes" (see 2 Kings 17:1–34).

The End of the Northern Kingdom of Israel



The Assyrian Exile

"Therefore the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only" (2 Kings 17:18).

THE PROPHETS

Israel	Both	Judah
		Micah
		Isaiah
		Nahum
		Huldah (prophetess)
		Zephaniah
		Habakkuk
		Jeremiah
	Lehi	Daniel

THE KINGS OF JUDAH *continued*

Hezekiah: Reigned twenty-nine years (abt. 715–686 B.C.). Hezekiah, the son of Ahaz, is recognized as one of the most righteous kings of Judah. He stopped idolatry, cleansed the temple, and renewed the worship of Jehovah. Because of his faithfulness, the Lord turned back an Assyrian invasion and also added fifteen years to Hezekiah's life. It was during that period that his son Manasseh was born (see 2 Kings 18–20; 2 Chronicles 29–32; Isaiah 36–39).

Manasseh: Reigned fifty-five years (abt. 697–642 B.C.), eleven years jointly with his father, Hezekiah. In 2 Kings 21, Manasseh is described as being more wicked than the Amorites that the Israelites destroyed. He completely reversed all the good that his father had accomplished. He enforced idol worship and killed the prophets of Jehovah. He also sacrificed his own children to false gods (see 2 Kings 21:1–18; 2 Chronicles 33:1–20).

Amon: Reigned two years (abt. 642–640 B.C.). Amon continued the wickedness of his father, Manasseh, and was killed by his servants (see 2 Kings 21:19–26; 2 Chronicles 33:21–25).

Josiah: Reigned thirty-one years (abt. 640–609 B.C.). Josiah, who ascended to the throne at the age of eight, is credited with instituting the most extensive religious reforms in Judah's history. The law of Moses was rediscovered and taught. Unfortunately, Josiah was killed in a campaign against the Egyptians, and his reforms did not last (see 2 Kings 22:1–23:30; 2 Chronicles 34–35).

Jehoahaz: Reigned three months (abt. 609 B.C.). Pharaoh removed Jehoahaz and put Jehoahaz's brother, Eliakim, on the throne (see 2 Kings 23:31–33; 2 Chronicles 36:1–4).

Jehoiakim, or Eliakim: Reigned eleven years (abt. 609–598 B.C.). Pharaoh changed Eliakim's name to Jehoiakim. Jehoiakim repeatedly rejected the counsel of Jeremiah and tried to kill him. He was killed after rebelling against Babylon (see 2 Kings 23:34–24:7; 2 Chronicles 36:5–8).

Jehoiachin: Reigned three months (abt. 598–597 B.C.). Jehoiachin and many others were carried away captive into Babylon (see 2 Kings 24:6–15; 25:27–30; 2 Chronicles 36:9–10).

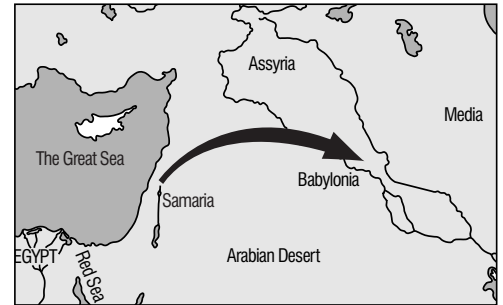
THE PROPHETS		
Israel	Both	Judah
	Lehi	Jeremiah
		Ezekiel
		Daniel

King Cyrus authorized the return of the Jews to Jerusalem abt. 537 B.C. Haggai, Zachariah, and Malachi were prophets to the Jews after their return.

THE KINGS OF JUDAH *continued*

Zedekiah, or Mattaniah: Reigned eleven years (abt. 597–586 B.C.). Zedekiah also rejected the counsel of the prophet Jeremiah to submit to Babylon. He formed an alliance with Egypt, for which Babylon destroyed Jerusalem and carried away the Jews captive into Babylon (see 2 Kings 24:18–25:21; 2 Chronicles 36:11–21).

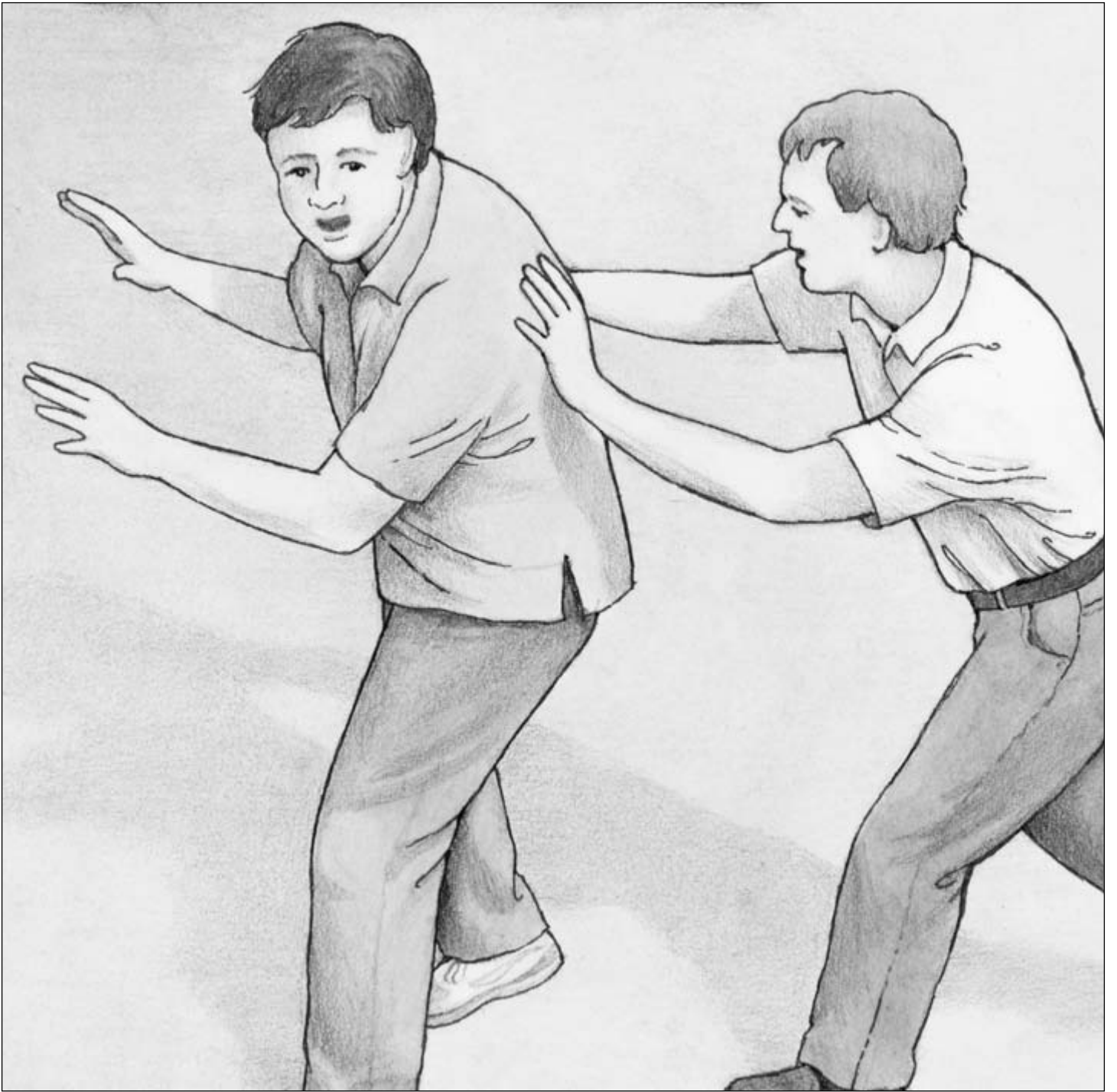
The Exile of the Southern Kingdom of Judah



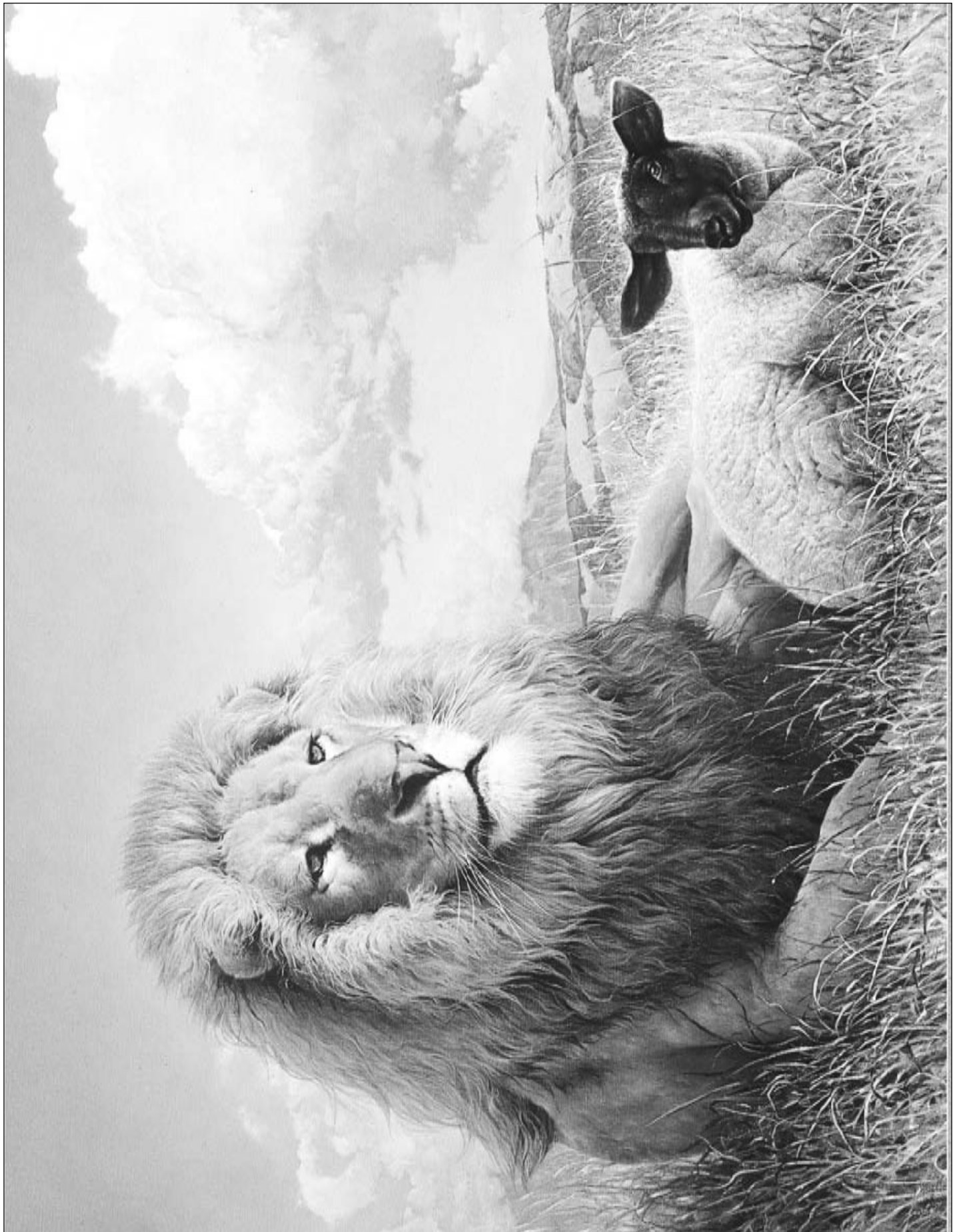
The Babylonian Exile

“Who gave Jacob for a spoil, and Israel to the robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his law” (Isaiah 42:24).









THE CHURCH OF
JESUS CHRIST
OF LATTER-DAY SAINTS

